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# ŚŪNYASAMPĀDANE

VOLUME I

EDITED WITH

Introduction, Text, Transliteration, Translation,  
Notes and Comments

BY

**Dr. S. C. Nandimath, M.A., Ph.D. (London)**

**Prof. L. M. A. Menezes, M.A.**

**Dr. R. C. Hiremath, M.A., Ph.D.**

WITH A FOREWORD

BY

**Dr. D. C. Pavate, M.A. (Cantab) D.Sc.**

*Vice-Chancellor, Karnatak University.*



**KARNATAK UNIVERSITY**  
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Dharwar  
20th Oct. 1965.

S. S. Wodeyar  
*Registrar*  
Karnatak University







## FOREWORD

In his lectures, 'Pathway to God', a few years back, the late Dr. R. D. Ranade paid a high tribute to the mystic saints of Karnatak and showed how important was the place of Karnatak Mysticism among the mysticisms of the world. While comparing the individual saints of India with the great mystics and philosophers of Europe, Dr. Ranade compared Prabhudēva with Socrates and Jesus. The *Śūnyasaṃpādane* is the quintessence of the Vīraśaiva philosophy, and the presentation is mainly in the form of discourses between various Vīraśaiva saints, somewhat as in Plato's dialogues. The central figure of *Śūnyasaṃpādane* is Allama Prabhu (popularly known as Prabhudēva) who brought about a synthesis between various paths leading to God. That is why *Śūnyasaṃpādane* is called the 'Śūnyasaṃpādane of Prabhudēva' although many other Vīraśaiva saints participate in the discussions on mystical experience which form the substance of the book.

There was a great religious movement in Karnatak in the 12th century, which led to the revitalization and reformation of the Śaiva cult of the Hindu religion. There was obviously much decadence in the Hindu way of thinking and living at the time. With the invasion of India by the Moslems from the North, there was need for greater cohesion and unity among Hindus. All these causes prepared the ground for the starting of a new Hindu sect, known now as Vīraśaivas, or Liṅgāyats. The great leader of this movement was Basavēśvara, the Prime Minister of Bijjala, who ruled at the time over a large territory of the present Karnatak and the Andhra State, of which the capital was Kalyāṇa. He had the great vision of uniting people without any barriers of caste or subcaste. The society he visualised was the one advocated by Mahatma Gandhi 800 years later, without any distinction between man and man, based on either caste or wealth. All were required to work hard daily to earn their living. He did all he could, as Prime Minister and leader of the new Protestant religion, to put his ideas into practice, and saints from all over India gathered round Sri Basavēśvara and accepted his tenets and philosophy of life.

There used to be regular discourses in a meeting-hall called 'Anubhaya Maṇṭapa' and in them Prabhudēva took the leading part.





## PREFACE

The *Śūnyasaṃpādana*, which is to appear in six successive volumes, with text, transliteration, English translation and other critical apparatus, is one of the most important documents of the Viraśaiva philosophy and faith and, for that very reason perhaps, one of the most difficult and at times baffling. The exact meaning of the title of this compilation presents the first of many problems the student has to encounter on his way; the exact sense in which one must take the word *Śūnya* itself seeming to vary from one context to another. However, the broad sense of the concept itself is not entirely beyond comprehension; specially if we compare it with its variants in Buddhism of the Mādhyamika school. Here are some extracts from the Encyclopaedia of Religion and Ethics.

“Voidness (*śūnyatā*) is neither a principle immanent in things nor is it nothingness. On the contrary, it is the character of what exists, of the *dharma*s. Things are void because they are originated; voidness = origination, void = originated. Existence (*saṃsāra*) is an intricate succession of momentary things, or *dharma*s, which have not in themselves any *raison d’être*, and which cannot exist substantially by the power of their causes; for these causes are *dharma*s of the same nature, which do not exist in themselves. As it is said, ‘From *dharma*s like a magical show (*māyopamā*) arise *dharma*s like a magical show’. We should say, ‘From contingent phenomena arise contingent phenomena’.<sup>1</sup>

“From an absolute point of view (*paramārthatas*), there is no difference (*nānābhāva*) among things and among the characters of things. Things are void (*śūnya*), like the daughter of a barren woman; characters are void, like the beauty of this unreal daughter. Things are void because there is no real origination of things—if no origination, no destruction, an eternal inexistence. There is no difference between existence (*saṃsāra*) and *nirvāṇa*: ‘Not being produced (*anutpanna*), not being destroyed, things are from the beginning quiescent (*ādiśānta*); they are really, naturally (*prakṛtyā*) in *nirvāṇa* (*parinirvṛta*)’.<sup>2</sup>

1. ERE, Vol. IX. P. 848.

2. ERE, Vol. IX. P. 851.



"The world, according to the Buddhists, is an aggregate of conditions or relations. Things come into existence in virtue of these relations or conditions. There are infinite kinds of relation, such as the relation of substance and quality, part and whole, cause and effect, etc. Taking the relation of substance and quality, we find that the substance exists only in relation to its qualities, and the latter exists only in relation to the former."<sup>1</sup>

There is, however, a substantial and very crucial difference between the Viraśaiva concept of Śūnya and the Buddhist, on the one hand, and between the Viraśaiva concept and the Vedāntic, on the other.

Nāgārjuna (2nd century A.D.), the founder of the Śūnyavāda School, describes *śūnya* and *śūnyatā* in Mādhyamika kārikā.<sup>2</sup> He calls 'Śūnyatā' a *tattva*, essential principle. According to him, 'Śūnyatā' is to be realised by oneself; in it the phenomenal world (*Prapañca*) has ceased; it is free from obstruction (*anirodha*), it has no origination (*anutpādaṃ*), no destruction (*anucchedaṃ*), no everlasting continuation (*aśāśvataṃ*), no unity (*anekārthaṃ*), no coming (*anāgamaṃ*) and no going (*anirgamaṃ*). It is the same as the twelve-linked chain of causation (*Pratītyasamutpāda*). The real state of *śūnyatā* (*Dharmatā*) is like Nirvāṇa, which is beyond the reach of thought or language. It is absolute.

From the above extracts it is clear that the 'Śūnya' or 'Śūnyatā' of the Mādhyamika Buddhists is the highest principle and is beyond.

1. ERE, Vol. I. P. 47

2. *aparapratyayaṃ śāntaṃ Prapañcairaprapañcitaṃ |  
nirvikalpamanānārthametattattvasya lakṣaṇaṃ ||*

MK, XVIII. 9.

*anirodhamanutpādamanucchedamaśāśvataṃ  
anekārthamanānārthamanāgamamanirgamaṃ |  
yaḥ pratītyasamutpādam, Prapañcopaśamaṃ Śivaṃ  
deśayāmāsa sambuddhastāṃ vadatāṃ varaṃ ||*

MK, P. 11.

*nivṛttamabhidhātavyaṃ nivṛtte cittagocare  
anutpannā niruddhā hi nirvāṇamiva dharmatā ||*

MK, XVIII. 7.



the power of cognition, like the Brahman of the Upaniṣads. Buddhists of all schools assert that this universe is unreal, imaginary and false, that there is nothing permanent and real, and that existence (*saṃsāra*) is a complex process of Dharmas which do not themselves exist and resemble the delusion of magic (*māyopamā*) or the reflection in a mirror (*pratibimbopamā*). All Dharmas are intimately bound up with cause and effect. So existence is unreal and is like the city of the Gandharvas or the son of the barren woman (*Vandhyāputra*). The soul (*Ātman*) is also not real. It is nothing but a complex of transitory elements (*Skandhas*) which do not exist in themselves but are void (*Śūnya*). The existence of Īśa, the creator of the Universe, is also not accepted since the universe is not real.

The Advaita Vedānta of Śaṅkarācārya and the Vīraśaiva Śaraṇas call the Highest Principle 'Śūnya'. But there is a fundamental difference between them in the interpretation of the word. The Śūnya or Śūnyatā of the Buddhists is the absolute and ultimate principle, but it is impermanent (*aśāśvata*), whereas that of the Advaita Vedānta and Vīraśaiva Śaraṇas is permanent (*śāśvata*), eternal (*nitya*) and real (*satya*). The Advaita Vedānta agrees with the Buddhists and accept the theory of illusion (*Māyā*), whereas the Vīraśaiva Śaraṇas believe the world, or phenomena, (*saṃsāra*) to be real and evolved by a regular and orderly process. In the beginning there was Śiva, alone, in a state of complete void (*Sarva-śūnya*) and without support (*Nirālamba*). He was known as the Brahma without taint (*Nirañjana Brahma*). His consciousness (*nenahu*) was known as the power indicated by the letter 'ōṃ' which was pure (*Nirañjana ōṃkāra Śakti*). Then evolved the Śūnya Liṅga. This is the first stage in the evolution. The Śūnya Liṅga was also known as the Brahma without parts (*Niṣkala Brahma*). Then from it the Mahāliṅga was evolved. From Mahāliṅga, Sadāśiva of the five faces came into existence. From the five faces of Sadāśiva the five Sādākhyas arose, and from them the five elements, viz., earth, water, light, air and ether. From his eyes and mind the sun and the moon, and from his hidden face (*gopya-mukha*) the Ātman were evolved. The five elements, the sun, the moon and the Ātman formed his eight forms. The universe, thus evolved from Sadāśiva, will be reabsorbed in him in the reverse order. The motive for this twofold process is none other than his sport (*līlā*).



According to the Virāṣaiva Śaraṇas, 'Śūnya' or 'Śūnyatā' is not unreal. It is the Absolute, the Infinite. In the description of the Absolute most of the qualities of Śūnyatā mentioned by Nāgārjuna are found. It is beyond comprehension and description. It is above all positive and negative attributes. It is described as only one (*ekam*), eternal (*nityam*), permanent (*śāśvataṁ*), beyond the pairs of opposites (*dvandvātītaṁ*), free from the three qualities (*triguṇa-rahitaṁ*), always a witness of all actions (*sarvadā-sākṣi bhūtaṁ*), etc., etc. It is perfect and complete in all respects. It is identical with the Upaniṣadic word 'Pūrṇa' found in the following śāntipāṭha:

*'Om pūrṇamadaḥ Pūrṇamidam  
Pūrṇātpūrṇamudacyate  
Pūrṇasya Pūrṇamādāya  
Pūrṇamevāvaśiṣyate*

So the Śūnya of the Virāṣaiva Śaraṇas is not 'emptiness', but is equivalent to the Upaniṣadic Parabrahman or Paramātman. The Śaraṇas accept the individual Ātman as identical with Paramātman. Jīvātman can become one with Paramātman by passing through a process of six stages called ṣaṣṭhalas. It is clear from the above that the word 'Śūnya' of the Virāṣaiva Śaraṇas indicates the Infinite, the Absolute, the Brahman or Parabrahman of the Upaniṣads and is different from the 'Śūnya' of the Mādhyamika Buddhists. The aim of the Śaraṇa is the attainment (*saṁpādane*) of this supreme state (Śūnya). The book which records the achievement of this state by several Śaraṇas is called 'Śūnya Saṁpādane.'

Virāṣaivism believes that the author of all creation and its evolution is Śakti, or consciousness-force. This Śakti abides in substantial union with Śiva. Its evolution starts as soon as Śiva feels conscious of His Being. His sport (*līlā*) begins as soon as His awareness of 'I am' comes to Him as a flash. But there has been a state when He was totally unaware of Himself. 'As the waves are hid in the unruffled state of the sea, as the peacock's limbs and colour are inherent in its egg,' so the entire creation, mobile as well as immobile, is inherent in Paraśiva, or the Godhead without form. It is indivisible, without a second, impartite, existence-consciousness-bliss, eternal and perfect. It is at once Naught and Aught, being



and non-being. At this stage, Śiva is Śūnya, or absolute Void. Prabhu has described this state in one of his *vacanas*:

O Lord, this is the true height of the form  
Of the undivided Absolute Divine;  
It's neither form nor formlessness—  
This undivided form of the Absolute;  
It's neither time nor timelessness;  
It's neither of this nor the other world;  
Not touched by sorrow or by joy;  
Above all merit and all sin;  
It's neither cause nor consequence;  
Not bound by duty or by works;  
Not worshipped nor the worshipper—  
Thus, being beyond all sense of Twain,  
He shines—our Guhēśvaraliṅga!<sup>1</sup>

And another Śaraṇa, Tōṇṭada Siddhaliṅgēśvara, supports this conception:

Before time was or timelessness;  
Before the sprout  
Of Nāda, Bindu and Kaḷā showed up;  
Ere body or embodied beings were;  
Before the soul or Spirit was;  
Before there was the slightest sign  
Of all the moving and unmoving things—  
Ere any of these existed at all,  
Thou wert the Absolute, O Lord  
Mahāliṅga Guru Śivasiddhēśvara!<sup>2</sup>

To realise this Śūnya is the sole aim and endeavour of the Śaraṇa. Prabhu, the great Śaraṇa, had through Śivayōga realised what is known as *bayalu dēha*, or *śūnya kāya*, which may be rendered as ethereal or glorified body. In this deified state, he was able to perform miracles. But his chief concern was to lead other seekers to the same spiritual perfection, by revealing to them the meaning of *Śūnya*. The *Śūnyasāmpādane* contains the quintessence of Prabhu's achievement and teaching.

1. VSS, Pt. I. Sec. I. P. 1. v. 2. (1931).

2. Śaṭsthalajñānasārāmṛta—v. 17 (1964).



What followed was in the nature of a veritable revolution; and this revolution seems to have arrived in answer to a crying need of the times. Superstition of the most abject sort, some of it inhuman in its practices, was rampant. Religion itself had degenerated into hair-splitting sophistication or another means of exploitation, perpetuating social inequality and ignorance of spiritual truths. The time seemed ripe for a drastic reform when the Śaraṇas burst upon the world in the 12th century A.D., proclaiming new values, denouncing obscurantism and superstition, upholding the essential equality not only of man and man but of man and woman. Work took among them a new meaning and a new dignity, inasmuch as all work was a dedication, a means of sanctification. With the new philosophy, a new kind of literature arose; and the *Śūnya Saṃpādana* is an excellent example of the adaptation of a new literary form to the exposition of a new view of life. The Vacana is, formally, a simple literary genre—mostly a piece of rhythmical prose, addressed to the common man in his own language, but capable of great subtlety of thought or imaginative beauty.

So great was the attraction exercised by the new movement that seekers from different, sometimes very distant, parts of the country flocked to Kalyāṇa, where, during the reign of Bijjala, the Kalacurya king, Basavaṇṇa, his Prime Minister, had established what is known as the Anubhava Maṇṭapa. From Andhra came Jommayya, Ādayya from Saurashtra, and from as far off as Kashmir came Mōḷigeṇya Mārāyya. There was an unprecedented spiritual activity at Kalyāṇa, which included, if we can judge from the evidence of the vacanas, an enormous deal of discussion at a high level.

“In this Kalyāṇa, this platter of clay,  
Filled with devotion’s oil.  
The moment Basavaṇṇa’s light  
Had touched religion’s wick,  
The prowess of Śiva flashed and glowed,  
And in the splendour shine  
Innumerable devotees. . . ”<sup>1</sup>

---

1. SS, Ch. IV. v. 33



However, within a few years, the tide turned. The celebration, by the Śaraṇas, of an inter-communal marriage released the pent-up wrath of the more conservative elements in the city. Passions ran high, the King himself had to yield to the clamour, and a period of strife and confusion followed. The Śaraṇas had to leave Kalyāṇa, and it is believed that a good deal of the existing stock of Vacana literature was lost, some of it irretrievably. It was only during the Vijayanagara Empire that the Viraśaiva religion and culture were revived, and the Vacana literature received a new impetus. Viraśaiva scholars now began to collect, collate, edit and annotate vacanas under the patronage of Jakkaṇārya and Lakkaṇa Daṇḍeśa Ministers of Prauḍha Dēvarāya, or Dēvarāya II (1419-1447 A.D.) and it was at this time that the *Śūnya Saṁpādane* was compiled.

Four versions of the *Śūnya Saṁpādane* have so far been traced. The idea of making such a compilation seems to have occurred for the first time to Śivagaṇa Prasādi Mahādēvayya. His originality lies in arranging the vacanas in such order as to convey an impression of an actual dialogue or discussion between two or more Śaraṇas on a set theme, and to show how such discussion was a means to the furtherance of a seeker's progress. That is how, he assumed, discussions must have been carried on both at the Anubhava Maṇṭapa and elsewhere, where śaraṇa met śaraṇa. This first compilation comprises 1012 vacanas. The next version, containing 1599 vacanas, was the work of Halageyadēva; while the third was prepared by Gummaḷāpura Siddhalingēsa Śivayōgi, disciple of Tōṇṭada Siddhalingēśvara, and contains 1439 vacanas. The fourth compilation, with 1543 vacanas, was made by Gūḷūra Siddhaviraṇārya, and, while preserving the core and essence of the preceding versions, almost constitutes an independent version. This compilation was first edited and brought out in print by the late Dr. P.G. Halakatti (1930), and later revised and published by Prof. S. S. Bhusanurmatah (1958). This is the edition that was used for our present undertaking, adopting such variant readings as were thought more reliable, from the Variorum Edition being published by the Department of Kannada, Karnatak University.

The *Śūnya Saṁpādane* contains twenty-one chapters. The book follows a well-conceived plan. Prabhu, its central character



or protagonist, is also, literally, its 'moving' spirit. He moves from place to place, wherever he knows there is a seeker needing aid, and by helping him or her realise themselves, draws them, one by one, towards Kalyāṇa. Thus Kalyāṇa becomes, both a symbol and an actual place, as the Anubhava Maṇṭapa is both a sort of academy and a church.

The following is the abstract of the twenty-one chapters:

- 1) The compiler announces the purpose of the book as a record of Prabhu's teaching. He mentions the essence of Vīraśaiva philosophy and records Prabhu's meeting with Animiṣa and his initiation.
- 2) Prabhu comforts Muktāyakka after her brother's death and helps her attain realisation.
- 3) Siddharāma, an eminent yōgi, was engaged in constructing tanks, and temples and in installing Liṅgas. Prabhudēva convinces him that such deeds do not help one achieve realisation and advises him to concentrate on inner discipline. They together start for Kalyāṇa to meet Basava and other Śaraṇas.
- 4) Basavaṇṇa initiates Cennabasavaṇṇa. Prabhu arrives with Siddharāma at Kalyāṇa.
- 5) Prabhudēva and Siddharāma are received by Basavaṇṇa and other Śaraṇas, with whom Prabhu discusses the true nature of Bhakti.
- 6) Prabhudēva recognises the spiritual eminence of Maruḷa Śaṅkaradēva, who was looked upon as an ordinary man by other Śaraṇas, and acquaints them with his greatness.
- 7) Prabhudēva expounds to Basavaṇṇa and other Śaraṇas the mystery of time and eternity and shows how Basavaṇṇa by his devotion has realised the identity of Liṅga and Jaṅgama.
- 8) Prabhudēva explains to Cennabasavaṇṇa the doctrine of devotion and of consubstantial union with Prāṇaliṅga.
- 9) Prabhudēva shows Maḍivāḷa Mācayya the identity of Guru, Hara and Cara, and helps him realise the right knowledge and attain union with the Absolute.
- 10) Cennabasavaṇṇa initiates Siddharāma and invests him with the Iṣṭaliṅga.



- 11) Prabhudēva is worshipped by the Śaraṇas.
- 12) Prabhu helps Mārayya, who lived on a handful of rice daily gathered by him, to attain realisation along with his wife.
- 13) Mōḷige Mārayya works a miracle and attains, with his wife, realisation.
- 14) Candayya, the rope-maker, demonstrates the necessity of dedicated work and attains realisation.
- 15) Ghaṭṭivāḷayya works a miracle and attains realisation.
- 16) Prabhudēva bestows grace on Mahādēviyakka. She is absorbed in the Absolute at Śrīśailaṁ.
- 17) Prabhu goes on a tour to sanctify the land and returns to Kalyāṇa.
- 18) Prabhu comes to Basavaṇṇa and ascends the throne called "Śūnya Sirmhāsana" prepared for him.
- 19) Prabhu's strange feast.
- 20) Prabhu tells Basavaṇṇa of the consummation to come for all Śaraṇas.
- 21) An account of how Prabhu won over Gōrakṣa and, with all the Śaraṇas, was absorbed in the Infinite.

The plan of the present work is to provide:

- 1) The Kannada text, with transliteration and English translation.
- 2) A life-sketch of the respective Śaraṇa prefixed to each chapter, with a summary of its contents.
- 3) Notes at the end of each volume, explaining the more difficult terms, elucidating the more abstruse concepts, and adding occasional comments.
- 4) Parallel quotations, wherever possible, from the the Upaniṣads and other Scriptures, in Sanskrit.
- 5) An index of important words and expressions. It is expected that the complete work will run into six volumes, the last of which will be mainly devoted to the literary aspects of the *Śūnyasaṁpādana*.



In translation, care has been taken, above all, to be faithful to the original, in most part to the extent of being quite literal and retaining something of the old-world diction. At the same time, the genius of the Vacana form, as a piece of rhythmical prose or free verse has not been lost sight of. Occasionally, wherever a technical term in Viraśaiva philosophy or Yōga has seemed to defy translation, a periphrasis has been resorted to, or, in rare cases, the very word has been retained.

As for the contents of each vacana, it is hoped that, where the sense is not at once clear, the notes will make towards better understanding. Many of the vacanas are allegorical, and some of them deliberately cryptic. Several make use of yōgic terms, particularly the esoteric terminology of the Kuṇḍalini yōga. Much still remains to be done to elucidate the meaning of each vacana, as well as to classify the vacanas themselves into various types from the point of view of form as well as content, to trace the influence of the *Śūnyasāṃpādane* upon subsequent Kannada literature, both religious and secular, and generally to compare the salient features of Viraśaivism with those of other religions. An attempt in these directions will be made in the last volume of this series. Meanwhile, we shall welcome suggestions from scholars, bearing on interpretation and other matters which we shall try to incorporate in a later edition.

Our thanks are due to Dr. D. C. Pavate, our Vice-Chancellor, for the encouragement given by him to this project, as well as to all those who have, in various ways and to the extent of their abilities and opportunities, helped in the preparation of this work. Our special thanks must go to Shri Kumaraswamiji of Navakalyanamath, of Dharwar, who presided over the work in its early stages and imparted to it its initial impetus. We have also to thank the proprietor of the Sharada Press, Mangalore, for his care and exemplary patience, and our typist, Shri. D. R. Sanakal, for his competent and loyal co-operation.



## CONTENTS

	<i>Page</i>
Foreward .. .. .	i
Preface .. .. .	v
Scheme of Transliteration .. .. .	xvii
List of Abbreviations .. .. .	xix
Allama Prabhu (Life-Sketch) .. .. .	1
Introduction to the First Saṁpādane .. .. .	29
Text and Translation-Ch. I .. .. .	45
Muktāyakka (Life-Sketch) .. .. .	127
Introduction to the Saṁpādane of Sister Muktāyi .. .. .	137
Text and Translation-Ch. II .. .. .	146
Siddharāmēśvara (Life-Sketch) .. .. .	199
Introduction to the Saṁpādane of Siddharāmēśvara .. .. .	207
Text and Translation-Ch. III .. .. .	217
Notes and Comments-Ch. I .. .. .	361
Notes and Comments-Ch. II .. .. .	414
Notes and Comments-Ch. III .. .. .	435
Index .. .. .	471







## SCHEME OF TRANSLITERATION

<b>vowels</b>	<b>Devanāgarī</b>	अ आ इ ई उ ऊ ऋ ॠ ऌ ॡ ए ऐ ओ औ
	<b>Kannada</b>	ಅ ಆ ಇ ಈ ಉ ಊ ಋ ೠ ಎ ಏ ಒ ಓ ಔ
	<b>Roman</b>	a ā i ī u ū ṛ ṝ ḷ ḹ e ē ai o ō au

<b>anusvāra</b>	<b>Devanāgarī</b>	अं
	<b>Kannada</b>	ಅಂ
	<b>Roman</b>	aṁ

<b>visarga</b>	<b>Devanāgarī</b>	अः
	<b>Kannada</b>	ಅಃ
	<b>Roman</b>	aḥ

### Consonants

<b>velars</b>	क	ख	ग	घ	ङ
<b>(guttarals)</b>	क़	ख़	ग़	घ़	ङ़
	ka	kha	ga	gha	ṅa
<b>palatals</b>	च	छ	ज	झ	ञ
	च़	छ़	ज़	झ़	ञ़
	ca	cha	ja	jha	ña
<b>retroflex</b>	ट	ठ	ड	ढ	ण
<b>(cerebrals)</b>	ṭ	ṭh	ḍ	ḍh	ṇ
	ṭa	ṭha	ḍa	ḍha	ṇa
<b>dentals</b>	त	थ	द	ध	न
	त़	थ़	द़	ध़	ऩ
	ta	tha	da	dha	na
<b>labials</b>	प	फ	ब	भ	म
	प़	फ़	ब़	भ़	म़
	pa	pha	ba	bha	ma







## SCHEME OF TRANSLITERATION

<b>vowels</b>	<b>Devanāgarī</b>	अ आ इ ई उ ऊ ऋ ॠ ऌ ॡ ए ऐ ओ औ
	<b>Kannada</b>	ಅ ಆ ಇ ಈ ಉ ಊ ಋ ೠ ಎ ಏ ಒ ಓ ಔ
	<b>Roman</b>	a ā i ī u ū ṛ ṝ ḷ ḹ e ē ai o ō au
<b>anusvāra</b>	<b>Devanāgarī</b>	अं
	<b>Kannada</b>	ಅಂ
	<b>Roman</b>	aṁ
<b>visarga</b>	<b>Devanāgarī</b>	अः
	<b>Kannada</b>	ಅಃ
	<b>Roman</b>	aḥ

## Consonants

<b>velars</b>	क	ख	ग	घ	ङ
<b>(gutturals)</b>	क	ख	ग	घ	ङ
	ka	kha	ga	gha	ṅa
<b>palatals</b>	च	छ	ज	झ	ञ
	च	छ	ज	झ	ञ
	ca	cha	ja	jha	ña
<b>retroflex</b>	ट	ठ	ड	ढ	ण
<b>(cerebrals)</b>	ट	ठ	ड	ढ	ण
	ṭa	ṭha	ḍa	ḍha	ṇa
<b>dentals</b>	त	थ	द	ध	न
	त	थ	द	ध	न
	ta	tha	da	dha	na
<b>labials</b>	प	फ	ब	भ	म
	प	फ	ब	भ	म
	pa	pha	ba	bha	ma



<i>semi-vowels</i>	य	र	ल	व
	य॑	र॑	ल॑	व॑
	ya	ra	la	va

<i>sibilant</i>	श
	ष (palatal)
	śa

<i>sibilant</i>	ष
	ṣ (retroflex)
	ṣa

<i>sibilant</i>	स
	ऌ (dental)
	sa

<i>aspirate</i>	ह
	ह॑
	há

<i>lateral</i>	ळ
	ळ॑
	ḷa

<i>conjunct</i>	क्ष
	क्ष॑
	kṣa
	ज्ञ
	ज्ञ॑
	jña



## LIST OF ABBREVIATIONS

- |  |  |
|--|--|
| 1. Atm.U, <i>Ātmopaniṣad</i> ,                         | <i>One Hundred and Eight Upaniṣads</i> , Edn. Nirnaya Sagar Press, Bombay, 1925.                 |
| 2. AT.U, <i>Advayatūrak-opaniṣad</i> ,                 | <i>The Yoga Upaniṣads</i> , Pub. by Adyar Library, Madras, 1920.                                 |
| 3. A.U, <i>Adhyātmopaniṣad</i> ,                       | <i>One Hundred and Eight Upaniṣads</i> , Edn. Nirnaya Sagar Press, Bombay, 1925,                 |
| 4. AVS, <i>Anādivīraśaivasāra-saṅgrahaḥ</i> ,          | Vol. I & II. Pub. by Rao Bahadur Varada Mallappa, Sholapur, 1905.                                |
| 5. Bh.G, <i>Bhagavadgītā</i> ,                         | tr. by Dr. Radhakrishnan, London. 1948.  |
| 6. Bh.K, <i>Bhogakārikā</i> ,                          | With Aghorashivacharya's Commentary published by Shaivāgama Paripālana Sangha, Devakottai, 1925. |
| 7. Bh.S, <i>Bhaktiśataka</i> ,                         | <i>Māyideva Prabhuvāṇi</i> , pub. by Murugha Matha, Dharwar, 1962.                               |
| 8. BrA.U, <i>Bṛhadāraṇya-kopaniṣad</i>                 | <i>The Principal Upaniṣads</i> , by Dr. S. Radhakrishnan, London, 1953.                          |
| 9. BrJ.U, <i>Bṛhajjābālupaniṣad</i> ,                  | <i>The Śaiva Upaniṣads</i> , pub. by Adyar Library, Madras, 1950.                                |
| 10. Br. U, <i>Brahmopaniṣad</i> ,                      | <i>One Hundred and Eight Upaniṣads</i> , Edn. Nirnaya Sagar Press, Bombay, 1925.                 |
| 11. BrV.U, <i>Brahmavidyopaniṣad</i> ,                 | <i>One Hundred and Eight Upaniṣads</i> , Edn. Nirnaya Sagar Press, Bombay, 1925.                 |
| 12. BV, <i>Basavaṇṇanavara Vacanagalu</i> ,            | Ed. by prof. S.S. Basawanal, Dharwar, 1962.  |
| 13. CJ.Ā, <i>Candrajñānāgama</i> ,                     | <i>Śivāgama Saṅgrahaḥ</i> , pub. by Kashinatha Shastri, Mysore, 1942. .                          |
| 14. Ch.U, <i>Chāndogyopaniṣad</i> ,                    | <i>The Principal Upaniṣads</i> , by Dr. S. Radhakrishnan, London, 1953.                          |
| 15. ERE, <i>Encyclopaedia of Religion and Ethics</i> , | Ed. by James Hastings.   |
| 16. GRM, <i>Gaṇabhāṣita Ratnamāle</i> ,                | pub. by Murugha Matha, Dharwar, 1948.  |



17. Ham.U, *Hamṣopaniṣad*, *The Yoga Upaniṣads*, pub. by Adyar Library, Madras, 1920.
18. Her.U, *Herambopaniṣad*, *Unpublished Upaniṣads*, pub. by Adyar Library, Madras, 1933.
19. I.U, *Īṣopaniṣad*, *The Principal Upaniṣads*, by Dr. S. Radhakrishnan, London, 1953.
20. JD.U, *Jābāladarśanopaniṣad*, *One Hundred and Eight Upaniṣads*, Edn. Nirṇaya Sagar Press, Bombay, 1925.
21. JS, *Jñānaśataka*, *Māyideva Prabhuvāṇi*, pub. by Murugha Matha, Dharwar, 1962.
22. Kai.S, *Kaivalyasāra*, Pub. by R.B. Varada Mallappa, Sholapur, 1907.
23. Kai.U, *Kaivalyopaniṣad*, Ed. with commentary by Sadashiva Shivacharya, Bangalore, 1951.
24. Kam.Ā, *Kāmikāgama*, (Quoted in *Anādivīraśaivasāra saṅgrahaḥ* vol I & II).
25. Kar.Ā, *Kāraṇāgama*, *Śivāgama Saṅgrahaḥ*, pub. by Kashinatha Shastri, Mysore, 1942.
26. KBr.U, *Kauṣītakibrāhmaṇopaniṣad*, *One Hundred and Eight Upaniṣads*, Edn. Nirṇaya Sagar Press, Bombay, 1925.
- KP, *Kriyāpāda*,
27. K.U, *Kaṭhopaniṣad*, *The Principal Upaniṣads*, by Dr. S. Radhakrishnan, London, 1953.
28. LDC, *Liṅgadhāraṇa candrikā*, Ed. by Prof. M. R. Sakhare, Belgaum, 1938.
29. LLVC, *Liṅgaḥlāvilāsa cāritra*, pub. by Murugha Matha, Dharwar, 1956.
30. L.P, *Liṅgapurāṇa*, (Quoted in *Vīraśaiva Sanskrit works*).
31. M.Ā, *Makutaḥgama*, *Śivāgama Saṅgrahaḥ*, pub. by Kashinatha Shastri, Mysore, 1942.
32. Mah.U, *Mahopaniṣad*, *One Hundred and Eight Upaniṣads*, Edn. Nirṇaya Sagara Press, Bombay, 1925.
33. Mait.U, *Maitreyyupaniṣad*, *One Hundred and Eight Upaniṣads*, Edn. Nirṇaya Sagara Press, Bombay, 1925.



34. MBr.U, *Maṇḍalabrāhma-  
ṇopaniṣad*, *One Hundred and Eight Upaniṣads*, Edn.  
Nirnaya Sagara Press, Bombay, 1925.
35. MK, *Mādhyamika  
Kārikā*, Ed. by L. de la v. Poussin, 1903.
36. MS, *Manusmṛti*, Ed. by Narayana Ram Acharya, Tenth  
Edition. Bombay, 1946 (Nirnaya  
Sagar Press).
37. MSV, *Mīśrastotrada  
vacana*, Ed. by Sri. Prabhuswamigalu, Dharwar,  
1952.
38. M.U, *Maitrāyaṇyupaniṣad*, *One Hundred and Eight Upaniṣads*, Edn.  
Nirnaya Sagar Press, Bombay, 1925.
39. Mud.U, *Mudgalopaniṣad*, *One Hundred and Eight Upaniṣads*, Edn.  
Nirnaya Sagar Press, Bombay, 1925.
40. Mund.U, *Muṇḍakopaniṣad*, *The Principal Upaniṣads*, by Dr. S.  
Radhakrishnan, London, 1953.
41. NB.U, *Nādabindūpaniṣad*, *The Yoga Upaniṣads*, pub. by Adyar  
Library, Madras, 1920.
42. NrPT.U, *Nṛsimhapūrvatāpinī-  
yopaniṣad*, *One Hundred and Eight Upaniṣads*, Edn.  
Nirnaya Sagara Press, Bombay, 1925.
43. NP.U, *Nārada-pari-  
vrājakopaniṣad*, *One Hundred and Eight Upaniṣads*, Edn.  
Nirnaya Sagara Press, Bombay, 1925.
44. N.U, *Niruktopaniṣad*, *Unpublished Upaniṣads*, pub. by Adyar  
Library, Madras, 1933.
45. P.Ā, *Pārameśvarāgama*, Part I & II pub. by R. B. Varada Mal-  
lappa, Sholapur, 1904, 1905.
46. PLL, *Prabhuliṅgaḥlā*, Part I, II & III pub. by R.B. Varada  
Mallappa, Sholapur, 1903, 1903,  
1904.
47. P.U, *Pañgalopaniṣad*, *The Principal Upaniṣads*, by Dr. S.  
Radhakrishnan, London, 1953.
48. PYS, *Pātañjalayogasūtras*, Pub. by Madras Government Oriental  
Series, No. XCIV, Madras, 1952.
49. RV, *Ṛgveda*, Pub. by V.S. Satavalekar, Aundh, 1940.
50. SAS, *Śivānubhavasūtra*, Maggeya Mayideva pub. by Murugha  
Matha, Dharwar.



51. Sa.U, *Śāṇḍilyopaniṣad*, *The Yoga Upaniṣads*, pub. by Adyar Library, Madras, 1920.
52. San.U, *Sannyāsopaniṣad*, *One Hundred and Eight Upaniṣads*, Edn. Nirnaya Sagar Press, Bombay, 1925.
53. Si.S, *Siddhānta Śikhāmaṇi*, Ed. by N. R. Karibasava Shastri, Mysore, 1921.
54. SK, *Sāṅkhyakārikā*, pub. by The Oriental Book Agency, Poona, 1933.
55. SRB, *Subhāṣitaratna-bhāṇḍāgāraṇ*, Edn. Nirnaya Sagar Press, Bombay, 1911.
56. SS, *Śūnyasaṃpādane*, Ed. by Prof. S. S. Bhusanurmatah, Dharwar, 1958.
57. STR, *Śivatattvaratnākara*, Ed. by B. Ramarao & P. Sunder Shastriar, Madras, 1927.
58. S.U. *Śivopaniṣad*, *Unpublished Upaniṣads*, pub. by Adyar Library, Madras, 1933.
59. Su.Ā, *Sūkṣmāgama*, *Śivāgama Saṅgrahaḥ*, pub. by Kashinatha Shastri, Mysore, 1942.
60. Sv.U, *Śvetāśvataropaniṣad*, *The Śaiva Upaniṣads*, pub. by Adyar Library, Madras, 1950.
61. SYP, *Śivayogapradīpikā*, Ed. by N. R. Karibasava Shastri, Mysore, 1913.
62. T.Ar, *Taittirīya Āraṇyaka*, pub. by Government Oriental Library series, Mysore, 1902.
63. TBr.U, *Triśikhibrahmaṇopaniṣad*, *The Yoga Upaniṣads*, pub. by Adyar Library, Madras, 1920.
64. TB.U, *Tejobindūpaniṣad*, *The Yoga Upaniṣads*, pub. by Adyar Library, Madras, 1920.
65. TrMN.U, *Tripādvibhūtimahānārāyaṇopaniṣad*, *One Hundred and Eight Upaniṣads*, Nirnaya Sagar Press, Bombay, 1925.
66. UPV, *Urliṅgapeddiya vacanagalu*, Ed. by Dr. P.G. Halakatti, Śivānubhava Grantha Malā, No. 43, Bijapur, 1936.
67. VAP, *Viśeṣārthaprakāśikā*, pub. by Murugha Matha, Dharwar, 1961.



68. v.Ā, *Vātulāgama*, (Quoted in *Anādivīraśaiva Sārasaṅgrahaḥ* etc.)
69. vds, *Vīraśaivadharmasīromaṇi*, of Shadakshara Mantri, Mysore, 1908.
70. vs, *Vedāntasāra of Sadānanda*, pub. by Sri. Shivakumara Deo. M. A. Varanasi, 1958.
71. vss, *Vacanaśāstrasāra*. Ed. by Dr. P.G. Halakatti, Bijapur.
72. v.u, *Varāhopaniṣad*, *One Hundred and Eight Upaniṣads*, Edn. Nirnaya Sagar Press, Bombay, 1925.
73. Yaj.U, *Yājñavalkyopaniṣad*, *One Hundred and Eight Upaniṣads*, Edn. Nirnaya Sagar Press, Bombay, 1925.
74. yC.U, *Yogacūḍāmaṇyupaniṣad*, *The Yoga Upaniṣads*, pub. by Adyar Library, Madras, 1920.
75. yK.U, *Yogakuṇḍal-yupaniṣad*, *The Yoga Upaniṣads*, pub. by Adyar Library, Madras, 1920.
76. ys.U, *Yogaśikhopaniṣad*, *The Yoga Upaniṣads*, pub. by Adyar Library, Madras, 1920.







## ALLAMA PRABHU

### I

In the spiritual history of the Karnāṭak, Allama Prabhu's is a very great name. A man of surpassing intellect, his impact was epoch-making. Few mystics have attained greater heights. Although his fame and influence have been mostly restricted to the Karnāṭak, his message has an appeal and a dimension which are universal.

To the problem of human life Allama Prabhu has offered a solution of abiding interest. His personality as revealed in his Vacanas is at once so incisive and so comprehensive that, if known, it can enliven all ages and all climes. He lived in the 12th century, i. e., eight hundred years ago. During that eight hundred years, man has marched ahead and made great strides in several directions and witnessed many changes. In an age of science, all old faiths and beliefs have lost their moorings. The spirit that puts everything to a searching scrutiny is ever on the march. In Prabhu's vacanas we find an original and independent thinking power that should not only amaze, but endear him to, the rational man of our day.

From his robust rationalism, no less than from his dynamic personality, the religion of his day gained a new strength. The great spiritual revolution that took place in the Karnāṭak during the 12th century has no parallel in the religious history of India. Religion, which had so far been a monopoly of the privileged few, now became the proud possession of the common man; and the man who was at once its central source of energy and the guide of its destinies was Basavaṇṇa. He was the Prime Minister of Bijjala, the Kalacūrya king, in the city of Kalyāṇa. With political power he combined spiritual idealism of the highest order, and also a poetic genius to convey his message directly to the hearts of the people; and the great Seer who exercised a powerful influence on Basavaṇṇa, sharpening his intellect and carrying his will to still greater heights of renunciation, was Allama Prabhu.

Before we try to study Prabhu's personality and the rôle he played in Basava's movement, a few words need to be said regard-



ing his life. Here, however, we are faced with difficulties. There is abundant material about Prabhu's life in the Purāṇas and legends written by Viraśaiva poets like Harihara and Cāmarasa; but since they lacked a sense of history as we know it today and made abundant use of allegory in referring to him, the actual biographical incidents to be found in Harihara's *Life of Prabhu* or Cāmarasa's *Prabhu Liṅga Līle* are too meagre to make up an authentic life-account. His Vacanas, too, do not provide adequate material for his biography. However, with the help of a few points of biographical interest derived from his vacanas as well as from verses written by other poets we here attempt a brief story of his life.

Baḷḷigāvi, which is now a village in Shimoga district, is Prabhu's birthplace. Nirahaṅkāra, we are told, was his father, and Sujñāni his mother. Whether these are his parents' real names or just allegorical terms to suggest that Prabhu was the product of Nirahaṅkāra, or egolessness, and Sujñāna, or right knowledge, cannot be known. However that be, Prabhu's father, Harihara says, was a "Nāgavāsādhipati" at Baḷḷigāvi.

About his upbringing and the circumstances of his early childhood, or about the stages of his mind's gradual evolution, nothing is known. However, a turning-point in his life is quite likely to have come in his youth. As in the life of the Buddha, in his early youth too a certain incident might have occurred, crucial enough to change the entire course of his life and inspire him to embrace that austere discipline which is necessary for one who would transcend the bounds of worldly life. It appears that Prabhu was aware, in himself, of some spiritual longings springing from the innermost recesses of his heart. As we shall find later in his vacanas, *jñāna* and *vairāgya*, or knowledge and renunciation, had been from the beginning as the breath of his being. Bent on developing this secret yearning, he "scorned delights and lived laborious days," and seems to have undertaken a course of rigorous discipline very early in his youth.

It is this part of Prabhu's life that we have not been able to trace in greater detail. There is the Dark Night of the Soul that we come across in the life of every aspirant. Prabhu must have had experience of such a state.



In Basavanna's vacanas we see a complete map of his passage through that darkness. But in Prabhu's vacanas we do not see it charted so clearly. Yet, there are sufficient signs to suggest that he had gone through such a stage in the course of his mystic journey. We notice it in words like the following:

"My body I have made a garden,  
My mind a spade ...  
I have dug up illusion's weeds,  
Broken up the clods of worldliness,  
Harrowed the earth, and sown  
The Spirit's seed.

The thousand-fold lotus is my well,  
My water-wheel, my breath;  
From my subtle nerve I have  
Channelled the water.

And to keep out the five  
Bulls of sense  
That might trample my crops,  
I have set up all round  
Patience and poise as fence.

Behold, O Guhēśvara!  
Night and day I have lain awake  
To protect my tender plants."<sup>1</sup>

Prabhu must have known love, even as Lord Buddha did. But it is the glory of each that he could rise above its passion and its lure. See how Prabhu remonstrates to Kāma:

"Oh strike not, do not strike!  
O God of Love, why should you shoot  
Your shaft in vain?  
Lust, anger, greed,  
Infatuation, pride and jealousy,  
Aren't they enough for you?  
What need that they should burn  
Who burn already with the pangs  
Of separation from Guhēśvara?  
You silly God of Love!"<sup>2</sup>

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1 SS. Ch. I—V. 29. 2 A. V. C.—147



Prabhu's vacanas give us clear evidence of how he had gone through all types of yōga—Haṭha, Rāja etc., and gone far beyond all of them. He must have travelled across the length and breadth of India as a vagrant ascetic, met hundreds of seekers and had several types of experience with them. But none of these seems to have given him complete satisfaction, because what he was in quest of was the Ultimate. But the man who bestowed upon him that supreme experience was the great Śivayōgin, Animīṣa. From him Allama realised the majesty of Śivayōga. It can well be assumed that Prabhu met Animīṣa in the final stage of his yōgic pursuit. This event is recorded, in the *Śūnyasāmpādāne*, in words which try to reproduce an ecstatic experience:

“When Grace strikes,  
A clod of earth is turned to a pile of gold.  
The common stone is charged with alchemy,  
When Grace strikes.

The fortune that, for years and years,  
I sought, look!

Now flashes upon my sight!  
There, in a temple wombed in earth,  
I have seen a Gem,  
And cast my past behind me  
Forever, O Guhēśvara!”<sup>1</sup>

The Gem is Animīṣa himself. He continues in the same lyric strain, metaphor piled on metaphor:

“The creeper I sought so long is now  
About my leg entwined.  
The longing of my heart is now  
Within my grasp.

Like a poor man stumbling upon a trove,  
With a seeker's tireless steps I have come  
And seen the Inconceivable  
And beheld the sweep of my consciousness!  
My whole being, within and without,  
Bathed in supernal splendour,  
I have gazed at the Source of all light!

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1 SS. Ch. I—V. 30



I have seen my Supreme Master  
 With his gaze of unfathomable wonder  
 Concentrate upon the emblem on his palm;  
 And having seen, I have been saved,  
 O Guhēśvara."<sup>1</sup>

Having found his ultimate goal, Prabhu prepares himself for grace. But what sort of initiation can it be?

"Should the Master you never hoped to see  
 Appear before your eyes,  
 What need of utterance to your prayer,  
 What need of touching to your touch,  
 What need of ash-marks' smear, or  
 The whispered spell in your ear?  
 The holy water need never flow, and  
 For your initiation  
 No chapter and verse of Scripture be intoned.  
 Here you have His Presence without worship,  
 A bond without binding . . .  
 Oh, make me, O Guhēśvara,  
 Fit to receive thy fitting grace!"<sup>2</sup>

Thus, the Jñānalingōpadēśa takes place. Animiṣa transmits his unutterable experience to Prabhu's heart through his eye alone. A single look is enough to bring about perfect change in the heart of one who has already felt the presence of the Divine through his constant efforts at yōgic discipline. That this should be described as "the meeting of the mutes" is very appropriate.

At last, the Liṅga on Animiṣa's palm is transferred to Prabhu's hand:

"When the invisible Liṅga has come to my palm,  
 How can I speak?  
 Oh wonder of wonders!  
 The Guhēśvaraliṅga, without form, without bound,  
 Has taken a form and has come to my palm.  
 What can I tell?"<sup>3</sup>

1 SS. Ch. I—V. 31

2 SS. Ch. I—V. 37

3 Ibid. V—53



With these words,

“All tremor gone, my mind is caught up in thee!  
Vision is changed to life, all thirst is quenched,  
Guhēśvara, the tranquil,  
Is absorbed in the Absolute,”<sup>1</sup>

like light touching light, Prabhu becomes “the accomplished one.”  
Now he is:

“He who, having known Reality, is past care;  
The Hero, vanquisher of Death;  
The Glorious, embodiment of the Most High;  
The Blessed, who has attained the Bliss;  
The Perfect, who inhabits the Void;  
The incarnation, Self-begot,  
Who has attained the perfect poise,  
O Guhēśvara.”<sup>2</sup>

This is one of the principal stages in Prabhu's life. Henceforth he will utilise his fund of divine experience to help several seekers. His march now became a Path, his speech a sacred spell. His way of leading them to higher and higher planes of consciousness is without a parallel. He meets each at his own level. With Muktāyi, mourning inconsolably for her departed brother, it is one way; to make a Śivayōgi of Siddharāma who, standing at the final level of yōga, is yet bound by idol-worship and humanitarian compassion, it is another. The way he showed the right path to Gōrakṣa, who was swollen and blinded with pride at his occult powers through Haṭhayōga, bears witness to his realisation of the ethereal body. “Is he the pioneer of the famous Gōrakṣa tradition? How far did Prabhu stamp his influence upon him?” These and such other questions need research and study.

Above all these, the call of another great soul captured Prabhu's heart. About the time that Prabhu undertook his spiritual tour, Basavaṇṇa had started his great centre in the city of Kalyāṇa. As he rose from an humble clerk under Bijjala to Prime Minister, he had grown, too, in spiritual progress.

And he proposed to use his temporal power to uproot the social iniquities of the time. His heart melted for the lowly and

1 SS. Ch. I—V. 54

2 Ibid.—V. 74



the miserable, who wanted the solace of religion but were ignorant of its real nature. His blood boiled against sinister tyrannies that were current in the name of religion. He had himself belonged to the highest caste. But he had gladly put it behind him and now strove to proclaim the equality of all men without barriers or distinctions. Day by day, the sphere of his activity grew wider and wider; and many seekers from different parts of the country were attracted to it. At the same time, he had to face a formidable opposition from the traditionalists and other vested interests. As his work expanded, the problems too increased. It was at this moment that a luminous personality like Allama Prabhu, who had synthesised in himself *jñāna* and *vairāgya*, was needed.

Basavaṇṇa's heart was looking for such a dynamic soul. In response to Basavaṇṇa's inner call, as it were, Prabhu arrives at Kalyāṇa and is soon fascinated by the former's equally dynamic personality. The attraction must have been mutual, for Allama, whose life of roving and ubiquitous Jaṅgama did not permit of his sojourning anywhere, did stay at Kalyāṇa even though for a short time. We will presently study the part played by Prabhu in Kalyāṇa; meanwhile, let us trace the main lines of his life and personality.

Realising that his work at Kalyāṇa had now come to a close, Prabhu, after instructing Basavaṇṇa about his future duties, proceeded towards Śrīśailam. He went beyond the temple of Mallik-āṛjuna to the cave in the plantain-grove situated in the mountain gorges. It is possible that, in the past, he might have stayed for a few days at the same grove. Prabhu's farewell message to Sister Mahādēvi on the eve of her departure from Kalyāṇa confirms our presumption:

“If you can rend  
This twainness of You and Me,  
Become your purest Self  
And, climbing the highest peak  
Of the great mountain of Trikūṭa, look,  
An empty stretch is what you see.  
If you can enter  
That empty space, there—  
There in the Trikūṭa mountain—is  
A plantain-grove hidden from the eye.



If you can enter  
 The ambit of that plantain-grove,  
 You see the radiance of a flaming light.  
 Thither you go, Mother.  
 In Guhēśvara, the highest peak  
 Becomes your own!"<sup>1</sup>

The expressions 'trikūṭagiri', 'baṭṭa bayalu,' 'guptakadalī' here suggest the geographical situation of the plantain-grove.

Thus, Prabhu too comes to the grove to which he had directed Sister Mahādēvi. He might have been enchanted by the serene sylvan atmosphere of the place when he had last visited it. Here the light of his divine soul finds its ultimate resting-place in Guhēśvara's heart's cave. Prabhu of Baḷligāvi thus becomes the Lord of the Universe.

This is a brief account of his life drawn from his vacanas as well as from a few other sources. At various points, the material facts are far from clear and specific. But his divine experience—his true biography—is gloriously depicted in his vacanas.



## II

### THE MYSTIC WAY OF ALLAMA PRABHU

Prabhu's mystic way is the path of knowledge. Through severe asceticism and utter renunciation he broke the fetters of Māyā.

“Not thine the earth, not thine the gold,  
Not thine the woman you love:  
That's only the curse  
The world is heir to ...  
The gem of Knowledge is what you own.  
Do wear that radiant gem, undimmed,  
As ornament, and none  
Except thee shall be rich,  
O Mind!”<sup>1</sup>

He wandered in many parts of the country; followed many kinds of yōga; met many choice spirits of his time; but his pursuit found its consummation and fulfilment only in the background of the philosophy and mysticism of the Śaraṇas. The philosophy that served as basis and backbone to the Śaraṇas is the Śaṭṣthala-siddhānta of Virāṣaivism. This may be regarded as a flight of six steps which a Jīva is to ascend in his pilgrimage to the Divine. We find in them all states of mind—beginning from the troubled anguish of a devotee who, forgetting his true self, flounders in self-imposed ignorance, to the final bliss and peace resulting from the realisation that one is oneself the Divine Will that pervades the entire universe. In this Śaṭṣthala system, equal importance is given to Bhakti, Kriyā and Jñāna, or devotion, action and knowledge. The synthesis of all these is its speciality.

The following words of Gūḷūra Siddhavīraṇārya, the compiler of the book, briefly summarise the essence of Śaṭṣthala Siddhānta:

“Becoming a Bhakta by his faith;  
a Mahēśvara by steadfastness in that faith;  
a Prāsādi by vigilance in that steadfastness;  
a Prāṇaliṅgi by self-experience in that vigilance;

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1 A. V. C.—719



a Śaraṇa by awareness in that self-experience—the mystery abiding in a state of will-lessness, when that awareness has been merged in Truth, that is Aikyasthala.”<sup>1</sup>

Here the words ‘becoming a Bhakta by his faith’ denote the first and foremost characteristic of Bhaktasthala. Implicit faith in the Supreme Spirit is the fundamental basis of Bhakti. The Bhakta seeks shelter from this life in that Power which is the primal source of all our acts. Through Kāyaka, or dedicated labour, he endeavours to know that Spirit at closer and still closer quarters.

This disciplined pursuit of Bhakti advances in the Mahēśvara-sthala. Now, firm confidence and a determined faith are absolutely essential for the Bhakta. The true seeker must bridle his mind and focus it on the Supreme Spirit with single-pointed faith, unmindful of hazard, prepared, if need be, to welcome death. Thus his mind evolves and opens itself to the Divine. There is no more anguish or tremor. The sense of I and mine is annulled in him. He does all his work in the spirit of *dāsōha*, or ‘I am Thy slave’. He craves for no reward, but accepts everything as God’s grace. This is Prasādisthala. A Prasādi is vigilant in devotion. He finds that he can realise God through his Kāyaka, or dedicated work. Even the meanest of such work is worship. A Śaraṇa thus describes Kāyaka:

“A kāre\* leaf,  
Come from dedicated work,  
Is worthy to be offered  
To Liṅga. But one that comes  
Of covetousness, is not.  
Therefore, the timeless thing  
That comes of dedicated work,  
Righteous and pure, is  
To Candēśvaraliṅga  
Consecrated food.”<sup>2</sup>

Prabhu, however, used the word Prasādi in a more comprehensive sense. What is offered to God and received in return is,

1 SS. Ch. I—Para below V. 71

\*Kāre: The spinous shrub *Webera tetandra* Willd.

2 SS. Ch. XIV—V 15



indeed, Prasāda and he who does it is a Prasādi. But this is not its true meaning in Prabhu's sense. One of his vacanas reads:

"Prasāda they call what is served;  
And what is left over, too,  
They call Prasāda. But these  
Even a cat accepts!

Who understands the tie  
Uniting what is served,  
What left over, what consumed,  
He, in Guhēśvara's eyes,  
Is supreme Prasādi."<sup>1</sup>

By the time he crosses these three Sthalas the seeker's life has attained a certain desirable shape and order. The Sādhaka now rises to a state freed from all attachments through the feeling that the entire universe is God's grace, or Prasāda. His life tends inward. He realises through self-experience that in his own heart is enshrined the Creator's divine will. To make it an inseparable part of himself, he undertakes the worship of Prāṇaliṅga. This is known as Prāṇaliṅgasthala.

One who, as a Bhakta, had meditated upon Iṣṭaliṅga, now, turning within, meditates upon Prāṇaliṅga, to find the divine power of Iṣṭaliṅga seated in his palm to be also in his heart. Merging his Prāṇa-śakti, or psychic force, and Liṅga into each other, he now meditates upon their undifferentiated state. Prabhu describes the nature of a Prāṇaliṅgi in the following vacana:

"To a flowing stream  
All body is legs;  
To a burning fire  
All body is tongues;  
To a blowing wind  
All body is hands ...  
O Guhēśvara,  
To your Śaraṇa  
The whole body is Liṅga!"<sup>2</sup>

1 V. S. S. Part I, Sec. 2, Page 23 (1933)

2 A. V. C. 775



Whereas in the Prāṇalingīsthala the seeker tends his eye upwards towards Śivādvaita, in the Śaraṇasthala we find Śivādvaita as the seeker's self-experience. The seeker transmutes himself into a Śaraṇa by virtue of his sustained awareness in self-experience. The nature of Reality, so far comprehensible only to the intellect, now becomes part of his self-experience. Now he knows he is an actual particle of the divine light of Śiva and is freed from the fetters of the triple impurity. Thus he attains the state of a Jivanmukti, or one liberated in life.

The final stage of the Sādhaka on his flight to the Divine is known as Aikyasthala. The Śaraṇa, who has realised through Ānanda-bhakti that he is himself a veritable embodiment of Liṅga, now becomes one with Liṅga through Samarasa-bhakti. This is the ultimate stage of mystic experience. This alone is Liṅgāṅga-sāmarasya, or complete oneness of Liṅga and Aṅga. This is described by Śaraṇas as "ghee uniting with ghee, oil with oil, water with water, light with light and space with space." Like a hail-stone dropped into the sea, the Śaraṇa sinks into Liṅga and himself becomes Itself. This is the highest stage that a man can ordinarily reach in his life. Prabhu had not only ascended all these steps, but also the remaining that transcend these.

This mystic experience is the fruit of a hard pursuit. To the word mysticism the Śaraṇas added a special significance. They say "anubhāva is the jewel of the inner soul", "anubhāva is the spiritual art," and "anubhāva is the dwelling in the abode of Self." They invested the word with the wealth of their own life-experience.

To rouse the powers latent in the innermost core of the heart and to rise to a direct experience of the Divine Reality can be regarded as "anubhāva." This is realised through the inner intuition which transcends the reach of mind and intellect. It is a transmutation, a sea-change. Prabhu uses a wealth of parallelism to illuminate this experience, in several of his vacanas.

But this experience of the Divine should not be the monopoly of a chosen few. The Śaraṇas evolved a practical way within the reach of the ordinary man. An individual is part of, and must live in, society. The Śaraṇas affirm that one aspect should not be repugnant to the other.

In the individual, one set of powers dominates over the others, and this balance varies from man to man. If logic and reason



predominate in some, in others it is the heart and the affective faculties. In others still, it is the will. It is on this basis that different yōgic systems, just as Jñānayōga, Bhaktiyōga, Karmayōga, have been formulated.

We find among the Śaraṇas a wide diversity, except that the mystic way imposes a unity on the diversity. While Basavaṇṇa and Sister Mahādevi stand for devotion, Jñānayōga is represented by Cennabasavaṇṇa; on the other hand, Siddharāmēśvara embodied Karmayōga in its broadest sense and lifted it to the height of Śivayōga. Many other Śaraṇas, hundreds of them, formulate their own ways, in keeping with their temperament and attitude. But Allama Prabhu combined all these and transcended them. In his delighted expression:

"All memory is dead;  
All error burnt;  
Awareness is forgot;  
All symbols have crumbled!  
Where is now Motion or Mind?  
No Motion, for the body is naught;  
No Mind, for it's lost in the Liṅga;  
And gone, gone too,  
O Guhēśvara,

All that came between  
The eyes and Light!"<sup>1</sup>

he describes the perfect state he has received from Animīṣayōgi. He attained the ultimate perfection beyond all dichotomies of thought and speech:

"Acceptance is His journey,  
And halting is His sojourn,"<sup>2</sup>

while

"To Him who has set up His quiet throne  
In the hermitage of tranquillity;  
Brought the water of the Invisible  
From the well of celestial depths  
And poured upon the Infinite Prāṇaliṅga,"<sup>3</sup>

1 SS. Ch. I—V. 69

2 Ibid.—V. 75

3 Ibid.



the Cosmic Process is daily worship. Prabhu had thus become

“The Supreme Lord  
Whose gait is without feet,  
Whose touch is without hands,  
Whose taste is without tongue,  
Who begs, with a bowl of Love,  
For the Supreme!”<sup>1</sup>

Henceforth all his traffic runs at the same height. As he tells  
Sister Mukātyi:

“Whatever is done  
In the body of one  
Who is one with Liṅga—  
That, having destroyed  
All difference  
Of formless and form,  
Abides in the Self—  
Is Liṅga’s work.  
Whatever is gained  
Of mystic sense  
By one who’s attained  
Cessation of mind  
And oneness with Liṅga  
Declares in a word  
That knowledge is lost.  
For the Śivayōgi who has drowned  
Himself in himself  
All sense’s undone  
Of Twain and One!  
Let Guhṛṣvaraliṅga  
Be witness thereof!”<sup>2</sup>

As his words to Siddharāmayya show, he has built himself into  
something immortal:

“I see none at all  
Who can build a tank  
With the body as bank,

1 SS. Ch. I—V. 76

2 SS. Ch. II—V. 36



Buttress it with mind,  
With virtue for steps;  
And fill it all full  
With water of Bliss.

Before you I declare,  
Guhēśvara,  
Forever shall stand  
The tank I have built.”<sup>1</sup>

We find the same trend of thought in Prabhu, in all his discourses with the other Śaraṇas too. In Prabhu's eyes, the divine experience is not the liberation to be had after death:

“What does the god give  
To him who worships  
For liberation's sake,  
After he is dead?  
O Guhēśvara,  
Your Śaraṇa is  
Undivided and whole,  
Having won his release  
Without death or pain.”<sup>2</sup>

This is to live in the world and yet be out of it. It is the Jivanmukta state. It is ‘like a light in a crystal bowl,’ ‘like the strength of perfume concentrated in the wind.’ The seeker's head bends in reverence to the mystic height of Prabhu. We notice how all the Śaraṇas have paid homage to Prabhu in their vacanas. Here is Cennabasaṇṇa:

“Form without form,  
Perfection without being,  
Boundlessness beyond all bound,  
Goal without going,  
Silence absorbing sound—  
One who, accomplishing the Bliss,  
Is unaware of any other thing!”<sup>3</sup>

1 SS. Ch. III—V. 6

2 A. V. C. 110

3 SS. Ch. XIX—V. 105



Allama, though in the body, is bodiless; though form, is formless. Basavaṇṇa had now a throne ready for this 'Void of the Void.' It is called "the throne of the Void". Śūnya is not naught or negation. It is that which harbours yet transcends all. It is that which needs no other support but itself. In this sense, Allama Prabhu is the Śūnyamūrti, or the Void that has taken on form. The Void in person! At the first sight of Prabhu, Maḍivāḷa Mācayya hymns his praise thus:

"Of him who's rapt in bliss  
Of the light of knowledge,  
What shall I say?  
How shall I match  
One who has cast the ties  
Of the lustre of eye  
And is to his body lost?  
Unwinking in gaze,  
In union dissociate,  
Motionless in motion,  
Tranquil in rest,  
Perfect in gait,  
Greater than the great?  
O God of Kalidēva,  
I say Hail, O hail !  
To Prabhudēva's feet,  
Your Śaraṇa's."<sup>1</sup>

Other vacanas declare the perfect state of Śivādvaita Prabhu had attained:

"Say, if a heap of camphor burn,  
Where is the charcoal to be found?  
And will a shrine of mist support  
A sunlight pinnacle?  
When you have shot a waxen dart  
Into a pile of burning coal,  
Do you expect to find it again?  
O Siddharāmayyā,

1 SS. Ch. XIX—V. 127



When you have known Guhēśvaralinga,  
Would you still seek for him as God?"<sup>1</sup>

Once one has known Oneself, oneself cannot remain behind. Else-  
where he has said:

"I have become  
As fire within the tree  
That burns the tree;  
Even as the scent  
Of the wide-wandering wind  
Kissing my nose;  
Even as a soldered doll  
Catching fire!  
At Guhēśvara's feet  
My wheel of births has ceased!"<sup>2</sup>

In another vacana of his:

"When in the flowery bower  
Of mine own secure home,  
The splendour of the Light—  
Immaculate, eterne—  
And the Śivayōgic experience  
Were even as one,  
Your Śaraṇa, O Guhēśvara,  
Was in incomparable bliss!"<sup>3</sup>

we can notice Prabhu's admirable power to compress his vast ex-  
perience in pithy form.

What kind of *pūjā* is it that such an accomplished seer must  
undertake? Listen to the grandeur of the Cosmic Worship in his  
own words:

"To Prāṇalinga—  
The body is bed,  
The Milky way the bath,  
Perfume of no flower the rite,

1 SS. Ch. III—V. 126

2 A. V. C. 396

3 SS. Ch. XVII—V. 16



And the word that says  
 Śiva Śiva! in  
 The lotus of the heart,  
 That is, O Guhēśvara,  
 Advaita."<sup>1</sup>

"To the Guru's sunshine  
 The disciple is the shadow;  
 To the tranquil Līṅga  
 The Void is the bed;  
 Breath is the thread,  
 And light the throne.  
 Not letting the mind  
 Run here and there,  
 O Guhēśvara,  
 I poured out the bath  
 And won my bliss!"<sup>2</sup>

"Lo! the firmament itself  
 Is the pot of water; and  
 Water, the celestial Ganges.  
 The sun and the moon are flowers;  
 Brahma the incense,  
 Viṣṇu the flame,  
 Rudra what makes the meal.  
 O Guhēśvara, lo!  
 Here's your worship, whole!"<sup>3</sup>

Mind and imagination are dazzled by the brilliance of Prabhu's vacanas, both form and content. But as the seeker follows the path, their meaning gets gradually clear.

When we notice how Prabhu, who was able to live permanently on the lofty height of self-experience, comes down for the good of the world and stretches his helping hand, we realise the depth of his universal compassion.

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1 A. V. C. 198

2 Ibid. 387

1 A. V. C.—873



### III

## ALLAMA PRABHU AT KALYĀṆA

By the time Prabhu arrived in the city of Kalyāṇa, the scope of its activities had extended beyond the confines of Basavaṇṇa's Great House to the whole of Karnāṭak and even overflowed to distant parts of India. The new doctrines propagated by Basavaṇṇa in the social, religious and spiritual spheres attracted people from many walks of life; but the traditionalists to whom they were not welcome laid hurdles at every step. Besides, there was no dearth of hypocrites masquerading in the religious garb as Jaṅgamas and taking undue advantage of Basavaṇṇa's piety and childlike innocence. There was an urgent need for a great personality who, by his firmness, could control unwanted elements, within and without, and render effective support to Basavaṇṇa in his work. In this very hour of need Prabhu appeared in Kalyāṇa.

• We learn that Prabhu brought with him Siddharāma from Sholapur, probably that he might have practical experience of Śivayōga by first-hand acquaintance with the activities of the Śaraṇas. This same assumption is supported by Prabhu's lines:

Myriads on myriads of Karmas,  
Fruit of venial and of mortal sin,  
Look how they fail and fade away  
At the mere sight of a Śivabhakta's  
Courtyard!  
Would you know why?  
Because in a Śaraṇa's heart  
Śiva dwells;  
Because in that Śiva Kailāsa dwells;  
Because in that Kailāsa all  
The Rudraganas dwell.  
There eight-and-sixty holy centres  
Find their abode.  
O Siddharāmayya, Guhēśvaralinga's eyes  
Are glad to have seen  
The Courtyard of so great a Śaraṇa  
As Saṅganabasavaṇṇa,"<sup>1</sup>

1 SS. Ch. IV—V. 39



in which he points out the greatness of Basavaṇṇa's Great House to Siddharāmayya. A little earlier, Prabhu has praised Kalyāṇa, in a passage which combines fervent faith with sustained poetic imagery:

"In this Kalyāṇa, this platter of clay,  
Filled with devotion's oil,  
The moment Basavaṇṇa's light  
Has touched religion's wick,  
The prowess of Śiva flashes and glows!  
And in that splendour shine  
Innumerable devotees...  
Can it be a lie  
That a spot where Śiva's votaries dwell  
Is indeed Avimukta, holy place?  
Is it a lie  
That the land where Śiva's votary dwells  
Is sanctified?  
Before Guhēśvaralinga I say, Siddharāmayya,  
Here's the glory of Saṅganabasavaṇṇa,  
My supreme lord and master!"<sup>1</sup>

Prabhu and Siddharāmayya, having entered the city of Kalyāṇa, now stand at the gate and salute from a distance the Great House of Basavaṇṇa.

This event is exquisitely painted in the *Śūnyasāmpādana*. Basavaṇṇa's pious modesty, as well as Prabhu's fearless frankness backed by an ever-vigilant faith in the Divine, are here brought into bold relief.

Basavaṇṇa, who is lost in the worship of his Iṣṭalinga, appears to show a slight indifference in extending a ready welcome to Prabhu standing at the main gate of his Great House. But as soon as he knows that the guest that is waiting is a great Jaṅgama, he runs to him quivering with shame and repentance. Prabhu desires to test him; perhaps to exhibit the height of his devotion and the sublimity of his faith to all the other Śaraṇas there present. Hence he chides Basavaṇṇa:

"Our Guhēśvaralinga says Nay  
To such as, wearing their pride of self,

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1 SS. Ch. IV—V. 33



Care not to know  
Who comes, the eminence of those  
Who are standing at their door.”<sup>1</sup>

Again:

“Alas, O Basava!  
Trapped in the glory of your deeds,  
Of having realised the Union,  
You have forgot  
That Jaṅgama himself is Liṅga!  
Unless you yield your threefold powers  
To Guhēśvara’s Śaraṇas,  
Look you, Saṅganabasavaṇṇa,  
You cannot be a devotee!”<sup>2</sup>

When Basavaṇṇa implores pardon, Prabhu’s anger subsides. His words, accounting for his anger, are really memorable:

“Look you, Saṅganabasavaṇṇa,  
It is just because  
You are our Guhēśvaraliṅga’s devotee  
That anger shot up.”<sup>3</sup>

Since Basavaṇṇa is the tried and trusted devotee, Prabhu cannot brook the least blemish in him. This he has made clear by means of an apt simile:

“There is no censure for the harlot,  
Although she slips with divers men;  
But should a wedded wife but look  
Upon another than her husband’s face,  
The world spits Slut at her!  
If a bhakta falls who sought  
In his devotion only name and fame,  
It escapes attention.  
But should a true and holy bhakta slip,  
It is not to be borne.  
Look you, Saṅganabasavaṇṇa,  
It’s just because

1 SS. Ch. V—V. 48

2 Ibid.—V. 51

3 Ibid.—V. 70



You have been bhakta since time began  
And farther back beyond  
My heart was grieved.”<sup>1</sup>

Prabhu emphasises that he cannot tolerate it if a genuine Bhakta like Basavaṇṇa forget bhakti like weak-minded fools yielding to ignorance. He asks how can conscience survive if the conscientious behave witlessly? That is why, he admits, he had to show temper.

Basavaṇṇa surrenders to him in all humility and implores Prabhu to lend him support in his work. Prabhu responds and accepts the principal responsibility in the Anubhava Maṇṭapa, or Religio-mystic Academy, which gave a new vigour to their deliberations.

In the sphere of Śaraṇa activities, the Anubhava Maṇṭapa occupies a preeminent position. Basavaṇṇa's is predominantly a rational way. The worth of a principle should be judged on its own merits and not blindly accepted. Such principles alone as safeguard or promote individual and social welfare should be welcomed. The fundamental principles and ideals of religions are by all means ancient. But since society is ever changing, the problems vary from time to time. Adjusting itself to changing situations, religion should be able to bring about the welfare of individuals. Discussion must precede practice. The institution where these discussions were held was the Anubhava Maṇṭapa. It attracted many people from many parts of India. We find references in poems to show that many seekers from Pāṇḍya, Cōla, Cēra, Gurjara, Orissa, Kāśmīra and other parts of India came to Kalyāṇa. The fact that Mahādēva Bhūpāla, the king of Kāśmīra, settled in Kalyāṇa as Mōligēya Mārāyya may be specially remembered. Similarly, Sakalēśa Mādarasa from the South, Ādayya from Gujarāt, Maruḷa Śaṅkaradēva from Kaliṅga, Maiduna Rāmāyya from Āndhrapradeśa, Ēkāntada Rāmāyya from Kuntāla and such others came to the Anubhava Maṇṭapa, and, under its auspices and patronage, grew into full-fledged Śaraṇas.

Regardless of any discrimination of birth, sex and position, the Maṇṭapa offered free entrance to all. People of all trades and vocations had an equal place and status in that august assembly and could participate in its discussions. Maḍivāḷa Mācayya (washerman), Mēdāra Kētayya (basket-maker), Ambigara Cauḍayya (oarsman)

1 SS. Ch. V—V. 71



Haḍapada Appaṇṇa (barber), Nuliya Cendayya (rope-maker), Koṭṭaṇada Remmavve (paddy-pounder) may be quoted as instances. The great religious ideals of Basavaṇṇa were now being realised through the Anubhava Maṇṭapa under the guidance and leadership of Allama Prabhu. What more could Basavaṇṇa wish for?

There was, indeed, a great need for a leader like Allama Prabhu here. Basavaṇṇa was too modest and unassuming and, at times, too gentle and credulous not to believe that all that is white must be milk. Prabhu's presence gave him courage and strength. It gave a direct and decisive blow, as it were, to traditionalists who opposed Basavaṇṇa, as well as to hypocrites in his own camp who paraded as great Śaraṇas. Basavaṇṇa, in his childlike simplicity, declaring:

"I bow to the Robe—it's Thine  
To look into the heart!"<sup>1</sup>

looked upon all Jaṅgamas as Saṅgamanātha Himself. But Prabhu ruthlessly condemned such impostors:

"Why should the robed one, donning the garb,  
Be eaten up with greed?  
O Guhēśvara, what shall I say  
Of those who wear the elephant hide  
And bark as dogs?"<sup>2</sup>

This serves as an admonition to the Jaṅgamas in Basavaṇṇa's Great House. He did not approve of their pomp and ostentatious practices. He also condemned an undue preoccupation with traditional or customary rites and rituals. It was like throwing away grain and eating chaff. If one claims that the mere wearing of a Liṅga guarantees liberation, he laughs at him:

"What if one tied  
To the belly a packet of food:  
Would the hunger go?  
If one hangs fast  
A liṅga to one's trunk,  
Would one be a bhakta?  
If you but fix  
A stone on a bush

1 B. V. 401

2 A. V. C. 484



Is that stone a liṅga,  
 And will that bush be a bhakta?  
 And is the man  
 Who put it there, a Guru?  
 O Guhēśvara, when I see such,  
 I blush for shame!"<sup>1</sup>

An external emblem will be of any value only if it stimulates the growth of the soul. Similarly:

"I blush to see  
 Those that pluck the outer  
 And worship the outer . . .  
 But if I see  
 A winkless Liṅga within  
 And worship it  
 Within the flower of my mind,  
 The shame ebbs, and I am  
 All free from doubt,  
 O Guhēśvara!"<sup>2</sup>

If you pluck a flower from a tree and offer it to Liṅga, its reward returns to the tree. In true worship, the mind's flower too must be offered along with these flowers. Then alone does the Bhakta transcend all distinctions, and his likes and dislikes cease to be:

"Once you have spent  
 The body in the body and  
 The breath in breath  
 And thus become past care,  
 The hunger and the thirst  
 Have ceased and gone!  
 Neither remains—  
 Desire that craves for food,  
 The sickness that recoils:  
 This is the key  
 Of natural content."<sup>3</sup>

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1 A. V. C.—179

2 A. V. C. 417

3 SS. Ch. XVIII—V. 30



Thus, at every step, we find in Prabhu's words a free mind, an independent spirit, ideas transcending custom and tradition. In this sense, his *vacanas* carry an appeal to all times. But he was never prepared to take anything on mere trust. If the seeker is to gain strength in his pursuit of truth, he cannot have it by blind belief or perverse argument. At the same time, he asserts the necessity of faith coupled with thought and practice. It is only in this sense that he has said of the *Vēdas* and *Purāṇas*:

“The *Vēdas* failed because  
 They could not weigh.  
 The *Śāstras* failed because  
 They could not seize.  
 The *Purāṇas* failed because  
 They could not prove.  
 When the elders failed because  
 They did not know themselves  
 And were consumed by their own brains,  
 How could they know Thee, O *Guhēśvara*?”<sup>1</sup>

“What you call *Vēda* is a work to be read;  
 What you call *Śāstra* is market news;  
 What you call *Purāṇa* is a bullies' boast;  
 What you call Logic is butting of rams;  
 What you call *Bhakti* is only a show  
 For profit of a meal;  
 What you call *Guhēśvara* is the Absolute  
 Beyond bounds.”<sup>2</sup>

This does not mean that he belittles the *Vēdas*. He merely suggests that if they become feats of intellect, their very purpose fails.

Thus Prabhu upholds direct experience of the Divine. We have seen already the height of mystic realisation that he himself sought and attained. That attainment served as a beacon-light to the other *Śaraṇas* of *Kalyāṇa*. As President of the *Anubhava Maṇṭapa*, he proved to be the great Light that dispelled all doubts and difficulties.

Allama Prabhu yoked spiritual practice to Basavaṇṇa's belief that *Śaraṇas* following different *Kāyakas* could still attain *yōgic*

1 A. V. C. 324

2 Ibid. 465



height. He put them to searching tests. He made them aware of their powers and limitations. He thus proved to be a maker of spiritual masters. The *Śūnyasāmpādanē* has attempted to preserve that thrilling story.

Occupying as he did a leading position in the deliberations of the Anubhava Maṇṭapa, spontaneous Jaṅgama that he was, he obviously desired to renew his spiritual tour. He travelled all over India for some years and visited many centres of spiritual interest which are listed by the compiler of this book.

In the meanwhile, Basavaṇṇa, preparing the Śūnyasīmḥāsana, is expectantly awaiting the arrival of Prabhu. Prabhu arrives incognito, in the garb of a lunatic. Basavaṇṇa, however, recognises him at once and welcomes him with all ceremony and instals him on the Sīmḥāsana. The *Śūnyasāmpādanē* has described the episode of Ārōgaṇē, or Feast, that followed:

“Do you invite an ambrosial doll  
To offer it, for a drink,  
Milk?  
When Guhēśvara comes,  
What need of any food for him?”<sup>1</sup>

Such words effectively describe the nature of Allama. He has transcended all wants. But he accepts the feast for Basavaṇṇa's sake. In deliberate fun, he consumes the prasāda offered to him. Dishes on dishes go down and still he asks for more, until Basavaṇṇa exclaims: “Strange is God's hunger, indeed!”<sup>2</sup> and he is at a loss to know how to appease this gigantic hunger. Cennabasavaṇṇa comes to his rescue:

“If you would have the key  
To Kūḍalacennasāṅgama's content,  
It's you should be the main dish,  
The side-dish me . . . There's nought  
Higher than this!”<sup>3</sup>

This denotes the complete surrender characterising the Prasādi-sthala. Realising it, Basavaṇṇa totally surrenders himself to Prabhu.

1 SS. Ch. XVIII—V. 29

2 SS. Ch. XIX—V. 5

3 Ibid. V. 22



Then only is Prabhu's gigantic hunger appeased. If the mother is satisfied, the child in her womb is also satisfied. Even so, by the satisfaction of Prabhu's hunger, all other Jaṅgamas' hunger is also appeased.

Thus Allama Prabhu, coming back to the Anubhava Maṇṭapa a second time, ascended the Śūnyasimhāsana and took a leading part in its proceedings. Now Basavaṇṇa's sphere of activities extended far and wide and grew both in volume and in scope:

“Whichever way you look,  
Behold a creeper: Basavaṇṇa!  
You pick it up and lo,  
A cluster: the Liṅga!  
Pick up the cluster, and oh,  
The juice that brims in it!”<sup>1</sup>

Thus Prabhu. Not only in the realm of Bhakti but in the social field also, the sway of Basavaṇṇa stretched wide. He proclaimed that the human race was one and achieved in practice perfect equality between man and man,—a revolutionary view in those days. Finally, as a climax to this social revolution, marriage between the son of Haraḷayya, an untouchable, and the daughter of Madhuvarasa, a Brahmin, was celebrated. This union was too advanced for its time. As a result, the reactionary elements in society raised a false alarm. The Śaraṇas had to leave Kalyāṇa. In the 20th chapter of the *Śūnyasampādane* we come across Prabhu's words in which he gives a parting message to the Śaraṇas. With his work in Kalyāṇa now ended, he went to Śrīśailam and, in the plantain-grove, became one with the Infinite.

Prabhu is the author of the *Ṣaṣṭhala Vacanas*, which form an authoritative treatise on the *Ṣaṣṭhala Siddhānta*: *Liṅgasūtra Nirṇaya Vacanas*; *Mantragōpya*; *Kālaññāna Vacanas*; and other miscellaneous vacanas and songs, all crammed with mystic experience and Śivayōgic practices. Some of his vacanas are enigmatic in form and are known as *Beḍagina Vacanas*. In the *Śrṣṭiya Vacanas* of Prabhu the intricacies of Piṇḍāṇḍa are discussed. The *Mantragōpya*, with twenty-seven stanzas, describes the art of Śivayōga revealed to Siddharāmayya. In his *Kālaññāna Vacanas*, in accordance with the practice of all other Śaraṇas, Prabhu has foreseen the vicissitudes of Vīraśaivism and predicted the final return of Śaraṇas.

<sup>1</sup> SS, Ch. XX—V. 13







# INTRODUCTION

## to the

### FIRST SAMPĀDANE

Śrī Gūḷūra Siddhavīrēśvara, the compiler of the *Śūnyasaṃpādanē*, has paid homage to his Guru, Bōḷabasavēśa, and to his Guru's Guru or great Guru, Tōṇṭada Siddhalingēśvara. Relating how millions of macrocosms and microcosms are manifested for the sport of Niṣkala Paraśiva (The Absolute), who is self-existent, conscious, blissful, eternal and all-perfect, he explains the process by which the individual soul identifies itself with the universal Soul. Emphasizing the necessity of Guru, Liṅga and Jaṅgama, the divine trinity of Viraśaivism, he describes the glory of Basavaṇṇa, Cennabasavaṇṇa and Prabhu who represent that trinity. While establishing that they descended to earth for the good of mankind, he reveals the excellence of Prabhu round whom centre all the incidents described in the *Śūnyasaṃpādanē*. He states that Śivaganaprasādi Mahādēvayya is the compiler of the first version of the *Śūnyasaṃpādanē*, where the chapter on the Gurukaruṇa of Siddharāmayya is missing, later incorporated by the next compiler, Siddhalingadēvaru of Gummaḷāpura. Generally adopting the contents and method of Siddhalingadēvaru of Gummaḷāpura, Gūḷūra Siddhavīrēśvara has compiled his own version of the *Śūnyasaṃpādanē*.

The vacanas are arranged in a specific order based on certain principles, and when thus arranged are known as "Sthalakaṭṭhina Vacanaḡaḷu." Those arranged in the order of the Ṣaṭsthala and related to its characteristic features are called Ṣaṭsthala Vacanas. In the first chapter of the *Śūnyasaṃpādanē*, a few of Prabhu's vacanas are arranged in the order of the Ṣaṭsthala. Prior to the six Sthalas, namely Bhakta, Mahēśa, Prasādi, Prāṇaliṅgi, Śaraṇa and Aikya, there is another set of preparatory sthalas, graded in an ascending order as Piṇḍa, Samsārahēya and Māyāvilāsaṇḍāmbana.

### PIṆḌA-STHALA

An individual with a pure heart is known as Piṇḍa. The word Sthala is connotative of Paraśiva, or the Ultimate Reality. It also denotes a stage in the spiritual ascent. Piṇḍa-sthala is the first stage in the pilgrim's progress to the Divine. Prabhu has



pointed out, with appropriate illustrations, that God is immanent in Piṇḍa. As fire in stone, image in water, tree in seed and silence in sound, so God is immanent in Piṇḍa. It is a thing comprehensible to the mystic, but not within the reach of logic or discursive reasoning. That is why Prabhu has affirmed that the mystic alone knows the status of the Divine.

The Prakṛti, or the phenomenal world, comprising dichotomies and a multitude of souls, or Jīvasamudāya, was inherent in the heart of the Divine consciousness of Paraśiva before its manifestation. The Jīva, as the consciousness of his real nature dawns, attains the certainty that he is not gross body but pure soul, or Ātman. As Ātman existed before the Creation, constituted of *nāda*, *bindu* and *kaḷā*, denoting duality, whence the cause for fear, He is *nirbhaya*, or fearless. As he transcends birth, life and death, He is without decay, or *kṣayarahita*. As He is the source of all Vēdas, He is *Ōṅkārasvarūpa*, or the Logos incarnate. As He is beyond Time, He is *Ūrdhvamukha*. As He existed before Paraśiva assumed the name of Guhēśvaralinga, He is *nirmāya*, or without Māyā. Prabhu, describing the nature of Ātman, suggests that he has attained this state.

Prabhu next relates how he has dispelled Māyā. Under the stress of ignorance, men and women, demons and deities, monks and sages suffer agonies. Prabhu affirms that, having vanquished Māyā, he is no longer subject to such pains and miseries. He also suggests that as a scourge of Māyā he came through different ages and aeons under different names.

### SAMSĀRAHĒYA-STHALA

Samsāra means the cosmic process. To pass through a succession of births and deaths is Samsāra. Going round this circle without hope of progress is Samsāra. So long as one rotates in the vortex of life, one has no chance of liberating oneself, nor can hope to realise a state of eternal identity with Paraśiva. Such bondage is irksome. Prabhu has vividly painted the nature of Samsāra and the state of beings suffering in it. In the ten vacanas relating to this sthala, his mastery of imagery and his astonishing acquaintance with human nature are exhibited.

Immediately on making contact with the body, the Ātman plunges into Māyā, and his round of life in the world begins.



For the repeated birth of his body, which is subject to *bhōga*, or experience, neither the five senses nor the seven elements have been the cause, but the *vāsanās*, or residues. Hence, he errs into the belief that the passage from birth to death is the be-all and end-all of his existence. It is no wonder, then, that such a belief lands him in distress and misery. The Saṃsāra is usually compared to a corpse, because it is unconscious of the indwelling Absolute. The sense-organs are like hounds rushing to feast on the corpse and fighting among themselves for their share.

Jīva is like a cow with two horns, Ahaṃkāra and Mamakāra, and a big udder filled with the juice of *vāsanās*, or residues. Such a Jīva, fond of the body, is not in a position to realise the Absolute. Carrying the mortal body, he aimlessly wanders about in the Bhavāraṇya. The light of knowledge in him is for the present extinguished. He is driven by a compelling passion for worldly pleasures. He is like a merchant engaged in trade on this earth, carrying numerous commodities in the form of Saṃskāras, or impregnations. Being attached to this endless traffic, he foolishly struggles day and night. The thirst for pleasure is not satisfied by enjoyment. The more he tries to appease the sense-organs, the crazier he becomes. Prabhu suggests that, only when the Jīva feels the indwelling presence of God in his heart within and in the cosmos without, does he find satisfaction and content.

### MĀYĀVILĀSAVIḌĀMBANA-STHALA

In the Saṃsārahēya-sthala, Prabhu, pointing out that the Saṃsāra, or cosmic process, is mean and contemptible, has suggested that the seeker should practise meditation on the Self by eliminating all fondness for sensual pleasure. Saṃsāra is the massive play of Māyā. Knowing the real nature of Māyā, the seeker should pull himself out of her grip, and herein lies his greatness; to explain its significance is the aim of Māyāvilāsaṇḍāmbana-sthala.

The seeker should free himself from the clutches of Māyā and realise the sovereignty of the soul, or Ātman. Prakṛti, coming into contact with Sattva, Rajas and Tamas, appears to be a pompous show of diverse names and forms. By virtue of the illusive glamour of Māyā, with its manifold charms and colours, the universe looks like a feast to the worldly eye. Nevertheless, it does



not appear to be worthwhile. Hence, the seeker would be wise to purify his mind and thereby experience an abiding bliss in God. Prabhu further compares *Māyā* to a harlot who allures men with her wanton wiles. And man subjected to *Māyā* is also likened to a buffalo. By awakening the serpent power which lies coiled up at the root-plexus, and annihilating the awareness of I and mine, he should transmute *Māyā-śakti* into *Śiva-śakti*. Prabhu has compared the man who is caught in the web of *Māyā* to a lifeless trunk without the head. He thereby suggests that man who is usually tempted by objects of sense and becomes a prey to *Māyā* should realise their worthlessness, extirpate his ignorance and develop a mystic awareness. Prabhu further explains that the seeker should control his 'monkey' mind, which dances to the tune of *Māyā*, and train it to be the higher mind, so as to become a fitting medium for the Absolute. Prabhu has compared *Kāma* to a fisherman who casts his net for human beings, suggesting that the seeker should leap out of this net and play in the ocean of divine consciousness, experiencing the joy ineffable. This way of presenting difficult *yōgic* problems in a concrete form with homely illustrations is novel and shows Prabhu's mastery over technique. Depicting the nature of the conscious Self and the not-Self, his statement that the mind without discrimination between Self and not-Self plays without thought dead within, only sounds paradoxical; but it illumines the path showing the seeker how he should experience the joy of Self by breaking the bonds that fasten mind to *Samsāra*. *Māyā*, Time and Karma are the deadliest enemies of man. Easily overcome by these, man endures untold suffering; but he can conquer them by surrendering to the mercy of the Guru and so win his way to the Absolute.

In the *Māyāvilāsaṭṭha*, the seeker has discarded the false glamour of the phenomenal world and freed himself from the sinister influence of *Māyā*. He is now qualified to cast off the bondage, and for this he needs the grace and guidance of a Guru. When a great and accomplished *yōgi* like Prabhu ardently desires the blessings of a Guru, it can well be imagined how indispensable is the need of a Guru for average seekers. In the spiritual tradition of India, specially of Indian mysticism, the Guru is looked upon as the Absolute incarnate. He, therefore, commands greater reverence than even God Himself. Prabhu, having shaken



off the shackles of Māyā, realises through his intuitional insight that Animaṣa is his Guru. During his search, Prabhu meets a devotee, Goggayya by name, engaged in cultivation. Prabhu explains to him how his own spiritual cultivation is superior to Goggayya's cultivation of his farm. After thus initiating him in spiritual cultivation, he proceeds a few steps ahead and accidentally sees an underground vault and enters it. There, in the serene light of a lamp burning without oil, he finds a great yōgi sitting in a trance with his unwinking gaze focussed on the Amṛtaliṅga in his left palm. Prabhu is overwhelmed with unexpected joy, because the Guru, whom he had intuitionally envisaged and longed to meet, is now before him in a visible form. So he exclaims:

“There, in a temple wombed in earth,  
I have seen a Gem,  
And cast my past behind me  
Forever, O Guhēśvara!”

His life's purpose is now accomplished:

“My whole being, within and without,  
Bathed in supernal splendour,  
I have gazed at the Source of all light!  
I have seen my Supreme Master  
With his gaze of unfathomable wonder  
Concentrate, beyond all emblems,  
Upon the emblem on his palm.  
And having seen, I have been saved,  
O Guhēśvara.”

Now he wonders:

“Now, if mere sight can feast  
On the celestial nectar,  
What shall the ultimate Vision be,  
O Guhēśvara!”

Prabhu desires to have a word of grace. But Animaṣa is silence-bound, being lost in the Divine. Prabhu, feeling no difference between Guru and disciple, or himself and Animaṣa, decides to wrest the grace, as if he were almost the Guru. He prays,



“If Thou wouldst be my Master  
 And Thy disciple I,  
 Come, cleanse the stains  
 Of all my sins!

Root out my body's lusts,  
 Come Thou into my flesh,  
 Be Thou the breath of my breath,  
 Possess Thou wholly my will,  
 Come, sit upon my palm  
 And bless me with Thy grace,  
 O Guhṛṣvara.”

In the next few vacanas Prabhu has explained how the Guru and the disciple, in their mutual relationship, though physically different, are identical at a higher level of consciousness, and the Guru's grace manifests itself in the disciple's palm as Liṅga. Allamaprabhu is an exceptional disciple, and Animiṣa an exceptional Guru. Such an encounter rarely occurs on the earthly plane; nevertheless, it is a historical fact.

Prabhu has next enumerated the characteristic features of Liṅga-dhāraṇa in the course of sixteen vacanas. If the Aṅga, or the seeker of the Divine, is invested with Liṅga, he gradually gravitates towards surrender to God, and this forms a very significant step in his onward progress. It is no exaggeration to say that Liṅgadhāraṇa is a seeker's spiritual rebirth. For the attainment of his identity with Śiva, which is now his sole aspiration, the boundless grace of the Guru manifests itself as the Liṅga in his palm. Liṅgadhāraṇa, therefore, denotes carrying the grace of the Guru, who represents Paraśiva in person.

The Guru bestows the Liṅga upon his disciple by way of initiation, or dikṣā. He performs this dikṣā by means of word, touch, sight or even by mere wish. The last is called transmission of irresistible grace. It is very rare to find either one who gives or one who receives such grace. Fortunately, Prabhu and Animiṣa were of this unearthly order. Realising his own identity with Animiṣa, Prabhu observes:

“There is not One and Other,  
 Nor This and That,



When camphor joins with fire  
 Or salt with water:  
 Nor yet when Master joins  
     With his disciple,  
 O Guhēśvara!"

and takes the Amṛtaliṅga from Animiṣa's palm. Immediately, the Prāṇa of Animiṣa too enters into Prabhu. As the body drops to the ground, Prabhu is for a moment sorry at losing his long-sought Guru, and chides himself. But the very next moment he realises:

"When the Real merges with the mind,  
 And that mind with the Liṅga,  
 Ay, when the Liṅga is come  
     To sit upon my palm",

the idea of saying "It's lost, it's gone" is wrong and does not become one who has just now been blessed. He is, therefore, pleased to note that Animiṣa is Guhēśvara himself, and reproaches himself for seeking a Guru in the flesh:

"Should you, instead of the unseen,  
     Seek the seen?  
 That which is greater than the Great  
 Has itself become the Master,  
 Has itself become the Liṅga."

Now he sings for joy and wonder:

"Where is the cuckoo, and where the mango-tree?  
     And yet they meet!  
 Where is the myrobalan, child of the hills,  
 And where the sea-bred salt?  
 And yet they meet!  
 Even so have we met, you and I,  
     Guhēśvaraliṅga,  
     Even so!"

He is moved almost beyond speech:

"When the invisible Liṅga has come to the palm,  
     How can I speak?



Oh, wonder of wonders!  
 The Guhēśvaraliṅga, without form, without bound,  
 Has taken a form and has come to my palm:  
 What can I speak?"

Guru and disciple belong to the unearthly order and the intense longing for union arises in both. The Guru eagerly awaits the arrival of the disciple, who in turn incessantly yearns for his grace; and when the time is ripe for their union, they rush to each other and mingle.

In the process of initiation, the Guru draws out the divine consciousness inhering in the disciple, by the head-palm contact and installs it in the disciple's palm in the form of Liṅga. Here the divine grace of the Guru, descending from the higher level to the lower, manifests itself in the disciple's palm. The grace gradually descends from the Sahasrāra to the will, from the will to the mind, from the mind to prāṇa, and lastly from prāṇa to body. Iṣṭaliṅga, worn upon one's person denotes the Śiva-śakti, or the conscious-force that is aroused in the Sahasrāra by the head-palm contact and flows down the body. It pervades not only the will, mind and prāṇa of the disciple but every part of his body, and subjects it to the control of Ātman. This transformation is effected not merely in the waking consciousness but in the dormant consciousness as well. As Prabhu puts it:

"When your disciple's palm  
 Is blessed with Liṅga,  
 Lo, his will becomes pure and free!"

The last line means that when the will is emptied of its contents or the dormant consciousness is turned into divine consciousness, the pull of the sense-organs ceases to function; the dreams and desires, likes and dislikes, anger and pain, which have so far been active in the dormant consciousness, are now annihilated. The conscious-force awakened by the Guru flows down from the Sahasrāra down to the root-plexus and, extirpating all vāsanās, or residues lying dormant in the form of seeds there, so empties the will. Then only is the stage set for a man to become a superman.

### ṢAṬSTHALA

Since the grace of the Guru manifests itself in the disciple by way of Mantra, or the sacred spell, it is said that the unmanifest



Mantra of the Guru takes form as Liṅga. By the constant repetition of the Mantra breathed by the Guru, his grace pervades the body of the disciple. The Liṅga presented by the Guru functions as Ācāraliṅga in the nose, as Guruliṅga in the tongue, as Śivaliṅga in the eyes, as Jaṅgamaṅga in the touch, as Prasāḍaliṅga in the ears, and as Mahāliṅga in the heart. The Liṅga worn on the person is termed Iṣṭaliṅga, and the Liṅga meditated in the centre of the heart, Prāṇaliṅga. The serene poise or peace that is derived by constant meditation upon Iṣṭa and Prāṇa is called Bhāvaliṅga or Tr̥ptiliṅga. The Iṣṭa, Prāṇa and Bhāvaliṅga are otherwise named Āyataliṅga, Svāyataliṅga and Sannihitaliṅga respectively. The seeker's meditation upon the six Liṅgas seated in his six Aṅgas is known as his Ācāra, or discipline, for the mastery of Ṣaṭsthala. Bhakta, Mahēśvara, Prasādi, Prāṇaliṅgi, Śaraṇa and Aikya together form the Ṣaṭsthala.

### BHAKTA-STHALA

Prabhu has described the characteristics of this Sthala in three vacanas here. To begin with, he asks,

“Here's the earthen lamp and here the wick:  
But how can this be,  
The waving of an oil-less light?”

Here oil symbolises Bhakti, hence it should be understood that the light of knowledge shines by means of Bhakti. Liṅgapūjā, or worship of Liṅga, Gurusēvā, or service to the Guru, and Jaṅgama-dāsōha, or self-dedication to the Jaṅgama, form the principal features of Bhakta-sthala. The one and the same Bhakti functions in three forms. The seeker should make out by the word Sōham, “That I am”, that the Absolute has manifested Itself in the Guru, Liṅga and Jaṅgama, and offer Dāsōha, or unreserved surrender and ungrudging service. It is the duty of a Bhakta to worship God in the early hours of dawn and daily dedicate to the service of the Guru, Liṅga and Jaṅgama what he has earned through Satkāyaka, or consecrated work.

### MAHĒŚVARA-STHALA

To cherish a living faith in the grace of the Guru, Liṅga and Jaṅgama and act up to it in one's daily life is the highest consi-



deration of Bhakta-sthala. To mature that faith into a settled conviction, forms the marked feature of Mahēśvara-sthala. The faith exhibited in the Bhakta-sthala consolidates, in this sthala, into unshaken certitude. Prabhu has enumerated the characteristics of this Sthala in the course of four vacanas. A Mahēśvara is a monotheist and never worships anything except Liṅga, which he believes to be an embodiment of the Absolute. A polytheistic worship of several gods denotes fear, and one who fears is no Mahēśvara. Prabhu has revealed the meaning of Ekēśvaraniṣṭhā, or monotheism, in these words:

“They are neither brave nor resolute  
Who cannot ride the ready horse,  
Yet ask for another one.”

Besides his unswerving faith, a deep patience or perseverance is another virtue of the Mahēśvara. He strives on with such resoluteness till the truth of the following lines,

“O Guhēśvara,  
My soul has ever a prison been  
For Thee, my prisoner!”

becomes for him a real experience. He offers eightfold worship and sixteenfold service to the Liṅga, yet to none of them is he subject. He possesses the resolute faith that all his service to Liṅga finally leads to a state of being suffused with the Divine consciousness. The sense of his oneness with God grows in him from strength to strength, from day to day.

### PRASĀDI-STHALA

Prabhu has explained the marked features of this Sthala in three vacanas. Avadhāna, or attention, is its first characteristic. By virtue of resolute faith, the seeker, by dedicating his tanu (body), mana (mind) and dhana (property) to the Guru, Liṅga and Jaṅgama respectively, gets them back consecrated as Śuddha-prasāda, Siddha-prasāda and Prasiddha-prasāda. Formerly, all three, being tainted by Āṇava, Māyā and Kārmic malās (impurities), were impure; but because they are offered to the triune form of the Absolute, they are now perfectly pure and called Prasāda. Anything dedicated, with sincerity and without reservations, will



become Prasāda. One who offers it is a Prasādi. Devout faith in God and patient suffering of the trials and tribulations of life create a sense of dedication in the heart of a seeker. Steadfast serenity is another characteristic of a Prasādi. Ego and ignorance together disturb serenity. If the seeker devotes himself to Sujñāna, or right knowledge, and Nirahamkāra, or egolessness, ignorance and ego are automatically eliminated and he attains poise and peace. Attentiveness, or careful vigilance, is the first requisite of a Prasādi, which should be exhibited in his Arpaṇa-kriyā, or acts of dedication. He should offer everything to the Guru, Liṅga and Jaṅgama with a sense of self-surrender before it is tainted by the contact of his mind and sense-organs. So long as attachment or craving persists, its transformation into Prasāda cannot be effected. Therefore Prabhu remarks:

“The hay that’s held in the right hand  
Is kindled by the fire in the left  
Of the partaker of Thy grace,  
O Guhṛṣvara.”

Here, fire stands for the spark of knowledge, and hay for greed and avarice; such earthly desires are burned in the fire of knowledge and the light of bliss shines out. Such joy is experienced in the final stage of Prasādi-sthala and leads to the next higher Sthala known as Prāṇalīṅgi-sthala.

### PRĀṆALĪNGI-STHALA

Svānubhāva, or Self-experience, is the main characteristic of Prāṇalīṅgi-sthala. In this Sthala, the seeker’s vision gets clarified. Till now, his eye has strayed to the Brahmāṇḍa, but now it tends inwards to the Piṇḍāṇḍa and he is glad to contemplate the sport of Śiva in the innermost shrine of his heart. The body, fitted with Navadvāra, or nine gates, is likened to a temple. The Absolute is seated there in the form of Liṅga. The vital breath which courses through it worships the Liṅga with the flower of Sadvāsānā, or right aspiration. To the Liṅga situated at Ādhāra, pure mind, or Sumana, is the consecrated water. By force of such worship going on within, the serpent power, or Kuṇḍalini-śakti, begins to stir; consequently, the seeker sees glowing colours, hears divine music, experiences different flavours. He thereby



enjoys a matchless peace and tranquillity welling out of the Suṣumnā, or the central nerve. He is convinced beyond doubt that the Absolute is the subtlest of the subtle, immaculate, indivisible and omnipresent. He achieves a synthesis of *dr̥ṣṭi* (Subject) and *śr̥ṣṭi* (Object) by the power of his unwinking gaze upon the Iṣṭaliṅga in his palm, and enjoys the play of Śiva in his inward soul.

### ŚARAṆA-STHALA

Śaraṇa-sthala is the fifth Sthala in the graded scale of Ṣaṭ-sthala. The joy of divine consciousness is the chief mark of this Sthala, and is brought out by Prabhu in three vacanas. Since the conflict of all doubts and dichotomies is stilled in this joy, the Absolute appears before the conscious eye of the Śaraṇa as an all-pervasive indwelling spirit. As a result, the Śaraṇa totally forgets all external phenomena and rests content in constant meditation of the Absolute, finding a world of delight within him. Prabhu has described the experience in the following words:

All memory is dead;  
All error is burnt;  
Awareness is forgot;  
All symbols have crumbled."

Since the divine effulgence of Paraśiva dispels the darkness of ignorance, fear of birth and death is removed altogether and the Śaraṇa experiences the joy of immortality. Prabhu has described this joy of the supramental mind, which transcends the limits both of the conditioned and the non-conditioned:

"I have beheld,  
O Guhṛṣvara,  
The light of the Liṅga like  
A resplendent blaze!"

Consciousness, or knowledge, is of two types: empirical and supramental (Mahājñāna). Knowledge is symbolised by the word Tale, or head. When empirical knowledge resolves into supramental knowledge, there is no scope left for the consciousness of I and mine. The Śaraṇa who has lost himself in Sujñāna, experiences the perennial joy of Paramāmṛta, or ambrosia. Such a Śaraṇa, who knows the significance of the union of Śiva and Śakti and



has embodied in himself the supramental knowledge of Śivayōga, can alone taste the joy of the Supreme. Prabhu says it is impossible to describe such bliss in words.

### AIKYA-STHALA

At-one-ment is the true mark of Aikya-sthala. Prabhu has described the nature of this Sthala in three vacanas. Since the Absolute has now pervaded the entire body of the seeker, he has no independent will of his own left. Hence, he has no words to describe his accomplishment. There is no longer scope for words; this state of identity is without a limit. In the oneness obtaining in Aikya-sthala there is no imaginary line differentiating the determinate from the indeterminate. There is no separate identity to be engaged in observation, expression, or hearing. What remains is nothing but light, indescribable. Prabhu lived in this Sthala, as a light unto himself and to others. He has revealed the light of Aikya in the following lines:

“He who, having known Reality, is past care;  
The Hero, vanquisher of Death;  
The Glorious, embodiment of the Most High;  
The Blessed; who has attained the Bliss,  
The Perfect, who inhabits the Void;  
The Incarnation, Self-begot,  
Who has the perfect poise,  
Guhēsvara.”

The characteristics of an Aikya listed in this vacana have incidentally portrayed the attainment of Prabhu himself. If the indivisible Absolute, described by the terms Nija (certitude), Ghana (sublimity), Parā (loftiness), Bayalu (void), Nirāḷa (serenity), etc., is directly realised, an indeterminate trance will be attained. Prabhu's life and attainments exemplify this state.

### JĀNGAMA-STHALA

Jāngama-sthala is also named Niravayalu, or Nirbayalu. It stands for the spontaneous state of a Mahānubhāvi who has embodied the Aikya-sthala. Prabhu, after attaining such a spontaneous state, often went round on a spiritual tour, exhibiting



his presence without a shadow. It is reported that he had an ethereal body; and an ethereal body has neither shadow nor foot-prints, a unique feature which is to be specially noted in this context. Prabhu is the steadfast Jaṅgama who has known the Reality. While describing the nature of Jaṅgama-sthala, Prabhu has revealed his own supreme height. Yet he moved from place to place for the welfare of man, discovering seekers by intuitional insight, blessing them by a mere wish, and transforming their lives by his touch. Without eating for the gratification of the tongue, he received Prasāda. Not expecting any earthly gain, nor hankering after material goods, he moved about, to bestow grace upon devotees. He had the right knowledge in his eyes, the power of doing good in his hands, a fondness for listening to the life-stories of pioneer saints. His mind was occupied with Liṅga-pūjā and his body suffused with joy ineffable. Everything seen by him was consecrated; everything heard by him was turned into a sermon; his touch was alchemic; all who conversed with him attained self-realisation. Every spot trodden by him became a sacred place. All who bowed to him got the position of Sāyujya. Prabhu thus toured for the benefit and redemption of mankind, as a Nirañjana and Nirābhāri Jaṅgama.

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# ŚŪNYASAMPĀDANE



ST. JESUIT



ಶ್ರೀಗುರುಬಸವಲಿಂಗಾಯ ನಮಃ

ಪ್ರಭುದೇವರ

ಶೂನ್ಯಸಂಪಾದನೆ

ಪ್ರಥಮೋಪದೇಶ

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೧

ಶ್ರೀವಿಮಲಮುಕ್ತಿದಾಯಕ  
ಪಾವನಮಯ ಪರಮಚರಿತ ಪಟಾಸ್ಥಲನಾಯಕ  
ಭೂವಿನುತ ಸಚ್ಚಿದಾತ್ಮಕ  
ಭಾವಜಹರ ಸಲಹು ಸಿದ್ಧಲಿಂಗಸುದೇಶಿಕ

೨

ಅಮಿಷಕುಂತಳಭೇದ್ಯನ  
ಪ್ರೇಮದಿ ಪದ ಗಾಲ್ಮ ಶರಣಜನಕೀವೃತ್ತ ನಿ-  
ರಾಮಯನೆನಿಸನೊಲ್ಲ ಮು-  
ನೋಮುದದಿಂ ನ್ನುತಿಪೆ ಬೋಳಬಸವೇಶಾರ್ಯನ

೩

ವರ ಬೋಳಬಸವದೇಶಿಕ-  
ನುರುತರ ಕೃಪೆಯಾಂತು ಅಲ್ಲಮಪ್ರಭುರಾಯನ  
ಪರಮಾನುಭಾವಬೋಧೆಯ-  
ನೊರೆದನು ಗೊಳೂರ ಸಿದ್ಧವೀರಾಚಾರ್ಯಂ



ŚRĪGURUBASAVALINGĀYA NAMAH

PRABHUDEVARA

ŚŪNYASAMPĀDANE

PRATHAMOPADEŚA

---

1

*śrīvimalamuktidāyaka  
pāvanamaya paramacarita śaṣṭsthalanāyaka  
bhūvinuta saccidātmaka  
bhāvajahara salahu Siddhalingasudēśika*

2

*āmiṣakuntaḷachēdyana  
prēmadi pada nālka śaraṇajanakīvutta ni-  
rāmayanenipananoldu ma-  
nōmudadiin nutipe Bōḷabasavēśāryana*

3

*vara Bōḷabasavadēśika-  
nurutara kṛpeyāntu Allamaprabhurāyana  
paramānubhāvabōdheya-  
noredanu Gūḷūra Siddhavīrācāryaṇ*



**SALUTATION TO THE GLORIOUS GURU**

**BASAVALIṄGA**

**The First Lesson of Prabhudeva's**

**ŚŪNYASAMPĀDANE**

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**1**

Protect me, Siddhaliṅgasudēśika, bestower  
Of Salvation glorious and pure, of excellent life and holy,  
Master of the Six Stages, praised by the earth,  
Akin to Truth and Consciousness, slayer of the Heart-born.

**2**

Teacher Bōḷabasavēśa gladly I praise  
Who cut the hair of Lust, who is fondly called  
Free from disease, for giving, out of his love,  
The four Positions to the Śaraṇās.

**3**

Gūḷūra Siddhavīrācārya tells of the lore  
Of the highest experience of Allama Prabhu,  
Having won for himself exceeding favour  
From the excellent Bōḷabasavadēśika.



ಶ್ರೀಮತ್ಪರಾತ್ಪರ, ಪರಶಿವ, ನಿತ್ಯ ನಿರ್ಮಲ ನಿರಘನಿರಸಾಯ ಅನಿರ್ವಾಚ್ಯ ಪರಂ ಜ್ಯೋತಿಸ್ವರೂಪ ಷಟ್ಸಂಸ್ಥಲಜ್ಞಾನಪ್ರಭಾವುಂಜರಂಜಿತ ಸಕಲಭಕ್ತಹೃತ್ಕಮಲಕರ್ಣಿಕಾ ವಾಸ ಶರಣಜನಮುಕ್ತಿಪ್ರದಾಯಕ ಅಖಿಳ ಜಗದಾರಾಧ್ಯರಸ್ತು ತೋಂಟದ ಸಿದ್ಧಲಿಂಗೇಶ್ವರನ ಕೃಪಾಪ್ರಸನ್ನಪಾತ್ರರಾದ ಬೋಳಬಸವೇಶ್ವರನು ಮುಖ್ಯವಾದ ವಸುಧೆಯ ಷಟ್ಸ್ಥಲ ಜ್ಞಾನಿಗಳಾದ ದಿವ್ಯಾನುಭಾವಿಗಳ ಬೋಧವಿಡಿದು ಗೊಳೂರ ಸಿದ್ಧವೀರೇಶ್ವರನೆಂಬ ಮಹಾನುಭಾವಿಯು ನಿತ್ಯ ನಿರಂಜನ ನಿರ್ಮಾಯನನಿಪ ಅಲ್ಲಮಪ್ರಭುದೇವರು ಸಮಸ್ತ ಮಹಾಗಣಂಗಳಿಗೆ ದಿವ್ಯಜ್ಞಾನಪ್ರಸಂಗಮಂ ಬೋಧಿಸಿದ ಕ್ರಮಮಂ ಅಖಿಳ ಪುರಾತನರ ವಚನಂಗಳಿಂದ ಸಂಗ್ರಹಿಸಿದವು. ಶಿವಗಣಂಗಳಿಗೆ ಶರಣಾರ್ಥ.

ಪ್ರಥಮದಲ್ಲಿ ಅಖಂಡ ಅದ್ವಯ ಅನುಪಮ ನಿರವಯ ನಿರಂಜನ ಸರ್ವಶೂನ್ಯ ವನೋಳಕೊಂಡ ಸಚ್ಚಿದಾನಂದನಿತ್ಯಪರಿಪೂರ್ಣವಸ್ತು ನಿಷ್ಕಲಲಿಂಗವು ಧ್ಯಾನಪೂಜೆ ಗಳಿಲ್ಲದೆ ನಿರವಯದಲ್ಲಿ ಬಯಲಿಗನಾಗಿ ಇರಬಾರದೆಂದು ತನ್ನ ಸ್ವೇಚ್ಛಾಲೀಲಾವಿಲಾಸದ ನೆನಹಿನಿಂದ ತನ್ನ ಚಿತ್ಪ್ರಭಾಸಾಮರ್ಥ್ಯಶಕ್ತಿಯ ಮುಂದುಗೊಂಡು ಅನಂತಕೋಟಿ ಬ್ರಹ್ಮಾಂಡಂಗಳನ್ನು ಅನಂತಕೋಟಿ ಆತ್ಮರುಗಳನ್ನು ತನ್ನಲ್ಲಿಯೇ ಪುಟ್ಟಿಸಿ, ಆ ಆತ್ಮರುಗಳಿಗೆ ಪಂಚವಿಂಶತಿತತ್ವಂಗಳ ಸಂಬಂಧಿಸಿದಲ್ಲಿ, ಆ ಆತ್ಮರುಗಳು 'ದೇಹೋಽಹಂ' ಎಂದು ಜಾತಿವರ್ಣಾಶ್ರಮ ಕುಲಗೋತ್ರ ನಾಮಸೀಮೆ ಸುಖದುಃಖ ಬಂಧಮೋಕ್ಷ ಕ್ಷೋಳಗಾಗಿ, ತಮ್ಮ ನಿಜಸ್ವರೂಪವ ಮುಚ್ಚಿದ ಆತ್ಮರುಗಳ ಕಾಲಕಾಮರಿಗೆ ವಶಮಾಡಿ, ಅವರ ಸುಖದುಃಖ ಬಂಧಮೋಕ್ಷಂಗಳ ಹೊದ್ದದೆ ಯಂತ್ರವಾಹಕನಾಗಿ ಆಡಿಸು ತ್ರಿಪುನಾ ಪರಶಿವಲಿಂಗವು.

ಅಂತಸ್ತು ಆತ್ಮರುಗಳೊಳಗೆ ಜನ್ಮದ ಕಡೆಗೊಂಡು, ಶಿವಸಂಸ್ಕಾರವೊದಗಿ, ದೇಹ ಭಾವಕ್ಕೆ ಹೇಸಿ, ಸಂಸಾರವಿಮೋಚನಮಂ ಮಾಡಿ, ಗುರೂಪಾವಸ್ಥೆಯಂ ಮಾಡು ತ್ರಿರಲು, ಆ ಪರಶಿವಲಿಂಗವು ಗುರುವಾಗಿ ಬಂದು ತ್ರಿವಿಧದೀಕ್ಷೆಯಿಂದ ಮಲತ್ರಯಂಗಳ ಕಳೆದು ದೀಕ್ಷಿಸಿ ರಕ್ಷಿಸಿದ; ಲಿಂಗಸ್ವರೂಪವಾಗಿ ಬಂದು ಕರಸ್ಥಲದಲ್ಲಿ ಪೂಜೆಗೊಂಡು ರಕ್ಷಿಸಿದ; ಜಂಗಮಸ್ವರೂಪವಾಗಿ ಬಂದು ಅಂತರಂಗಬಹಿರಂಗದಲ್ಲಿ ಭರಿತನಾಗಿ ಬೋಧಿಸಿ ಶಿಕ್ಷಿಸಿ ರಕ್ಷಿಸಿದ; ಪ್ರಸಾದವ ಕರುಣಿಸಿ ತನ್ನೊಳಗೆ ಕೂಡಿಕೊಳ್ಳುತಿಪ್ಪನು ಆ ನಿಷ್ಕಲಪರಶಿವಲಿಂಗವು.

ಆ ನಿಷ್ಕಲಪರಶಿವನ ಸಚ್ಚಿದಾನಂದಸ್ವರೂಪವೆನಿಸಿದ ಬಸವಣ್ಣ ಚೆನ್ನಬಸವಣ್ಣ ಪ್ರಭುದೇವರೇ ಗುರು ಲಿಂಗ ಜಂಗಮ ಸ್ವರೂಪವಾಗಿ ಸಕಲಜಗತ್ಪಾವನ ನಿಮಿತ್ತವಾಗಿ ಮರ್ತ್ಯಕ್ಕೆ ಅವತರಿಸಿದರು. ಇಂತೀ ಗುರು ಲಿಂಗ ಜಂಗಮ ಮೂಱು ಆ ನಿಷ್ಕಲಪರಶಿವ ಲಿಂಗ ತಾನೆ. ಆ ಪರಶಿವಲಿಂಗವು ಜಗಹಿತಾರ್ಥವಾಗಿ ಮೂಱಾಗಿ ಮರ್ತ್ಯಕ್ಕೆ ಅವತರಿಸಿದರೆ, ಇದೇನು ಕಾರಣ ಮರ್ತ್ಯಕ್ಕೆ ಬಂದರೆಂದು ಸಂಕಲ್ಪಿಸಿ, ಶಾಪದಿಂದ ಬಂದರೆಂದು ಆವನಾನೊಬ್ಬ ನುಡಿವುತಿದ್ದಾನು. ಅವನು ಇಪ್ಪತ್ತೆಂಟುಕೋಟಿ ನರಕದಲ್ಲಿ ರವಿಶಶಿ ಯುಳ್ಳನ್ನಬರ ನರಕವನನುಭವಿಸುತ್ತಿರ್ಪನು. ಅಂತಲ್ಲದೆ ಜಗಹಿತಾರ್ಥವಾಗಿ ನಾಲು



ಯುಗಂಗಳಲ್ಲಿ ಅವತರಿಸಿದರೆಂಬುದಕ್ಕೆ ಪ್ರಭುದೇವರ ಚಿನ್ನಬಸವೇಶ್ವರದೇವರ ಸ್ವಯಂ  
ವಚನವೆ ಸಾಕ್ಷಿ. ಅದೆಂತೆಂದಡೆ:

ಕೃತಯುಗದಲ್ಲಿ ಜಗಹಿತಾರ್ಥವಾಗಿ ದೇವಾಂಗನೆಂಬ ಗಣೇಶ್ವರನಾಗಿ ಬಂದು  
ಆರಾಧಿಸುವಲ್ಲಿ, ಭಕ್ತಿಕಾರಣ ಸ್ಥೂಲಕಾಯನೆಂಬ ಜಂಗಮವಾಗಿ ಬಂದು ಲಿಂಗಾರ್ಚ  
ನೆಯ ಮಾಡಿಹೋದನು.

ತ್ರೇತಾಯುಗದಲ್ಲಿ ಜಗಹಿತಾರ್ಥವಾಗಿ ಘಂಟಾರ್ಕಣನೆಂಬ ಗಣೇಶ್ವರನಾಗಿ  
ಬಂದು ಆರಾಧಿಸುವಲ್ಲಿ, ಭಕ್ತಿಕಾರಣ ಶೂನ್ಯಕಾಯನೆಂಬ ಜಂಗಮವಾಗಿ ಬಂದು  
ಲಿಂಗಾರ್ಚನೆಯ ಮಾಡಿಹೋದನು.

ದ್ವಾಪರದಲ್ಲಿ ಜಗಹಿತಾರ್ಥವಾಗಿ ವೃಷಭನೆಂಬ ಗಣೇಶ್ವರನಾಗಿ ಬಂದು ಆರಾಧಿಸು  
ವಲ್ಲಿ, ಭಕ್ತಿಕಾರಣ ಅನಿಮಿಷನೆಂಬ ಜಂಗಮವಾಗಿ ಬಂದು ಲಿಂಗಾರ್ಚನೆಯ ಮಾಡಿ  
ಹೋದನು.

ಕಲಿಯುಗದಲ್ಲಿ ಜಗಹಿತಾರ್ಥವಾಗಿ ಬಸವನೆಂಬ ಗಣೇಶ್ವರನಾಗಿ ಬಂದು  
ಗುರು ಲಿಂಗ ಜಂಗಮ ಪಾದೋದಕ ಪ್ರಸಾದದ ಹಾದಿಯನೆಲ್ಲರಿಗೆ ತೋರಿಸಿ ಆರಾಧಿಸು  
ವಲ್ಲಿ, ಭಕ್ತಿಕಾರಣ ಪ್ರಭುವೆಂಬ ಜಂಗಮವಾಗಿ ಲಿಂಗಾರ್ಚನೆಯ ಮಾಡ ಬಂದ.

ಇಂತೀ ಪರಶಿವಲಿಂಗವು ತನ್ನ ಲೀಲಾವಿನೋದಕ್ಕೆ ದೇವಭಕ್ತನೆಂಬ ಉಭಯ  
ನಾಮವ ಧರಿಸಿದ ಕ್ರಿಯಾಂಗವನಜಾಯದೆ, ಶಾಪದಿಂದ ಬಂದರೆಂದು ಸಂಕಲ್ಪಿಸಿ ನುಡಿ  
ವವರಿಗೆ ನಾಯಕನರಕ ತಪ್ಪದು, ಕೂಡಲ ಚೆನ್ನಸಂಗಮದೇವಾ.

ಇನ್ನು ಪ್ರಭುದೇವರ ಗದ್ಯ:

ಶ್ರೀಮತ್ಪರಮ ಪರಮಾನಂದ ಪರಂಜ್ಯೋತಿ ಪರಮೇಶ್ವರ ಅಗಮ್ಯ ಅಗೋಚರ  
ಅಪ್ರಮೇಯ ಅನಾಮಯ ಅನೌಪಮ್ಯ ಅಪ್ರತರ್ಕ್ಯ ಮಹಾಜ್ಞಾನಪ್ರಭಾಮಯ, ಯಮ  
ನಿಯಮಾಸನ ಪ್ರಾಣಾಯಾಮ ಪ್ರತ್ಯಾಹಾರ ಧ್ಯಾನ ಧಾರಣ ಸಮಾಧ್ಯಾಡ್ಯಷ್ಟಾಂಗ  
ಯೋಗೀಶ್ವರ, ದೇಹೇಂದ್ರಿಯಮನಃಪ್ರಾಣಾಹಂಕಾರಾದಿ ಗುಣಧರ್ಮಕರ್ಮನಿರ್ದೇ  
ಪನ, ಸಕಲಭುವನಾಂತರಂಗ, ನಿತ್ಯನಿರ್ಮಲಸ್ವರೂಪ, ಶಿವಶರಣಹೃತ್ಕಮಲಕರ್ಣಿಕಾ  
ವಾಸಮತ್ತಮಧುಕರಾಯಮಾನ, ಇಷ್ಟಲಿಂಗ ಪ್ರಾಣಲಿಂಗ ತೃಪ್ತಿಲಿಂಗಾಲಿಂಗಿತಾಂಗ  
ಲೇಪ, ಗುರು ಲಿಂಗ ಜಂಗಮ ಪ್ರಸಾದ ಪಾದೋದಕಾದಿ ಪಂಚಾಚಾರಪ್ರತಿಷ್ಠಾಪನಾ  
ಚಾರ್ಯ, ಭಕ್ತ ಮಾಹೇಶ್ವರ ಪ್ರಸಾದಿ ಪ್ರಾಣಲಿಂಗಿ ಶರಣೈಕ್ಯಾದಿ ಪಟ್ಟಲಚಕ್ರವರ್ತಿ,  
ಬಸವ ಚೆನ್ನಬಸವರಾಜ ಪ್ರಾಣನಾಯಕ, ಶ್ರೀವೀರಶೈವಾಚಾರಶಿರೋರತ್ನ, ಶ್ರೀವೀರ  
ಶೈವಾಚಾರ ಪ್ರಮಥನಾಯಕ, ಶ್ರೀವೀರಶೈವಾಚಾರ ದೀಕ್ಷಾಚಾರ್ಯ, ಮರ್ತ್ಯಲೋಕ  
ಪಾವನ ಕಾರಣಾಂತಾರ, ಅನಿಮಿಷಶ್ರೀಚರಣಾಂಭೋಜಕರ್ಣಿಕಾವಾಸ, ಗುಹೇಶ್ವರ.



ನಾಮಾಮೃತಸ್ವೀಕಾರಸಂತುಷ್ಟ, ಶ್ರೀಮತ್ಸಕಲಜಗದಾಚಾರ್ಯರುಮಪ್ಪ ಅಲ್ಲಮಪ್ರಭು  
ದೇವರು ಚೆನ್ನಬಸವರಾಜದೇವರುಮುಖ್ಯವಾದ ಅಸಂಖ್ಯಾತ ಮಹಾಗಣಗಳೊಡನೆ  
ಮಹಾನುಭಾವಪ್ರಸಂಗಮಂ ಮಾಡಿದ ತೂನ್ಯಸಂಪಾದನೆಯ ಸದ್ಗೋಷ್ಠಿಕಥಾಪ್ರಸಂಗ  
ವನು, ಮುಕ್ತಕಮಾಗದ್ ಶಿವಾದ್ವೈತವಚನಂಗಳನು ಉತ್ತರಪ್ರತ್ಯುತ್ತರ ಸಂಬಂಧವಾಗಿ  
ಸೇರಿಸಿ, ಶಿವಗಣಪ್ರಸಾದಿ ಮಹಾದೇವಯ್ಯಗಳು ಮತ್ಸ್ಯಲೋಕದ ಮಹಾಗಣಂಗಳಿಗೆ  
ಆ ಮಹಾಪ್ರಸಂಗಮಂ ಸಮರ್ಪಿಸಿದಲ್ಲಿ, ಸಿದ್ಧರಾಮೇಶ್ವರದೇವರಿಗೆ ಉಪದೇಶಕ್ರಮವಿಲ್ಲ  
ದಿದ್ದರೆ ಗುಮ್ಮಳಾಪುರದ ಸಿದ್ಧಲಿಂಗದೇವರು ಸಮಸ್ತ ಪುರಾತನರ ವಚನಸನ್ಮತದಿಂ  
ಸಂಗ್ರಹಿಸಲು, ಆ ಕ್ರಮವಿಡಿದು ಈ ತೂನ್ಯಸಂಪಾದನೆಯ ಸೇರಿಸಿ ಶಿವಗಣಂಗಳಿಗೆ  
ಸಮರ್ಪಿಸಿದೆವು.

śrīmatparātpara paraśiva nitya nirmala niragha nirasūya  
anirvācya parañjyōtisvarūpa śaṣṭhalajñānaprabhūṇījarañjita sakala  
bhaktahṛīkamalakarañikāvāsa śaraṇajanamuktupradāyaka akhīla  
jagadārādhyarappa Tōṇāda Siddhalingēśvarana kṛpāprasannapātra-  
rāda Bōlabasavēśvaranu mukhyavāda vasudheya śaṣṭhalajñāni-  
gaḷāda divyānubhāvigaḷa bōdheviḍidu Gūḷūra Siddavīrēśvaranēmba  
mahānubhāvīyu nitya nirañjana nirmāyanenipa Allamaprabhudēvaru  
samasta mahāgaṇaṅgaḷige divyajñānaprasaṅgamāñ bōdhisida krama-  
māñ akhīla purātanara vacanaṅgaḷinda saṅgrahisidevu. śivagaṇaṅ-  
gaḷige śaraṇārthi.

prathamadalli akhaṇḍadvaya anupama niravaya nirañjana sarva-  
śūnyavāṇakōṇḍa saccidānandanityaparipūrṇavappa niṣkalaliṅgavu  
dhyānapūjegaḷillade niravayadalli bayaliganāgi irabārādendu tanna  
svēcchāḷēvilāsada nenahininda tanna citprabhāsāmarthya śaktiya  
mundugōṇḍu anantakōṭībrahmāṇḍaṅgaḷanu anantakōṭī ātmarugaḷanu  
tannalliye puṭṭisi, ā ātmarugaḷige pañcaviṃśatitātvaṅgaḷa saṁbandhi-  
sidalli, ā ātmarugaḷu 'dēhōśhañ' endu jātivarṇāśrama kulagōtra nāma-  
śīme sukhādūḷkha bandhamōkṣakkoḷagāgi, tamma nijasvarūpava  
maṛeda ātmarugaḷa kālakāmarige vaśamāḍi, avara sukhādūḷkha  
bandhamōkṣaṅgaḷa hoddade yantravāhakanāgi āḍisuttippaṇā para-  
śivaliṅgavu.

antappa ātmarugaḷoḷage janmada kaḍegaṇḍu, śivasamśkāra-  
vodagi, dēhabhāvake hēsi, saṁsāravimōcanamāñ māḍi, gurūpāvaste-  
yañ māḍuttiralu, ā paraśivaliṅgavu guruvāgi bandu trividhadāikṣe-  
yinda malatrayaṅgaḷa kaḷedu dāikṣisi rakṣisida; liṅgasvarūpa-  
vāgi bandu karasthaladalli pūjegaṇḍu rakṣisida; jaṅgama-  
svarūpavāgi bandu antaraṅgabāhiraṅgadalli bharitanāgi bōdhisi



śikṣisi rakṣisida; prasādava karuṇisi tannoḷage kūḍikoḷutippanu ā niṣkalaparaśivaliṅgavu.

ā niṣkalaparaśivana saccidānandasvarūpavenisida Basavaṇṇa Cennabasavaṇṇa Prabhudēvarē guru liṅga jaṅgamasvarūpavāgi sakalajagatpāvana nimittavāgi martyakke avatarisidaru. intī guru liṅga jaṅgama mūṛu ā niṣkalaparaśivaliṅga tāne. ā paraśivaliṅgavu jagahitārthavāgi mūṛvāgi martyakke avatarisidare, idēnu kāraṇa martyakke bandarendu saṅkalpisi, śāpadinda bandarendu āvanā-nobba nuḍivutiddānu. avanu ippattenṇukōṭi narakadalli raviśaśiyuḷḷa-mabara narakavananubhavisuttippanu. antallade jagahitārthavāgi nālku yugaṅgaḷalli avatarisidareṇbudakke Prabhudēvara Cennabasa-rēśvaradēvara svayavacanave sākṣi. adentendaḍe:

Kṛtayugadalli jagahitārthavāgi Dēvāṅganeṁba gaṇēśvaranāgi bandu ārādhisuvalli, bhaktikāraṇa Sthūlakāyanēṁba jaṅgamavāgi bandu liṅgārcaneya māḍi hōdanu.

Trētāyugadalli jagahitārthavāgi Ghaṇṭākarnaneṁba gaṇēśvara-nāgi bandu ārādhisuvalli, bhaktikāraṇa Śūnyakāyanēṁba jaṅgama-vāgi bandu liṅgārcaneya māḍi hōdanu.

Dvāparadalli jagahitārthavāgi Vṛṣabhaneṁba gaṇēśvaranāgi bandu ārādhisuvalli, bhaktikāraṇa Animiṣaneṁba jaṅgamavāgi bandu liṅgārcaneya māḍi hōdanu.

Kaliyugadalli jagahitārthavāgi Basavaneṁba gaṇēśvaranāgi bandu guru liṅga jaṅgama pādōdaka prasādada hādiyanellarige tōṛi ārādhisuvalli, bhaktikāraṇa Prabhuveṁba jaṅgamavāgi liṅgārcaneya māḍa banda.

intī paraśivaliṅgavu tanna klāvinōdakke dēva bhaktaneṁba ubhayanāmava dharisida kriyāṅgavanarīyade, śāpadinda bandarendu saṅkalpisi nuḍivavarige nāyakanaraka tappadu, Kūḍala Cenna-saṅgamadēvā.

**innu Prabhudēvara gadya:**

śrīmatparama paramānanda parañjyōti paramēśvara agamya agōcara apramēya anāmaya anaupamya apratarkya mahājñāna prabhāmaya, yama niyamāsana prāṇāyāma pratyāhāra dhyāna dhāraṇa samādhyādyasṭāṅga yōgēśvara, dēhēndriyamanahprāṇāhamkārādi



guṇadharmakarmānirlepāna, sakalabhuvanāntaraṅga, nityanirmala-svarūpa, śivaśaraṇaḥṭkamaḥlakarṇikāvāsamattamadhukarāyamāna, iṣṭaliṅga prāṇaliṅga tṛptiliṅgāliṅgitāṅgalēpa, guru liṅga jaṅgama prasāda pādōdakādi pañcācāra pratiṣṭhāpanācārya, bhakta māhēśvara prasādi prāṇaliṅgi śaraṇaikyādi ṣaṣṭhālacakravartī, Basava Cennabasavarāja prāṇanāyaka, śrīvīraśaivācāraśīrōratna, śrīvīraśaivācāra-pramathanāyaka, śrīvīraśaivācāradīkṣācārya, martyalōkapāvanakāra-nāvatāra, Animiṣaśrīcaraṇāmbhōjakarṇikāvāsa, Guhēśvaranāmāmṛta-svīkārasantuṣṭa, śrīmatsakalajagadācāryarumappa Allama Prabhu-dēvaru Cennabasavarājadēvarumukhyavāda asaṅkhyāta mahāgaṇaṇi-gaḷōḍane mahānubhāvaprasaṅgamāṇi māḍida Śūnyasaṃpādaneya sadgōṣṭhikathāprasaṅgavanu, muktakamāgirda śivādvaitavacanāṅga-lānu uttarapratyuttara saṁbandhavāgi sērisi, Śivagaṇaprasādi Mahā-dēvayyagaḷu martyalōkada mahāgaṇaṅgaḷige ā mahāprasaṅgamāṇi samarpisidalli, Siddharāmēśvaradēvarige upadēśakramavilladirdaḍe Gummaḷpurada Siddhaliṅgadēvaru samastapurātanara vacanasanma-tadiṁ saṅgrahisalu, ā kramaviḍidu ī Śūnyasaṃpādaneya sērisi śiva-gaṇaṅgaḷige samarpisidevu.

Following the teachings of the great mystics and exponents of the Sixfold Hierarchy (Ṣaṣṭhāla), Bōḷabasavēśvara chief among them, he who earned peace for his soul by the grace of Tōṇṭada Siddhaliṅgēśvara the glorious, higher than the Highest, the Supreme, the eternal, the unsullied, the sinless, the immaculate, the ineffable, embodiment of the Supreme Light, shining with the concentrated light of knowledge of the Sixfold Hierarchy, and dwelling in the shell of the heart's lotus of all devotees; he who bestows salvation upon the body of saints and is universally adored—Gūḷūra Siddhavīrēśvara, the great mystic, has gathered from the sayings of all the ancient saints, topic by topic and in due order, the teaching of the divine wisdom preached to all the great saints by Allama Prabhu, who is regarded as the eternal, the unsullied and the released from Māyā. Salutation to the saints of Śiva.

In the beginning, the Undivided Liṅga (Niṣkala Liṅga), indivisible, without a second, peerless, without parts, spotless, inclusive of the entire void, which is existence, knowledge, bliss, eternity and perfection—in order not to remain as Void in that



which has no parts without the meed of meditation and worship, by an impulse of His own spontaneous play and sport, putting forth the power of the glow of His consciousness, created within Himself an infinity of macrocosms and myriads of microcosms; and when he had attached to them the twenty-five categories, they, in asserting their body, became subject to caste and sect and stages of life, to clan and pedigree, to name and (other) limitations, to pleasure and pain, to bondage and freedom; and as they forgot their true nature, He made them captive to death and desire; the Supreme (Paraśivaliṅga), without involving Himself in their pleasure and pain, freedom and bondage, has since made them play as (if He were) puppet-master. As some of these realised the limitations of birth and, receiving the touch of the Spirit, learnt to hate the corporal consciousness and achieved freedom from the snares of the world, and were waiting for the advent of a Guru, that Supreme Spirit came in the form of a Guru and, removing the triple impurity by the threefold initiation, through this initiation saved them; coming in the form of Liṅga, He received their worship on the palm and so saved them; coming in the form of a Jaṅgama, He poured Himself into their body and soul and through preaching and teaching saved them; the same undivided Supreme Spirit, bestowing His grace upon them, made them one with Himself. Basavaṇṇa, Cennabasavaṇṇa and Prabhudēva, regarded as incarnations of the existence, consciousness and bliss of that undivided Supreme Spirit, descended to the mortal world as Guru, Liṅga and Jaṅgama, in order to sanctify the entire world. Thus, Guru, Liṅga and Jaṅgama, these three, are themselves the undivided Supreme Spirit. When this Supreme Spirit descended to the mortal world in these three forms for the good of the world, some one, speculating why they came to the mortal world, might say that they came as a result of a curse. Such a one shall experience torment in twenty-eight crores of hells as long as the sun and the moon endure. Besides, Prabhudēva's and Cennabasavēśvara's vacanas bear witness to their descent in four (different) ages for the good of the world. For example:



When coming to worship, for the world's good,  
 In Kṛtayuga, as Gaṇeśvara, Dēvāṅga by name,  
 He also came as Jaṅgama, Sthūlakāya by name,  
 For Devotion's sake,  
 And worshipping the Liṅga, returned.

When coming to worship, for the world's good,  
 In Trētāyuga, as Gaṇeśvara, Ghaṇṭākarna by name,  
 He also came as Jaṅgama, Śūnyakāya by name,  
 For Devotion's sake,  
 And worshipping the Liṅga, returned.

When coming to worship, for the world's good,  
 In Dvāpara, as Gaṇeśvara, Vṛṣabha by name,  
 He also came as Jaṅgama, Animiṣa by name,  
 For Devotion's sake,  
 And worshipping the Liṅga, returned.

When coming to worship, for the world's good,  
 In Kaliyuga, as Gaṇeśvara, Basava by name,  
 To show all men the path of Guru and Liṅga,  
 Of Jaṅgama, Pādōdaka and Prasāda,  
 He came also as Jaṅgama, Prabhu by name,  
 For Devotion's sake,  
 To render worship to Liṅga.

Those who, knowing not the way  
 Paraśiva, for His own sport,  
 Bore the twin name of God and devotee,  
 Make out that he came  
 In fulfilment of a curse,  
 Shall not escape  
 The arch-hell,  
 O Kūḍala Cennasaṅgamadēvā.



## Now follows prose concerning Prabhudēva:

Allama Prabhudēva—the glorious, the supreme, the highest bliss, the supreme light, the supreme Lord, beyond understanding and sight, immeasurable and immaculate, peerless and inscrutable, illumined with the Great Knowledge, the Lord of the eightfold yōga—yama, niyama, āsana, prāṇāyāma, pratyāhāra, dhyāna, dhāraṇa and samādhi—untainted by the natural and inherited properties of the body, the senses, mind, breath, self and so forth, dwelling in the entire universe, perfect embodiment of eternity, an inebriated honey-bee dwelling and flitting in the shell of the heart's lotus of the Śivaśaraṇa, embraced and anointed by Iṣṭaliṅga, Prāṇaliṅga and Tr̥ptiliṅga, the teacher who established Guru, Liṅga, Jaṅgama, Prasāda, Pādōdaka etc. as well as the five Disciplines (ācāra), the sovereign of the Sixfold Hierarchy—Bhakta, Mahāśvara, Prasādi, Prāṇaliṅgi, Saraṇa and Aikya—the lord of life of Basava and Cennabasava, the crest-jewel of the glorious Viraśaiva Faith, the prime leader of the glorious Viraśaiva Faith, the preceptor who confers initiation of the glorious Viraśaiva Faith, one who incarnated for the salvation of the world, who dwells in the shell of the lotus of Animiṣa's holy feet and is delighted to receive the nectar of Guhāśvara's name, who is the glorious teacher of the whole world, conducted high discourses on the Attainment of the Absolute (Śūnya Sāmpādane) with innumerable great devotees, Cennabasavarājadēva being chief of them. Śivaganaprasādi Mahādēvayya submitted to the great saints of the mortal world the high discourses held in those learned assemblies, stringing together in the form of question and answer Śivādvaita vacanas which were in a loose form. However, as the set of instructions to Siddharāmāśvara was not included, Siddhaliṅgadēva of Gummaḷāpura made a (fresh) compilation on the authority of the vacanas of all the pioneer saints. Following the same principle, I have now compiled this "Śūnyasāmpādane" and submitted it to the Śivaśaraṇas.

ಪ್ರಥಮದಲ್ಲಿ ಪ್ರಭುದೇವರು ನಿರೂಪಿಸಿದ ಪಿಂಡಸ್ಥಲದ ವಚನ:

*prathamadalli Prabhudēvaru nirūpisida piṇḍasthalada vacana:*

To begin with, the vacana on the Piṇḍasthala by Prabhudēva:



೧

ಕಲ್ಲೊಳಗಣ ಪಾವಕದಂತೆ,  
 ಉದಕದೊಳಗಣ ಪ್ರತಿಬಿಂಬದಂತೆ,  
 ಬೀಜದೊಳಗಣ ವೃಕ್ಷದಂತೆ,  
 ಶಬ್ದದೊಳಗಣ ನಿಶ್ಯಬ್ದದಂತೆ,  
 ಗುಹೇಶ್ವರಾ, ನಿಮ್ಮ ಶರಣ ಸಂಬಂಧ.

*kalloḷagaṇa pūvakadante,  
 udakadoḷagaṇa pratibimbādante,  
 bījadoḷagaṇa vṛkṣādante,  
 śabdadoḷagaṇa niśśabdādante,  
 Guhēśvarā, nimma śaraṇa saṁbandha.*

As a spark in stone,  
 As an image in water,  
 As a tree in the seed,  
 As silence in speech,  
 So Thou in Thy devotee,  
 O Guhēśvara.

೨

ಕಲ್ಲೊಳಗಣ ಕಿಚ್ಚು ಉರಿಯಬಲ್ಲದೆ?  
 ಬೀಜದೊಳಗಣ ವೃಕ್ಷ ಉರಿಯಬಲ್ಲದೆ?  
 ತೋಟಲಿಲ್ಲಾಗಿ ಬೀಟಲಿಲ್ಲಾಗಿರಿಯು.  
 ಗುಹೇಶ್ವರ ನಿಂದ ನಿಲವನನುಭವಸುಖ ಬಲ್ಲಾ !

*kalloḷagaṇa kiccu uriyaballude ?  
 bījadoḷagaṇa vṛkṣa uliyaballude ?  
 tōṭalillāgi bīṭalillārigeyu :  
 Guhēśvara ninda nilavananubhavasukhi ballā !*

Can the spark in the stone  
 Kindle?  
 Can the tree in the seed  
 Rustle?



Guhēsvara's majesty,  
 Being unapparent,  
 Does not shine out  
 For the common eye:  
 He only knows it  
 Who has tasted the joy  
 Of The Experience!

ಇಂತು ಪಿಂಡದಲ್ಲಿ ಶಿವತತ್ತ್ವವನಡಗಿಸಿಕೊಂಡಿದ್ದ ಆತ್ಮನ ಅಂತರಂಗದೊಳಗಣ  
 ಶಿವತತ್ತ್ವವೇ ಜ್ಞಾನಾಂಕುರಸ್ವರೂಪವಾಗಿ, ಆ ಸುಜ್ಞಾನದೃಷ್ಟಿಯಿಂದ ತಿಳಿದು ನೋಡಿ,  
 ನಾನೀ ಮಾಂಸಪಿಂಡದತ್ತತ್ವತ್ವಿ ಸ್ಥಿತಿಲಯದವನಲ್ಲ; ಈ ಬ್ರಹ್ಮಾಂಡಾದಿ ಸಮಸ್ತಪ್ರಪಂಚ  
 ಗಳು ತೋಜಿದ ಮುನ್ನ ಆದಿಚಿತ್ತ್ವಕ್ರಿಯೆಯಿಂದಯಿಸಿದನೆಂದು ಆತ್ಮನು ತನ್ನ ತಾನು  
 ವಿನೇಕಿಸುತ್ತಿದ್ದನೆಂದು ಪ್ರಭುದೇವರು ನಿರೂಪಿಸುತ್ತಿದ್ದರದೆಂತೆಂದಡೆ:

*intu piṇḍadalli śivatatvavanadāgisikoṇḍīrda ātmana antaraṅga-  
 dolagaṇa śivatatvave jñānāṅkurāsvarūpamāgi, ā sujñānadrṣṭīyit  
 tiliḍu nōḍi, nānī māṁsapinḍadutpattisthitilayadavanalla; ī brahmāṇ-  
 ḍādi samastaprapaṅcugaḷu tōṅra munna ādicicchaktiyindudayiside-  
 nendu ātmanu tanna tānu vivēkisuttirdanendu Prabhudēvaru nirūpisut-  
 tirdaradentendaḍe:*

Thus, the Ultimate Principle in the heart of the Ātman, who, taking the form of a spark of Knowledge, has enshrined the Ultimate Principle in the Body, realised through that insight that He is not of this body of flesh, subject to birth, existence and decay. Before all the worlds including the Cosmic Egg appeared, the Ātman discovered for Himself that He is born of the Primal Conscious Force. This Prabhu relates in the following:

೩

ಆದಿಯಾಧಾರವಿಲ್ಲದಂದು,  
 ಹಮ್ಮುಬಿಮ್ಮುಗಳಿಲ್ಲದಂದು,  
 ಸುರಾಳನಿರಾಳವಿಲ್ಲದಂದು,  
 ಶೂನ್ಯನಿಶ್ಯೂನ್ಯವಿಲ್ಲದಂದು,  
 ಸಚರಾಚರವೆಲ್ಲ ರಚನೆಗೆ ಬಾರದಂದು  
 ಗುಹೇಶ್ವರನ ಶರಣನುದಯಿಸಿದನಂದು.



*ādiyādhāravilladandu,*  
*hammubimmugaḷilladandu,*  
*surāḷanirāḷavilladandu,*  
*śūnyaniśśūnyavilladandu,*  
*sacarācaravella racanega bāradandu*  
*Guhēśvaraṇa śaraṇanudayisidanandu.*

When neither Source nor Substance was,  
 When neither I nor mine,  
 When neither Form nor Formless was,  
 When neither Void was nor non-Void,  
 Nor that which moves or moves not,  
 Then was Guhēśvara's votary born.

೪

ನಾದಬಿಂದುಕಳೆಗಳಿಲ್ಲದಂದು ನಿರ್ಭಯನೆಂಬ ಗಣೇಶ್ವರನು.  
 ಉತ್ಪತ್ತಿಸ್ಥಿತಿಲಯಗಳಿಲ್ಲದಂದು ಅಕ್ಷಯನೆಂಬ ಗಣೇಶ್ವರನು.  
 ಓದುವೇದಗಳಿಲ್ಲದಂದು ಓಂಕಾರನೆಂಬ ಗಣೇಶ್ವರನು.  
 ಯುಗಜುಗಗಳಿಲ್ಲದಂದು ಊರ್ಧ್ವಮುಖನೆಂಬ ಗಣೇಶ್ವರನು.  
 ಗುಹೇಶ್ವರಲಿಂಗವಿಲ್ಲದಂದು ನಿರ್ಮಾಯನೆಂಬ ಗಣೇಶ್ವರನು.

*nāda-bindukaḷegaḷilladandu Nirbhayanēṁba gaṇēśvaranu.*  
*utpattisthitilayaṅgaḷilladandu Akṣayanēṁba gaṇēśvaranu.*  
*ōduvēdaṅgaḷilladandu Ōṁkāranēṁba gaṇēśvaranu.*  
*yugajugaṅgaḷilladandu Ūrdhvamukhanēṁba gaṇēśvaranu.*  
*Guhēśvaraliṅgavilladandu Nirmāyanēṁba gaṇēśvaranu.*

When there was neither nāda, bindu nor kaḷā,  
 Then was Gaṇēśvara, Nirbhaya by name.  
 When there was neither birth, nor life, nor death,  
 Then was Gaṇēśvara, Akṣaya by name.  
 When there was neither learning nor knowing,  
 Then was Gaṇēśvara, Ōṁkāra by name.  
 When there were neither aeons nor ages,  
 Then was Gaṇēśvara, Ūrdhvamukha by name.  
 When the Guhēśvara Liṅga was not yet,  
 Then was Gaṇēśvara, Nirmāya by name.



ಇಂತು ನಿಷ್ಕಲಪರಶಿವಲಿಂಗವೆ ತನ್ನ ಲೀಲಾವಿನೋದದಿಂದ ಅನಂತಕೋಟಿ ಬ್ರಹ್ಮಾಂಡಗಳನ್ನು ತನ್ನಲ್ಲಿಯೆ ಪುಟ್ಟಿಸಿ ವಿಲಾಸಿಸುತ್ತಿವು ಪರಶಿವಲಿಂಗದ ಸಕಲ-ನಿಷ್ಕಲಕ್ಕೆ ಕಾರಣವೆ ಪ್ರಭುದೇವರು. ಆ ಪ್ರಭುದೇವರೆ ಭಕ್ತಿಕಾರಣ ನಾಲ್ಕು ಯುಗಗಳಲ್ಲಿ ಅವತರಿಸಿದಲ್ಲಿ, ನಿರ್ಮಾಯ ನಿರಂಜನ ಮಾಯಾಕೋಳಾಹಳನೆಂಬುದೆ ಸತ್ಯ. ಹೀಗೆಲ್ಲದೆ ಮಾಯಾಸಕ್ತನು, ಮಾಯಾವಶಗತನೆಂದು ನುಡಿದವರಿಗೆ ಗುರು ಲಿಂಗ ಜಂಗಮದ್ರೋಹ ತಪ್ಪದು. ಮಾಯಾಕೋಳಾಹಳನೆಂಬುದಕ್ಕೆ ಹಡಪದಪ್ಪಣ್ಣಗಳ ವಚನವೆ ಸಾಕ್ಷಿ. ಅದಲ್ಲದೆ ಪ್ರಭುದೇವರ ಸ್ವಯ ವಚನವೆ ಸಾಕ್ಷಿ. ಅದೆಂತೆಂದಡೆ:

*intu niṣkalaparaśivaliṅgave tanna līlāvinōdadinda anantakoṭi  
brahmāṇḍaṅgaṇu tannalliye puṭṭisi vilāsisuttippa paraśivaliṅgada  
sakalaniṣkalakke kāraṇave Prabhudēvaru. ā Prabhudēvare bhakti-  
kāraṇa nālku yugaṅgaḷalli avatarisidalli, nirmāya nirañjana māyā-  
kōḷāhaḷaneṁbude satya. hīgallade māyāsaktanau, māyāvāśagatanendu  
nuḍivavarige guru liṅga jaṅgamadrōha tappadu. māyākōḷāhaḷaneṁbu-  
dakke Haḍapadappaṇṇagaḷa vacanave sākṣi. adallade Prabhudēvara  
svaya vacanave sākṣi. adentendaḍe:*

Thus, none but Prabhu is the cause that the Unformed Paraśiva, out of His sport, created myriads of Cosmic Eggs within Himself and is playing as their formed-unformed process (state). Though this Prabhu incarnated, for Bhakti's sake, during four aeons, it is still true that He is Himself the Nirmāya (Illusion-free), the Nirañjana (Immaculate) and the Māyākōḷāhaḷa (Scourge of Illusion). If against this one should declare that He is Māyāsakta (attached to Illusion) or Māyāvāśagata (Illusion-bound), he will surely be guilty of the offence (of sacrilege) against Guru, Liṅga and Jaṅgama. That he is Māyākōḷāhaḷa, Haḍapadappaṇṇa's vacana bears witness. Besides, Prabhu's own vacana bears witness thereto, as follows:

೫

ಬ್ರಹ್ಮವಿಷ್ಣುಗಳ ಮಾಯೆ ತೊತ್ತಳದುಳಿವೆಂದು,  
ದೇವದಾನವರ ಮಾಯೆ ಅಗಿದಗಿದು ತಿಂಬೆಂದು,  
ರುದ್ರಗಣ ಪ್ರಮಥಗಣಂಗಳೆಂಬವರ ಮಾಯೆ ಮರುಳುಮಾಡಿ ಕಾಡುವೆಂದು,  
ನೊಸಲಕಣ್ಣು ಪಂಚಮುಖ ದಶಭುಜದವರಿಗೆ ಮಾಯೆ ಅರ್ಥಾಂಗಿಯಾದೆಂದು,  
ಅಷ್ಟಾಶೀತಿಸಹಸ್ರಋಷಿಯರುಗಳ ಮಾಯೆ ತಪೋಮದದಲ್ಲಿ ಕೆಡಹುವೆಂದು,  
ನಾನು ಮಾಯಾಕೋಳಾಹಳನಾಗಿದ್ದೆ ಕಾಣಾ, ಗುಹೇಶ್ವರಾ.







*Kṛtayugadalli nānu bhaktikāraṇa*  
*Sthūlakāyanēmba gaṇēśvaranāgirdenayyā.*  
*Trētāyugadalli nānu bhaktikāraṇa*  
*Śūnyakāyanēmba gaṇēśvaranāgirdenayyā.*  
*Dvāparadalli nānu bhaktikāraṇa*  
*Animiṣanēmba gaṇēśvaranāgirdenayyā.*  
*Kaliyugadalli nānu bhaktikāraṇa*  
*Allamaprabhuveṃba gaṇēśvaranāgirdē kāṇā, Guhēśvarā.*

In the Kṛtayuga, I appeared as Sthūlakāyagaṇēśvara  
For Bhakti's sake.

In the Trētāyuga, I appeared as Śūnyakāyagaṇēśvara  
For Bhakti's sake.

In the Dvāparayuga, I appeared as Animiṣagaṇēśvara  
For Bhakti's sake.

In the Kaliyuga, I now appear as Allamaprabhu-  
gaṇēśvara

For Bhakti's sake,  
O Guhēśvara.

ಇಂತು ಲನಾದಿಗಣೇಶ್ವರತ್ವಮಂ ನಿರೂಪಿಸಿದ ಪ್ರಭುದೇವರು, ಆದಿಚಿಚ್ಛಕ್ತಿ  
ಯಿಂದುದಯಿಸಿದನೆಂದಲಾದಾತ್ಮನು ತನ್ನಿಂದನ್ಯವಾದ ಸಂಸಾರಭ್ರಾಂತಿಯಂ ನಿವೃತ್ತಿ  
ಮಾಡುತ್ತಿದ್ದನೆಂದು ನಿರೂಪಿಸಲು ಸಂಸಾರಹೇಯಸ್ಥ ಲನಾದುದು.

*intu anādigāṇēśvaratvamam nirūpisida Prabhudēvaru, ādiciccha-*  
*ktiyindudayisidenendaxidātmanu tannindanyavāda saṃsārabhrāntiyam*  
*nivṛtti māḍuttirdanendu nirūpisalu Samsārahēyasthalavādudu.*

Thus Prabhudēva, who has told of the primal Gaṇēśvara-  
hood, (now) relates how the Ātman that is aware of having been  
born of the primal Conscious-Force, casts off the world-illusion  
which is different from Himself, which is the stage of Samsāra-  
hēyasthala:

2

ಕಾಯದ ಮೊದಲಿಗೆ ಬೀಜವಾವುದೆಂದಲಾಯದೀ ಲೋಕವೆಲ್ಲ.  
 ಇಂದ್ರಿಯಂಗಳು ಬೀಜವಲ್ಲ, ಆ ಕಳಾಭೇದವಲ್ಲ.  
 ಸ್ವಪ್ನ ಬಂದೆಲಗಿತ್ತಲ್ಲಾ!  
 ಇದಾವಂಗೆ ತಿಳಿಯಬಾರದಾಗಿ ಶುದ್ಧಸುಯಿದಾನವಲ್ಲ  
 ಕಾಣಾ, ಗುಹೇಶ್ವರಾ.



*kāyada modalinṅge bījavāvudendaṇṇiyaḍḍi lōkavella.  
 indriyaṅgaḷu bījavalla, ā kaḷābhēdavalla.  
 svapna bandeṇṇagittallā !  
 idāvaṅge tiḷiyabāradaṅgi śuddhasuyidānavalla  
 kāṇā, Guhēśvara.*

The whole world knows not  
 What seed was there before  
 The body was . . .  
 The senses are not the seed,  
 Nay, not the elements one by one.  
 Delusions of Dream  
 Have swooped upon us.  
 Verily, because  
 No one understands,  
 There's no real peace,  
 O Guhēśvara.

೮

ಹಳ್ಳದೊಳಗೆ ಹುಳ್ಳಿ ಬರುತ್ತಿರಲು  
 ನೊರೆತೆರೆಗಳು ತಾಗದಿವನೇ?  
 ಸಂಸಾರಸಾಗರದೊಳಗೆ ಮುಳುಗಾಡುತ್ತಿವು ಪ್ರಾಣಿಗಳಿಗೆ  
 ಸುಖದುಃಖಗಳು ತಾಗದಿವನೇ?  
 ಇದು ಕಾರಣ, ಮೂರ್ತಿಯಾದುದಕ್ಕೆ ಪ್ರಳಯ ತಪ್ಪದು  
 ಕಾಣಾ, ಗುಹೇಶ್ವರಾ.

*haḷḷadolage huḷḷi baruttiralu  
 noreteregaḷu tāgadippave ?  
 saṃsārasāgaradolage muḷugāḍuttippa prāṇigaḷige  
 sukhaduḥkhagaḷu tāgadippave ?  
 idu kāraṇa, mūrtiyādudakke pralaya tappadu  
 kāṇā, Guhēśvara.*

The froth and foam of a flowing stream  
 Must touch the floating driftwood.  
 The pain and pleasure of the world's ocean  
 Must touch the creatures that sink or swim.  
 How can he that has taken a form  
 Not perish, O Guhēśvara?



೯

ಆಯಿತ್ತೆ ಉದಯಮಾನ; ಹೋಯಿತ್ತೆ ಅಸ್ತಮಾನ.  
 ಅಳಿದುವಲ್ಲಾ ನೀರಲಾದ ನಿರ್ಮಿತಂಗಳೆಲ್ಲಾ!  
 ಕತ್ತಲೆ ಕವಿಯಿತ್ತು ಮೂಱು ಲೋಕದೊಳಗೆ!  
 ಇದಱಚ್ಚುಗವೇನು ಹೇಳಾ, ಗುಹೇಶ್ವರಾ?

*āyitte udayamāna; hōyitte astamāna.*  
*aḷiduvallā nīralāda nirmitaṅgaḷellā !*  
*kattale kaviyittu mūru lōkadoḷage !*  
*idaṛaccugavēnu hēḷā, Guhēśvarā ?*

Sunrise and sunset are our coming and going:  
 We perish, alas ! being made all of water !  
 Darkness has shrouded the three worlds.  
 Tell us, O Guhēśvara, what means this riddle !

೧೦

ಸಂಸಾರವೆಂಬ ಹೆಣ ಬಿದ್ದಿರೆ  
 ತಿನಬಂದ ನಾಯ ಜಗಳವ ನೋಡಿರೆ!  
 ನಾಯ ಜಗಳವ ನೋಡಿ ಹೆಣ ನಗುತ್ತಿದೆ !  
 ಗುಹೇಶ್ವರನೆಂಬ ಲಿಂಗವಲ್ಲಿಲ್ಲ ಕಾಣಿರಯ್ಯಾ.

*saṁsāravemba heṇa biddire*  
*tinabanda nāya jagalava nōḍire !*  
*nāya jagalava nōḍi heṇa naguttide !*  
*Guhēśvaranemba Liṅgavallilla kāṇirayyā.*

Look how they wrangle, the dogs  
 Come to feast on  
 This carcase of a world !  
 And as the dogs wrangle, look  
 How the carcase laughs !  
 For you see, Sir, the Guhēśvara Himself  
 Is not there.



೧೧

ನೀರಬೊಂಬೆಯ ಚೋಹವ ತೊಟ್ಟು,  
 ಅಗ್ನಿ ಬಣ್ಣದ ಹೊದಕೆಯ ಹೊದ್ದು,  
 ಗಾಳಿಯ ಗತಿಯಲ್ಲಿ ಸುಳಿದಾಡುವ ಪ್ರಾಣಿಗಳು  
 ದೇವರನೆತ್ತ ಬಲ್ಲರು, ಗುಹೇಶ್ವರಾ?

*nīrabombeya cōhava toḷḷu,  
 agni baṇṇada hodaḱeya hoddū,  
 gāḷiya gatiyalli sulidaḍuva prāṇigaḷu  
 dēvaranetta ballaru, Guhēśvarā ?*

Creatures  
 That are clad as a doll, made of water—  
 Creatures  
 That are wrapped in a shawl of fire—  
 Creatures  
 That are blown about with the wind's speed—  
 How shall they apprehend God,  
 O Guhēśvara ?

೧೨

ನೆಲದ ಬೊಂಬೆಯ ಮಾಡಿ, ಜಲದ ಬಣ್ಣವನುಡಿಸಿ,  
 ಹಲವು ಪರಿಯಾಶ್ರಮದಲ್ಲಿ ಉಲಿವ ಗೆಜ್ಜೆಯ ಕಟ್ಟಿ,  
 ವಾಯುವನಲನ ಸಂಚಿಕ್ಕಿ, ಅರಳೆಲೆಯ ಶೃಂಗಾರನ ಮಾಡಿ  
 ಆಡಿಸುವ ಯಂತ್ರವಾಹಕನಾರೊ?  
 ಬಯಲ ಕಂಬಕ್ಕೆ ತಂದು ಸ್ವಯವಾಗಿ ಪರವ ನೆಲೆಗೊಳಿಸಿದರೆ  
 ಸ್ವಯವದ್ವಯವಾಯಿತ್ತು ಕಾಣಾ, ಗುಹೇಶ್ವರಾ.

*nelada bombeya māḍi, jalada baṇṇavanuḍisi,  
 halavu pariyāśramadalli uliva gejjeya kaṭṭi,  
 vāyuvanalana sañcikki, araḷeleya śṛṅgārava māḍi  
 āḍisuva yantravāhakanāro ?  
 bayala kambakke tandu svayavāgi parava nelegoḷisidare  
 svayavadvayavāyittu kāṇā, Guhēśvarā.*



Who is the Engineer who has moulded  
 This doll of clay,  
 Draped it in a fabric of water,  
 Bound to it, in diverse states of life,  
 A jingle of tinkling bells;  
 Dowered it with air and fire,  
 Crowned it with adornments,  
 And now sets it playing?  
 When this Formless one has been bound to form,  
 When you have attained the Self  
 And made it the temple of the Divine,  
 There is no more one and two,  
 O Guhēśvara.

೧೩

ಮಾನದ ತೋರಿಹ ಆಕಳಿಗೆ ಕೊಳಗದ ತೋರಿಹ ಕೆಚ್ಚಲು;  
 ತಾಳ ಮರದುದ್ದಿ ಹವೆರಡು ಕೋಡು.  
 ಅದನಲಸಹೋಗಿ ಅಲು ದಿನ: ಅದು ಕೆಟ್ಟು ಮೂಲು ದಿನ.  
 ಅಘಟಿತಘಟಿತ ಗುಹೇಶ್ವರಾ,  
 ಅಲಸುವ ಬಾರೈ.

*mānada tōriha ākaḷige koḷagada tōriha keccalu;  
 tāḷa maraduddihaveraḍu kōḍu.  
 adanaḷasahōgi āḷu dina: adu keṭṭu mūḷu dina.  
 aghaṭitaḡhaṭita Guhēśvarā,  
 aḷasuva bārai.*

A pint-size cow with a gallon-size udder,  
 And twin horns, palmyra-high !  
 Search it for six days, it has vanished in three ...  
 Let's then, O Guhēśvara,  
 Seek Him, Him only  
 To Whom all things impossible are possible.

೧೪

ಅಡವಿಯೊಳಗೆ ಕಳ್ಳರು ಕಡವಸದ ಸ್ವಾಮಿಯನು  
 ಹುಡುಕಿ ಹುಡುಕಿ ಅಲಸುತ್ತೈದಾರೆ.  
 ಸೊಡರು ನಂದಿ ಕಾಣದೆ ಅನ್ನಪಾನದ ಹಿರಿಯರೆಲ್ಲರು



ಅಧರಪಾನವನುಂడు ಸುರಾಪಾನವ ಬೇಡುತ್ತೈದಾರೆ.  
ಅಜ್ಜಿದ ಹಾರುವನೊಬ್ಬ ಅರಿದ ತಲೆಯ ಹಿಡಿದುಕೊಂಡು  
ಅಧ್ಯಾತ್ಮವಿಕಾರದ ನೆತ್ತರ ಕುಡಿದನು, ಗುಹೇಶ್ವರಾ!

*aḍaviyōḷage kaḷḷaru kaḍavasada svāmiyanu  
huḍuki huḍuki aḥasuttaidāre.  
soḍaru nandi kāṇade annapānada hiriyaellaru  
adharapānavanuḍu surāpānava bēḍuttaidāre.  
aḥida hāruvanobba arida taleya hiḍidukoṇḍu  
adhyātmavikārada nettara kuḍidanu, Guhēśvarā!*

The thieves in the wood  
Are looking for the ascetic  
With the deer-skin.  
But their torches are out, and they cannot see.  
And still they seek—  
The gluttons, the sots and amorists !  
And the knowing pedant, relieved of his head,  
Has been swilling, O Guhēśvara,  
The blood of the soul's red sin.

### ೧೫

ಜಂಬೂದ್ವೀಪದ ವ್ಯವಹಾರಿ ಖಂಡಭಂಡವ ತುಂಬಿ,  
ಕುಂಬಿನಿಯದರದ ಮೇಲೆ ಪಸರವನಿಕ್ಕಿದ.  
ಉಷ್ಣತೃಷ್ಣೆ ಘನವಾಗಿ ಕಡಲೇಳು ಸಮುದ್ರವ ಕುಡಿದು  
ನೀರಡಿಸಿ ಅಜಲಗೊಂಡು ಬೇಗಗಾದ.  
ಶಿಶು ತಾಯಿ ಹೆಣನ ಹೊತ್ತುಕೊಂಡು ಹೆಸರ ಹೇಳುತ್ತೈದಾನೆ.  
ಗುಹೇಶ್ವರನ ನಿಲವ ವಸುಧೆಯಾಕೃತಿ ನುಂಗಿತ್ತು.

*jambudvīpada vyavahāri khaṇḍabhaṇḍava tumbi,  
kumbhiniyudarada mēle pasaravanikkida.  
uṣṇatṛṣṇe ghanavāgi kaḍalēḷu samudrava kuḍidu  
nīraḍisi aḥalugoṇḍu beḥagāda.  
śiśu tāya heṇana hottukoṇḍu hesara hēḷuttaidāne.  
Guhēśvarana nilava vasudheyākṛti nuṅgittu.*



A merchant of Jambū Isle,  
 Gathering his bales and bundles,  
 Set up his stall  
 In the womb of Mother Earth.  
 Stricken with a crazy thirst,  
 He drank up the seven oceans  
 Until, to his own dismay  
 At the unquenchable thirst,  
 He sucked the ooze itself.  
 An infant carries his mother's corpse  
 Upon his back and goes  
 Mumbling her name. . . .  
 Behold, an earth-round shape  
     Has swallowed the glory of  
     Guhēśvara.

೧೬

ಗಗನದ ಮೇಲೊಂದು ಅಭಿನವ ಗಿಳಿ ಹುಟ್ಟಿ  
     ಸಯಸಂಭ್ರಮದಲ್ಲಿ ಮನೆಯ ಮಾಡಿತ್ತು.  
 ಒಂದು ಗಿಳಿ ಇವತ್ತೈದು ಗಿಳಿಯಾಯಿತ್ತು.  
     ಬ್ರಹ್ಮನಾ ಗಿಳಿಗೆ ಹಂಜರವಾದ  
     ವಿಷ್ಣುವಾ ಗಿಳಿಗೆ ಕೊಱಿಕೊಳಾದ  
     ರುದ್ರನಾ ಗಿಳಿಗೆ ಕೋಲಾದ.  
 ಇಂತೀ ಮೂವರ ಮುಂದಣ ಕಂದನ ನುಂಗಿ  
     ದೃಷ್ಟನಾಮ ನಷ್ಟವಾಯಿತ್ತು ಕಾಣಾ, ಗುಹೇಶ್ವರಾ.

*gaganada mēlondu abhinava gīḷi huṭṭi*  
*sayasaṁbhramadalli maneya māḍittu.*  
*ondu gīḷi ippattaidu gīḷiyāyittu.*  
*Brahmanā gīḷige haṁjaravāda.*  
*Viṣṇuvā gīḷige korekōḷāda.*  
*Rudranā gīḷige kōlāda.*  
*intī mūvara mundaṇa kandana nuṁgi,*  
*dṛṣṭanāma naṣṭavāyittu*  
*kāṇā, Guhēśvarā.*



On heaven's expanse  
 A strange parrot was born,  
 And she built her a house  
 In vainglorious pomp.  
 But of that one parrot  
 There were born five and twenty.  
 Brahma was the parrot's cage,  
 Viṣṇu her victuals,  
 And Rudra her perch.  
 When she swallowed a young one  
 In front of those Three,  
     Behold O Guhēśvara,  
     The visible ceases to be!

ಇಂತು ಆತ್ಮನು ತನಗೆ ಇದಿರಿಟ್ಟು ತೋರುವ ಮಾಯೆಗೆ ತಾನನ್ನಾಗಿ ಆ  
 ಮಾಯಾವಿಲಾಸಮಂ ನಿವೃತ್ತಿ ಮಾಡುತ್ತಿದ್ದನೆಂದು ಪ್ರಭುದೇವರು ನಿರೂಪಿಸಲು  
 ಮಾಯಾವಿಲಾಸವಿಡಂಬನಸ್ಥಳವಾದುದು:

*intu ātmanu tanage idiriṭṭu tōzuva māyege tānanyavāgi ā māyā-  
 vilāsamaṁ nirvṛtti māḍuttirdanendu Prabhudēvaru nirūpisalu Māyā-  
 vilāsaviḍaṁbanasthalavādudu:*

Thus Prabhu tells how the Ātman rid Himself of Māyā by becoming Himself different from Māyā which appears as opposite to Himself. This is the stage when the play of Māyā is held up to ridicule.

೧೭

ರಕ್ಕಸಿಗಿಬ್ಬರು ಮಕ್ಕಳು, ತೊಟ್ಟಿಲ ಮೇಲೈವರು.  
 ರಕ್ಕಸಿ ಬಾಣತಿಯಾದಡೆ ಮಕ್ಕಳಿಗಿನ್ನೆಂತೋ?  
 ತೊಟ್ಟಿಲ ತೂಗುವೆ; ಜೋಗುಳನಾಡುವೆ.  
 ರಕ್ಕಸಿ-ಬಾಣತಿಯ ತೊಟ್ಟಿಲು ನುಂಗಿತ್ತು.  
 ಇದೇನು ಹೇಳಾ, ಗುಹೇಶ್ವರಾ?

*rakkasigibbaru makkaḷu, toṭṭila mēlaivaru.  
 rakkasi bāṇatiyādaḍe makkaḷiginṇento?  
 toṭṭila tūguve; jōgulavāḍuve.  
 rakkasi-bāṇatiya toṭṭilu nuṅgittu.  
 idēnu hēḷā, Guhēśvarā?*



An ogress has two brats, and she has  
Five more in the cradle.  
When an ogress breeds so, alas for her brood!  
While I rock the cradle and sing a lullaby,  
The cradle has gobbled the ogress!  
Tell us, O Guhēśvara, what this may mean.

೧೮

ಆಡಂಬರದೊಳಗಾಡಂಬರವಿದೇನೊ?  
ಹಾಳುತ್ತು ಬ್ರಹ್ಮನೋಲಗ, ಕೆದಜುತ್ತಿದೇನೊ?  
ಸಾರು ಸಾರೆನುತ್ತ ವಿಷ್ಣು ಅಜನ ನುಂಗಿ  
ರುದ್ರಯೋನಿಯೊಳಗಿತ್ತಿದೇನೊ?  
ಬೇರಿಲ್ಲದ ಮರ ನೀರಿಲ್ಲದ ನೆಳಲಲ್ಲಿ ತೋಪಾದ  
ಪ್ರತಿಬಿಂಬವನೇನೆಂಬೆ, ಗುಹೇಶ್ವರಾ?

*āḍaṁbaradoḷagaḍāṁbaravidēno?*  
*hāḷuttu Brahmanōlaga, kedazittidēno?*  
*sāru sārenutta Viṣṇu Ajana nuṅgi*  
*Rudrayōniyolaḡaḡagittidēno?*  
*bēṛillada mara nēṛillada neḷalalli tōḡida*  
*pratibimbavanēnembe, Guhēśvarā?*

What is this show within a show?  
The court of Brahma is blown up quite  
And shattered to a mess.  
Move aside, says Viṣṇu, and straight he goes,  
And, swallowing the Unborn, he hides himself  
In Rudra's loins . . . . .  
What shall I say, O Guhēśvara,  
What shall I say  
Of the rootless tree's image  
Seen in waterless shadow?



೧೯

ಕೋಣನ ಕೊಂಬಿನ ತುದಿಯಲ್ಲಿ ಏಳನೂರುಪ್ಪತ್ತು ಸೇದೆಯ ಬಾವಿ.  
 ಬಾವಿಯೊಳಗೊಂದು ಬಗರಿಗೆ.  
 ಬಗರಿಗೆಯೊಳಗೊಬ್ಬ ಸೂಳೆ ನೋಡಯ್ಯಾ!  
 ಆ ಸೂಳೆಯ ಕೊರಳಲ್ಲಿ ಏಳನೂರುಪ್ಪತ್ತು ಅನೆ ನೇಣಿತ್ತು ಕಂಡೆ,  
 ಗುಹೇಶ್ವರಾ.

*kōṇana koṃbina tudiyalli eḷanūṇṇepattu sēdeya bāvi.  
 bāviyoḷagonda bagarige.  
 bagarigeyoḷagobba sūḷe nōḍayyā!  
 ā sūḷeya koraḷalli eḷanūṇṇepattu āne nēṇitta kaṇḍe  
 Guhēśvarā.*

On the tip of a buffalo's horn  
 There be seven hundred and seventy  
 Wells....  
 In each well there's a spring,  
 In each spring, look, a harlot!  
 And there, around the harlot's neck,  
 Seven hundred and seventy elephants I see  
 Climb and crawl,  
 O Guhēśvara!

೨೦

ಪಂಚಶತಕೋಟಿ ವಿಸ್ತೀರ್ಣ ಭೂಮಂಡಲವನೊಂದು  
 ತಲೆಯಿಲ್ಲದ ಮುಂಡ ಬಂದು ನುಂಗಿತ್ತು ಕಂಡೆ.  
 ತಲೆಯಿಲ್ಲದೆ ನಾನು ಕಂಡು ಬೆಣಗಾಡೆನು.  
 ನವಖಂಡಮಂಡಲ ಭಿನ್ನವಾದಂದು  
 ಆ ತಲೆಯ ಕಂಡವರುಂಟೆ, ಗುಹೇಶ್ವರಾ?

*pañcaśatakōṭi vistīrṇa bhūmaṇḍalavanondu  
 taleyillada muṇḍa bandu nuṅgitta kaṇḍe.  
 taleyillade nānu kaṇḍu beṇagādenū.  
 navakhaṇḍamaṇḍala bhinnavāḍandu  
 ā taleya kaṇḍavaruṇṭe, Guhēśvarā?*



The globe of the earth stretched  
 Five hundred crores of leagues;  
 And I saw a headless trunk arrive  
     And swallow it whole!  
 Watching it in a mindless daze,  
     I was amazed.  
 Did anyone see that head, when  
 The nine-fold globe started apart,  
     O Guhēśvara?

೨೧

ಊರ ಮಧ್ಯದ ಕಣ್ಣ ಕಾಡಿನೊಳಗೆ ಐದು ಹೆಣ ಬಿದ್ದಿದಾವೆ.  
 ಬಂದು ಬಂದಳುವರು—ಬಳಗ ಘನವಾದ ಕಾರಣ!  
 ಹೆಣನೂ ಬೇಯದು, ಕಾಡೂ ನಂದದು, ಮಾಡ ಉರಿಯಿತ್ತು,  
     ಗುಹೇಶ್ವರಾ!

*ūra madhyada kaṇṇa kāḍinolaḡe aidu heṇa biddaidāve.*  
*bandu bandaḷuvāru—baḷaga ghanavāda kāraṇa!*  
*heṇanū bēyadu, kāḍū nandadu, māḍa uriyittu,*  
*Guhēśvarā !*

In a dense jungle in the heart of a village  
 Five corpses are lying.  
 The mourners are many,  
 And so come and keep coming.  
 But the corpse burns not,  
 Nor the jungle decays.  
 The bier alone is consumed with fire,  
     O Guhēśvara.

೨೨

ಕೆಂಡದ ಗಿರಿಯ ಮೇಲೊಂದು ಅರಗಿನ ಕಂಬವಿದ್ದುದ ಕಂಡೆ.  
 ಅರಗಿನ ಕಂಬದ ಮೇಲೊಂದು ಹಂಸೆ ಇದ್ದುದ ಕಂಡೆ.  
 ಕಂಬ ಬೆಂದು ಹಂಸೆ ಹಾಱಿತ್ತು,  
     ಕೆಂಡನೆತ್ತಲಡಗಿತೊ, ಗುಹೇಶ್ವರಾ!

*keṇḍada giriya mēlondu aragina kaṁbavidduda kaṇḍe.*  
*aragina kaṁbada mēlondu haṁse idduda kaṇḍe.*  
*kaṁba beṇdu haṁse hāḷittu,*  
*keṇḍvettalaḍagito, Guhēśvarā!*



On a mound of live coal I saw  
 A waxen pillar stand!  
 And on the pillar of wax I saw  
 A swan.  
 Let the pillar but burn, the swan takes wing:  
 Where did the live coal disappear,  
 O Guhēśvara?

೨೩

ಭೂತ ಭೂತವ ಕೂಡಿ ಅದ್ಭುತವಾಯಿತು.  
 ಕಿಚ್ಚು ಕಿಚ್ಚುಗೂಡಿತು: ನೀರು ನೀರಡಿಸಿತು.  
 ಉರಿ ಪವನದೊಳಗಿದ್ದು ವಾಯುವಿನ್ನುಡಿಸಿತು, ಗುಹೇಶ್ವರಾ!

*bhūta bhūtava kūḍi adbhutavāyittu.*  
*kiccu kicchugūḍittu: nīru nīraḍisittu.*  
*uri pavanadoḷagiddu vāyuvimmaḍisittu,*  
*Guhēśvarā!*

Element mingles with element  
 To make a marvel.  
 The flame burns out.  
 Water thirsts for water.  
 When fire enters the wind,  
 O Guhēśvara,  
 How much faster the wind blows!

೨೪

ಅಂಗದ ಕೊನೆಯ ಮೇಲಣ ಕೋಡಗ ಕೊಂಬೆಗೆ ಹಾಱುತ್ತಯ್ಯ.  
 ಒಂದು ಚೋಡ್ಯವ ನೋಡಾ!  
 ಕೈಯ ನೀಡಲು ಮೈಯನೆಲ್ಲವ ನುಂಗಿತು.  
 ಒಯ್ಯನೆ ಕರೆದಡೆ ಮುಂದೆ ಬಂದು ನಿಂದಿತು.  
 ಮುಯ್ಯಾಂತಡೆ ಬಯಲಾಯಿತು, ಗುಹೇಶ್ವರಾ!

*aṅgada koneya mēḷaṇa kōḍaga koṁbege hāṇittayya.*  
*ondu cōdyava nōḍā!*  
*kaiya nīḍalu maiyanellava nuṅgittu.*  
*oyyane karedaḍe munde bandu nindittu.*  
*muyyāntaḍe bayalāyittu, Guhēśvarā!*



This monkey of a mind sits atop  
 This tree of a body,  
 And swings and bounds from bough to bough:  
 But here's a wonder, O Guhēśvara!  
 Hold but your hand out, he swallows you whole;  
 Call out to him gently, he comes and stands still;  
 But challenge him, he's just not there!

೨೫

ಹಿರಿದಪ್ಪ ಜಲಧಿಯ ಮಡುವಿನೊಳಗೆ  
 ಕರಿಯ ಕಬ್ಬಿಲ ಜಾಲನ ಬೀಸಿದ ನೋಡಯ್ಯಾ.  
 ಅಜಾದ ತಲೆಯೈದು, ಅಜಾಯದ ತಲೆಯೈದು,  
 ಕರಿಯ ತಲೆಯೈದು ಮುಂದೈದಾವೆ ನೋಡಯ್ಯಾ.  
 ಕರಿಯ ಕಬ್ಬಿಲ ಜಾಲನ ಹೊತ್ತುಕೊಂಡು ಹೋದಡೆ  
 ನೇತ್ರದಲೋಕುಳಿಯನಾಡಿತ್ತು ಕಂಡೆ, ಗುಹೇಶ್ವರಾ!

*hiridappa jaladhiya maḍuvinoḷage*  
*kariya kabbila jālava bīsida nōḍayyā.*  
*aḷida taleyaidu, aḷiyada taleyaidu,*  
*kariya taleyaidu mundaiddāve nōḍayyā.*  
*kariya kabbila jālava hottukoṇḍu hōḍaḍe*  
*nētradalokuḷiyanaditta kaṇḍe, Guhēśvarā!*

In the wide waters of the deep  
 Look! a dark fisherman has cast his net.  
 And see, what fish he has caught:  
 Five, with heads that know;  
 Five, with heads that know not;  
 And five, with heads for doing.  
 When the dark fisherman goes home,  
 Shouldering his net,  
 Watch for the flush of joy in his eye,  
 O Guhēśvara!



೨೬

ಭೂಮಿಯ ಕಠಿಣವನು, ಆಕಾಶದ ಮೃದುವನು  
 ತಿಳಿವ ಗಮನವಲ್ಲಿಯೆ ನಿಂದಿತ್ತು.  
 ಉದಕದೊಳಗೆ ಹುಟ್ಟಿದ ತೃಷ್ಣೆ ಉದಕವನಜಿಸಿತಲ್ಲಾ!  
 ಒಳಗೆ ಸತ್ತು ಹೊರಗೆ ಆಡುತ್ತದೆ;  
 ಗುಹೇಶ್ವರನಲ್ಲಿಯೆ ನಿಂದನು.

*bhūmiya kaṭhiṇavanu, ākāśada mṛduvanu*  
*tiḷiva gamanavalliye nindittu.*  
*udakadoḷage huṭṭida tṛṣṇe udakavanajasitallā!*  
*oḷage sattu hoṛage āḍuttade;*  
*Guhēśvaranalliye nindanu.*

Reason knows, but the scope of her knowing  
 Is only stony earth and airy heaven.  
 Lo! this thirst, born  
 Of water, asks for  
 Water!  
 Though she plays without, within she is dead:  
 No wonder, Guhēśvara stands apart.

೨೭

ಹುಲಿಯ ತಲೆಯ ಹುಲ್ಲೆ, ಹುಲ್ಲೆಯ ತಲೆಯ ಹುಲಿ,  
 ಎರಡೂ ನಡು ಒಂದಾಯಿತ್ತು.  
 ಹುಲಿಯಲ್ಲ, ಹುಲ್ಲೆಯಲ್ಲ;  
 ಕೆಲದಲೊಂದು ಬಂದು ಮೆಲುಕಾಡುತ್ತಿದ್ದಿತ್ತು.  
 ತಲೆಯಿಲ್ಲದ ಮುಂಡ ತಲೆಗೆಲೆಯ ಮೇದಡೆ  
 ಎಲೆ ಮುಳಿಯಾಯಿತ್ತು, ಗುಹೇಶ್ವರಾ!

*huliya taleya hulle, hulleya taleya huli,*  
*eraḍaṇa naḍu onḍāyittu.*  
*huliyalla, huleyalla;*  
*keladalonda bandu melukāḍuttiddittu.*  
*taleyillada muṇḍa taṛageleya mēdaḍe*  
*ele maṛeyāyittu, Guhēśvarā!*



Is it a tiger-headed deer, or  
 A deer-headed tiger?  
 For the two have grown to a trunk.  
 No, it's neither tiger nor deer.  
 Near by, chewing the cud,  
 Another beast has come.  
 If a headless trunk will browse  
     On dry leaves,  
 Is it a wonder, O Guhēśvara,  
 If one loses sight of  
 The green leaves?

೨೮

ಅರಗಿನ ಪುತ್ಥಳಿಯನುರಿ ಕೊಂಡಡೆ  
     ಉದಕ ಬಾಯಾಱುತ್ತಿದ್ದೇನೊ!  
 ಅಗೆಯಿಂ ಭೋ, ಬಾವಿಯನಗೆಯಿಂ ಭೋ;  
     ಬಾವಿಯನಗೆದಾತ ಸತ್ತ: ಬಾವಿ ಬತ್ತಿತ್ತು.  
 ಇದು ಕಾರಣ,  
     ಮೂಱು ಲೋಕವೆಲ್ಲವೂ ಬಱುಸೂಱಿ ಹೋಯಿತ್ತು  
     ಗುಹೇಶ್ವರಾ.

*aragina putthalīyanuri koṇḍaḍe*  
*udaka bāyāṭittidēno!*  
*ageyiṁ bhō, bāviyanageyiṁ bhō;*  
*bāviyanagedāta satta: bāvi battittu.*  
*idu kāraṇa,*  
*mūṟu lōkavellavū baṟusūṟe hōyittu*  
*Guhēśvarū.*

Should a waxen doll catch fire,  
 Water itself would grow thirst!  
 Dig O, O dig a well!  
 The digger of the well is dead,  
 And the well is dried up.  
 And so all the three worlds  
     Are lost, quite lost,  
     O Guhēśvara.



ಇಂತು ಮಾಯಾವಿಲಾಸಮಂ ನಿವೃತ್ತಿಯಂ ಮಾಡಿ, ಸಕಲ ಪ್ರಪಂಚವ್ಯಾಪ್ತಿಗಳೆಲ್ಲ  
ವನೂ ಮುಚ್ಚಿದ ಆತ್ಮಂಗೆ ಗುರುಕರುಣದಿಂದಲ್ಲದೆ ಮುಕ್ತಿಯಾಗದೆಂಬುದಂ ತೋಜು  
ವಂತೆ, ಪ್ರಭುದೇವರು ತಮ್ಮ ಮೂಲಜ್ಞಾನದೃಷ್ಟಿಯಿಂದ ಅನಿಮಿಷದೇವರು ತಮಗೆ ಗುರು  
ವೆಂದಜ್ಞಾದು ಬಪ್ಪಲ್ಲಿ, ಗೊಗ್ಗಯ್ಯನೆಂಬ ಮಹಾಶರಣನು ಒಂದು ತೋಟದಲ್ಲಿ ಕೃಷಿಯಂ  
ಮಾಡುತ್ತಿರಲಲ್ಲಿ ಸಾಧು, ಅದಂ ವಿಡಂಬಿಸಿ, ನಾನೊಂದು ತೋಟವ ಮಾಡಿದೆನೆಂದು  
ಪರಮಾರ್ಥಸೂಚಕವಾಗಿ ನಿರೂಪಿಸಿದ ಪ್ರಸ್ತಾವದ ವಚನ:

*intu māyāvilāsamaṁ nivṛttiyaṁ māḍi, sakala prapañcavyāptigale-  
llavanū mareda ātmaṁge gurukaruṇadindallade muktīyāgadenbudan  
tōruvante, Prabhudēvaru tamma mūlajñāna dṛṣṭiyim Animiṣadēvaru  
tamage guruvendaḍidu bappalli, Goggayyanēmba mahāśaraṇanu ondu  
tōṇṇadalli kṛṣiyaṁ māḍuttiralalli sārdu, adam viḍambisi, nānondu  
tōṇṇava māḍidenendu paramārthasūcakavāgi nirūpisida prastāvada  
vacana:*

Thus, as if to show that Ātman, even though He has rid himself of the sport of Māyā and forgotten the entire extent of all the worlds, cannot become free without a Guru's grace, Prabhu, realising through the insight of his basic knowledge, that Animiṣadēva was his Guru, came to Goggayya, a great saint, as he was tilling his garden and, laughing at him, suggested he should cultivate the Supreme as another garden. This is the vacana which tells of it in the context:—

೨೯

ತನುವ ತೋಟವ ಮಾಡಿ, ಮನವ ಗುದ್ದಲಿಯ ಮಾಡಿ,  
ಅಗಿದು ಕಳೆದೆನಯ್ಯಾ ಭ್ರಾಂತಿನ ಬೇರ.  
ಒಡೆದು ಸಂಸಾರದ ಹೆಂಟೆಯ  
ಬಗಿದು ಬಿತ್ತಿದೆನಯ್ಯ ಬ್ರಹ್ಮಬೀಜವ.  
ಅಖಂಡಮಂಡಲವೆಂಬ ಬಾವಿ, ಸವನವೆ ಟಾಟಾಳ,  
ಸುಷುಮ್ನನಾಳದಿಂದ ಉದಕವ ತಿದ್ದಿ  
ಬಸವಗಳೈವರು ಹಸಗೆಡಿಸಿಹವೆಂದು  
ಸಮತೆ ಸೈರಣೆಯೆಂಬ ಬೇಲಿಯನಿಕ್ಕಿ  
ಆವಾಗಲೂ ಈ ತೋಟದಲ್ಲಿ ಜಾಗರವಿದ್ದು  
ಸಸಿಯ ಸಲಹೆನು ಕಾಣಾ, ಗುಹೇಶ್ವರಾ.



*tanuva tōṇṭava māḍi, manava guddaliya māḍi,  
 agidu kaḷedenayyā bhrāntina bēra.  
 oḍedu saṁsārada henṭeya  
 bagidu bittidenayyā brahmabājava.  
 akhaṇḍa maṇḍalaveṁba bāvi, pavanave ṛāṭāḷa,  
 suṣumnanāḷadinda udakava tiddi,  
 basavagaḷaivaru hasageḷisihavendu  
 samate sairāṇeyēmba bēliyanikki  
 āvāgalā ī tōṇṭadalli jāgaraviddu  
 sasiya salahidenu kāṇā, Guhēśvara.*

My body I have made a garden,  
 My mind a spade.  
 I have dug up illusion's weeds,  
 Broken up the clods of worldliness,  
 Harrowed the earth, and sown  
     The Spirit's seed.  
 The thousand-fold lotus is my well,  
 My water-wheel my breath;  
 From my subtle nerve I have  
     Channelled the water.  
 And to keep out the five  
     Bulls of sense  
 That might trample my crops,  
 I have set up all round  
 Patience and poise as fence.  
     Behold, O Guhēśvara!  
 Night and day I have lain awake,  
 To protect my tender plants.

ಇಂತು ಪ್ರಭುದೇವರು ಗೊಗ್ಗಯ್ಯನಂ ಬೋಧಿಸಿ ತಿಳುಪಿ, ತಾವು ನವಮಾಸಂ  
 ತೀವಿದ ಗರ್ಭಿಣಿಯಂತೆ ಶಿವತತ್ತ್ವವಿದ್ಯೆಯೊಳಗೆ ಸಂಪೂರ್ಣಮಾಗಿ ಎಡೆಗೊಂಡು, ಗುರು  
 ಹಸ್ತ ಬಂದು ಸೋಂಕದ ಮುನ್ನವೆ ಶಿಖಿಕರ್ಪುರದಂತಾದಪುದೆಂಬ ಭಾವವಿದಿರಿಗೆ  
 ಸೂಚಿಸುತ್ತಮಿರೆ, ಗುರುವಿಂದ ಮುನ್ನವೆ ಶಿಷ್ಯನು ಗುರು ಎಂಬ ಶಿವಾಧ್ಯೈತವಾಕ್ಯ  
 ಸತ್ಯಮಾದಂತೆ, ಅಂತರಂಗದೊಳು ಗುರುಭಾವ ತಲೆದೋಚುತ್ತಿರ್ಪ ಅಲ್ಲಮಪ್ರಭು-  
 ದೇವರು ತಮ್ಮ ಮೂಲ ಜ್ಞಾನದಿಂದ ಅನಿವಿಷದೇವರ ಸಮಾಧಿಯಂ ಕಂಡು ಒಳ  
 ಪೊಕ್ಕು ನೋಳ್ವಾಗಳು, ಒಂದು ದೀಪ್ತಿ ಬೆಳಗುತ್ತಮಿರೆ ಕಂಡು, ಸ್ವಸ್ಥ ಪದ್ಮಾಸನದಲ್ಲಿ



ಕುಳ್ಳಿದು, ಕರಸ್ಥಲದೊಳು ಅಮೃತಲಿಂಗಮಂ ಪಿಡಿದು, ಆ ಲಿಂಗದೊಳು ಆಲಿಂಗನ  
ಮಾಗಿ, ಕರಣಂಗಳೆಲ್ಲ ನಿಃಕರಣವನ್ನೈದಿ, ಭಾವ ನಿರ್ಭಾವದೊಳು ನಿಂದು, ನೋಟ ನಟ್ಟು,  
ದೃಷ್ಟಿ ನಷ್ಟೈಸಿ ಎನೆ ಹಳಚದೆ, ಅಜ್ಞವು ಕರಿಗೊಂಡು, ತಾನೆಂಬುದು ತರಹರಮಾಗಿ,  
ನೀನೆಂಬುದು ನಿಃಪತಿಯಾಗಿ, ಉಭಯ ಸಂದು ಅಡಗಿ ಸಯಮಾಗಿ ಮನೋಲಯ  
ಸ್ಥಾನದೊಳು ಸರ್ವಜೈತನ್ಯಮನ್ನೈದಿ, ತನು ಪರಮಕಾಷ್ಠಿಯೊಳು ಪರವಶಮಾಗಿ,

ಉರ್ಧ್ವಶೂನ್ಯಮಧಶೂನ್ಯಂ ಮಧ್ಯಶೂನ್ಯಂ ನಿರಾಮಯಂ ।

ಸರ್ವಶೂನ್ಯಮನಾಭಾಸಂ ಸಮಾಧಿಸ್ತಸ್ಯ ಲಕ್ಷಣಂ ॥

ಎಂಬ ಸಿದ್ಧಾಂತವಾಕ್ಯಾರ್ಥಮಂ ತನ್ನೊಳು ಪರಿಪೂರಿತಮಾಗಿ, ನಿಜಸಮಾಧಿಯೊಳು  
ಮೂರುತಿಗೊಂಡಿಪ್ಪ ಆ ಸದ್ಗುರುವಂ ಕಂಡ ಪ್ರಸ್ತಾವದ ವಚನ:

*intu Prabhudēvaru Goggayanam bōdhisi tīlupi, tāvu navamāsam  
tīvida garbhiniyante śivatatvavidyeyoḷage saṁpūrṇamāgi eḷegoṇḍu,  
guruhasta bandu sōṅkada munnave śikhikarpūrādantādapudemba  
bhāvavidiriṅge sūcisuttamire, guruvinda munnave śīṣyanu guru emba  
śīvēadvaitavākya satyamādante, antaraṅgadoḷu gurubhāva taledōrut-  
tirpa Allamaprabhudēvaru tamma mūla jñānadinda Animiśadēvara  
samādhiyam kaṇḍu, oḷapokku nōlpūgaḷu, ondu dīpti beḷaguttamire  
kaṇḍu, svasthapadmāsanadalli kuḷḷirdu, karasthaladoḷu amṛtaliṅga-  
mam piḍidu, ā liṅgadoḷu āliṅganamāgi, karaṇaṅgaḷella niḷkaraṇa-  
vanaidi, bhāva nirbhāvadoḷ nindu, nōṭa natṭu, drṣṭi naṣṭṭaisi eve, haḷa-  
cade, aṟivu karigoṇḍu, tēnembudu taraharamāgi, nēnembudu niḷpati-  
yāgi, ubhaya sandu aḍagi sayamāgi manōlayasthānadoḷu sarva  
caitanyamanaidi, tanu paramakasthiyoḷu paravaśamāgi,*

“ūrdhvaśūnyamadhaśśūnyam madhyaśūnyam nirāmayaṁ ।  
sarvaśūnyamanābhāsam samādhistasya lakṣaṇam ॥”

*emba siddhāntavākyaārthamam tannoḷu paripūrītamāgi, nija samādhi-  
yoḷu mūrutigoṇḍippa ā sadguruvam kaṇḍa prastāvada vacana:*

Thus Prabhudeva, having clearly instructed Goggayya, and  
having himself, like a pregnant woman who has fulfilled her nine  
months, fully assimilated the Śiva Doctrine, even before he went  
and touched the Guru's hand experienced a feeling as of  
fire becoming camphor: as if proving that the Śiva-Advaita  
doctrine—that the disciple is himself the master—even before the  
Master (’s mediation), as the Guruhood appeared in his heart,



Allamaprabhu, through his own insight coming upon Animiṣa-dēva's trance-chamber, entered and looked, and seeing, by the single flame that was shining, Him sitting in the calm lotus-pose and holding the Amṛtaliṅga on his palm, all identified with that Liṅga—his corporal sense decorporalised; his will stilled in willlessness; his eye held in fixity; his sight blotted; his lashes unblinking; his consciousness steady; the tremor of his sense of himself abolished; his sense of the other stopped; the gap between the two vanished; himself become all himself; bearing all his impulses on a point where the mind dwindles to nought; having fulfilled in himself the meaning of the Doctrine, 'Void at the top, void at the base, and void at the centre; free from defect; all empty of mental appearances – these are the characteristics of one who is in a trance' – become an image absorbed in the trance of Reality, This is the vacana in the context of seeing that great Guru:

೨೦

ಪುಣ್ಯವುಳ್ಳ ಕಾಲಕ್ಕೆ ಪಾಷಾಣ ಪರುಷವಪ್ಪುದು ನೋಡಯ್ಯಾ;  
 ಮಣ್ಣು ಹೊನ್ನಪ್ಪುದು ನೋಡಯ್ಯಾ.  
 ಮುನ್ನ ಮುನ್ನವೆ ಅಚ್ಚೊತ್ತಿದ ಭಾಗ್ಯವೆನ್ನ ಕಣ್ಣು ಮುಂದೆ  
 ಕಾಣಬಂದಿತ್ತು ನೋಡಾ!  
 ಮಣ್ಣು ಮಣಿಯ ದೇಗುಲದೊಳಗೊಂದು  
 ಮಾಣಿಕ್ಯವ ಕಂಡ ಬಳಿಕ  
 ಇನ್ನು ಮುನ್ನಿನಂತಪ್ಪದೆ ಗುಹೇಶ್ವರಾ?

*punyaṇvulla kālakke pāṣāṇa paruṣavappudu nōḍayyā,  
 maṇṇu honnappudu nōḍayya;  
 munna munnave accottida bhāgyavenna kaṇṇa munde  
 kāṇabandittu nōḍā!  
 maṇṇa maṇeya dēguladoḷagondū  
 māṇikyava kaṇḍa baḷika  
 innu munninantappude Guhēśvarā?*

When Grace strikes, earth is turned to gold;  
 The common stone is charged with alchemy,  
 When Grace strikes.



The Bliss that, years and years,  
 I sought, look!  
 Now flashes upon my sight!  
 There, in a temple wombed in earth,  
 I have seen a Gem,  
 And cast my past behind me  
 For ever, O Guhṛ̥śvara!

೩೧

ಅಜಸುವ ಬಳ್ಳಿ ಕಾಲ ಸುತ್ತಿತ್ತೆಂಬಂತೆ,  
 ಬಯಸುವ ಬಯಕೆ ಕೈಸಾರಿದಂತೆ,  
 ಬಡವ ನಿಧಾನವನೆಡಹಿ ಕಂಡಂತೆ,  
 ನಾನಜಸುತ್ತಲಜಸುತ್ತ ಬಂದು ಭಾವಕ್ಕಗಮ್ಯನ ಕಂಡೆನಯ್ಯಾ!  
 ಎನ್ನ ಅಜುವಿನ ಹರಿವ ಕಂಡೆನಯ್ಯಾ!  
 ಎನ್ನ ಒಳಹೊಳಿಗೆ ಸರ್ವಾಂಗ ಪರಮಪ್ರಕಾಶದೊಳು  
 ಬೆಳಗುವ ಜ್ಯೋತಿಯ ಕಂಡೆ, ನೋಡಾ!  
 ಕುಳುಹಳಿದ ಕರಸ್ಥಲದ ನಿಬ್ಬೆಲಗಿನ ನೋಟದ  
 ಎನ್ನ ಪರಮಗುರುವ ಕಂಡು ಬದುಕಿದೆ  
 ಕಾಣಾ, ಗುಹೇಶ್ವರಾ.

*aṛasuva baḷḷi kāla suttittēmbante,  
 bayasuva bayake kaisāridante,  
 baḍava nidhānavaneḍahi kaṇḍante,  
 nānaṛasuttalaṛasutta bandu bhāvakkaḡamyana kaṇḍenayyā!  
 enna aṛuvina hariva kaṇḍenayyā!  
 enna oḷahorage sarvāṅga paramaprakāśadoḷu  
 beḷaguva jyōtiya kaṇḍe, nōḍā!  
 kuḷuhalida karasthalada nibberaḡina nōṭada  
 enna paramaguruva kaṇḍu badukide  
 kāṇā, Guhṛ̥śvarā!*

The creeper I sought so long is now  
 About my leg entwined.  
 The longing of my heart is now  
 Within my grasp.



Like a poor man stumbling upon a trove,  
 With a seeker's tireless steps I have come  
 And seen, O Lord, the Inconceivable,  
 Beheld the sweep of my consciousness!  
 My whole being, within and without,  
 Bathed in supernal splendour,  
 I have gazed at the Source of all light!  
 I have seen my Supreme Master  
 With his gaze of unfathomable wonder,  
 Concentrate, beyond all emblems,  
 Upon the emblem on his palm.  
 And having seen, I have been saved,  
 O Guhēśvara.

ಇಂತು ಅನಿಮಿಷದೇವರಂ ಕಂಡು, ಈತನೆ ಗುರು ನಾನೆ ಶಿಷ್ಯನೆಂದು, ಈ  
 ಶ್ರೀಗುರುವಿನ ಚರಣವಿಡಿದು ಅತೀತವಾದ ಪರವಸ್ತುವನಿಜಾದಪೆನೆಂದು ನಿಶ್ಚೈಸಿದ  
 ಪ್ರಸ್ತಾವದ ವಚನ:

*intu Animiṣadēvaran̄ kaṇḍu, ētane guru nāne śiṣyanendu, ē  
 śrīguruvina caraṇaviḍidu atītavāda paravastuvanaṇḍapenendu niścāi-  
 sida prastāvada vacana:*

Thus the vacana that tells how, having seen Animiṣadēva, he  
 was convinced that this was the Guru and himself the disciple, and  
 that he must realise the Transcendent Thing by clasping the feet  
 of this great Guru:

೩೨

ಕಂಡುದ ಹಿಡಿಯಲೊಲ್ಲದೆ ಕಾಣದುದ ಹಿಡಿದಿಹೆನೆಂದು,  
 ಸಿಕ್ಕದೆಂಬ ಬಳಲಿಕೆಯ ನೋಡಾ!  
 ಕಂಡುದನೆ ಕಂಡು ಗುರುಪಾದವ ಹಿಡಿವಲ್ಲಿ,  
 ಕಾಣದುದ ಕಾಣಬಹುದು ಕಾಣಾ, ಗುಹೇಶ್ವರಾ!

*kaṇḍuda hiḍiyalollade kāṇaduda hiḍidihendu,  
 sikkadēmba baḷalikeya nōḍā!  
 kaṇḍudane kaṇḍu gurupādava hiḍivalli,  
 kāṇaduda kāṇabahuḍu kāṇā, Guhēśvarā!*



Behold my grief at my failure  
 To grasp at the Unseen  
 While refusing to grasp at the seen!  
 If one but sees the already seen,  
 And but clasps the Master's feet,  
 He too, O Guhēśvara,  
 Can see the unseen!

ಆ ಶ್ರೀಗುರುಮೂರ್ತಿಯಂ ನೋಡಿ ಕೊಂಡಾಡಿದ ಪ್ರಸ್ತಾವದ ವಚನ:

*ā śrīgurumūrtiyam nōḍi koṇḍāḍida prastavada vacana:*

The vacana where he praises that great Guru after seeing Him:

೩೩

ಕಾಯದಲಾದ ಮೂರ್ತಿಯಲ್ಲ, ಜೀವದಲಾದ ಮೂರ್ತಿಯಲ್ಲ,  
 ಪ್ರಾಣದಲಾದ ಮೂರ್ತಿಯಲ್ಲ, ಪುಣ್ಯದಲಾದ ಮೂರ್ತಿಯಲ್ಲ,  
 ಮುಕ್ತಿಯಲಾದ ಮೂರ್ತಿಯಲ್ಲ;  
 ಯುಗದಲಾದ ಮೂರ್ತಿಯಲ್ಲ, ಜುಗದಲಾದ ಮೂರ್ತಿಯಲ್ಲ,  
 ಶಿವನಲಾದ ಮೂರ್ತಿಯಲ್ಲ, ಶಕ್ತಿಯಲಾದ ಮೂರ್ತಿಯಲ್ಲ!  
 ಇದೊಂತಹ ಮೂರ್ತಿಯೆಂದು ಉಪಮಿಸುವೆ!

ಕಾಣಬಾರದ ಕಾಯ, ನೋಡಬಾರದ ತೇಜ, ಉಪಮಿಸಬಾರದ ನಿಲವು;  
 ಕಾರಣವಿಡಿದು ಕಣ್ಗೆ ಗೋಚರವಾದ ಸುಖವನೇನೆಂದು ಹೇಳುವೆ  
 ಗುಹೇಶ್ವರಾ?

*kāyadalāda mūrtiyalla, jīvalalāda mūrtiyalla,  
 prāṇadalāda mūrtiyalla, puṇyadalāda mūrtiyalla,  
 muktīyalāda mūrtiyalla,  
 yugadalāda mūrtiyalla, jugadalāda mūrtiyalla,  
 śivanalāda mūrtiyalla, śaktīyalāda mūrtiyalla!  
 identaha mūrtiyendu upamisuve!*

*kāṇabārada kāya, nōḍabārada tēja, upamisabārada nilavu;  
 kāraṇaviḍidu kaṇge gōcaravāda sukhavanēnendu hēḷuve  
 Guhēśvarā?*

It's not an image of body made;  
 Neither of spirit nor of breath;  
 No image either of merit  
 Nor else of liberation;



Neither of ages nor of aeons;  
 Neither of Śiva nor of Śakti....  
 What, then, shall this image match with?  
 Substance invisible, blinding lustre,  
 Glory incomparable:  
 What shall I say  
 Of this Bliss made visible  
 For a cause, O Guhēśvara?

೩೪

ಸ್ಫಟಿಕದ ಘಟದಂತೆ ಒಳಹೊಜಿಗಿಲ್ಲ ನೋಡಾ!  
 ವಿಗಡ ಚರಿತ್ರಕ್ಕೆ ಬೆಜಿಗಾದೆನು.  
 ನೋಡುವಡೆ ಕಾಣಬರುತ್ತಿದೆ; ಮುಟ್ಟುವಡೆ ಕೈಗೆ ಸಿಲುಕದು.  
 ಹೊದ್ದುವಡೆ ಸವಿಸು; ಹತ್ತೆ ಸಾರುವಡೆ ಅತ್ತತ್ತ ತೋಜುತ್ತದೆ.  
 ಆಕಾರ ನಿರಾಕಾರನ ನುಂಗಿ  
 ಬಯಲಸವನಾಧಿಯಲ್ಲಿ ಸಿಲುಕಿತ್ತು ನೋಡಾ!  
 ದರುಶನದಿಂದವ್ಯುತಾಹಾರವಾಯಿತ್ತು;  
 ಬೆರಸಿದಡಿನೈಂತೋ, ಗುಹೇಶ್ವರಾ!

*sphaṭikada ghaṭadante oḷahoraḡilla nōḍā!*  
*vigaḍa caritrakke beḡaḡādenū.*  
*nōḍuvaḍe kāṇabaruttide; muṭṭuvaḍe kaige silukadu.*  
*hoduvaḍe samīpa; hatte sūruvaḍe attatta tōḡuttade.*  
*ākāra nirākāraṇa nuṅgi*  
*bayalasamādhīyalli silukittu nōḍā!*  
*daruśanadinamṛtāhāravāyittu;*  
*berasidaḍinnento, Guhēśvarā!*

Wonder possessed me at the sight of  
 This strange behaviour  
 Like a transparent crystal bowl!  
 Visible to the eye;  
 Elusive to the touch;  
 Receding as you advance;  
 Close if you possess.



How form has swallowed up the Formless  
 And is caught in a transcendent trance!  
 Now, if mere sight can feast  
 On the celestial nectar,  
 What shall the ultimate Vision be,  
 O Guhēśvara ?

ಇಂತು ಪ್ರಭುದೇವರು ಅನಿಮಿಷದೇವರ ಮೂರ್ತಿಯು ಕೊಂಡಾಡಿ, ಈ ಶ್ರೀಗುರುವಿನ ಕೈಯಲ್ಲಿ ಉಪದೇಶವ ಪಡೆದಿಹೆನೆಂದಡೆ ಈ ಮಹಾತ್ಮನು ತಾನು ಇದಿರು ಎಂಬುದನ್ನು ಅಜ್ಞಾನವು. ನಿಶ್ಚಯವೇಧಿಸಿ ಮುಗ್ಧನಾಗಿದಹನಾಗಿ ಇದಿರಿಟ್ಟು ಉಪದೇಶವ ಮಾಡುವನಲ್ಲ. ಎನಗೆ ನಾನೆ ಗುರು ಉಪದೇಶವ ಪಡೆಯಬೇಕೆಂದು ನಿಶ್ಚಯಿಸಿದ ಪ್ರಸ್ತಾವದ ವಚನ:

*intu Prabhudēvaru Animiṣadēvara mūrtiyaṁ koṇḍāḍi, ī śrīguru-vina kaiyalli upadēśava paḍedihenendare ī mahātmānu tānu idireṁbudanu ariyanu. niśśabdavēdhisi mugdhanāgirdahanāgi idiriṭṭu upadēśava māḍuvanalla. enage nāne guru upadēśava paḍeyabēkendu niścayisida prastāvada vacana:*

Thus, Prabhu, having praised Animiṣadēva, says that if he proposes to seek initiation from the hand of the great Guru, that Mahātmā is not aware of himself or another. He is not one to give initiation when he has been mute and lost in silence. This vacana tells of his conviction that he must seek initiation from himself as Guru:

೩೫

ನಡೆ ನುಡಿ ಇಲ್ಲದ ಗುರುವಂ ಕಂಡು ಉಪದೇಶವ ಪಡೆಯಲೆಂದು ಹೋದಡೆ  
 ಒಡನೆ ನುಡಿಯ, ನುಡಿಸಿದಡೆ ಕೇಳೆ.  
 ಕಡೆಮೊದಲ ಕಾರ್ಯವೆಂತಪ್ಪುದೊ, ಅಯ್ಯಾ?  
 ಮೂಗರ ಮೂಗರ ಪ್ರಸಂಗದಂತೆ ಇದೆ,  
 ಎನ್ನೊಳಗೆ ಅಜ್ಞಾನ ಪರಿಮಳ.  
 ಹೊಜಿಗೆ ನೋಡಿದಡೆ ಮುಗ್ಧವಾಯಿತ್ತು.  
 ಇದೆಂತುಪಮಿಸುವೆ, ಅನಿಯಮದ ಬೆಡಗ!  
 ಇದು ತನ್ನಿಂದ ತಾನಪ್ಪದಲ್ಲದೆ ಭಿನ್ನದಲುಂಟೆ, ಗುಹೇಶ್ವರಾ?



*naḍe nuḍi illada guruvam kaṇḍu*  
*upadēśava paḍeyalendu hōdaḍe,*  
*oḍane nuḍiya, nuḍisidaḍe kēḷa.*  
*kaḍe modala kāryaventappudo, ayyā?*  
*mūgara mūgara prasaṅgadaṇṭe ide*  
*ennoḷage aṇivina parimaḷa.*  
*hoṇage nōḍidaḍe mugdhavāyittu.*  
*identupamisuve aniyamada beḍaga !*  
*idu tanninda tānappudallade bhinnadalunṭe Guhēśvarā?*

If, seeing the Guru who is silent and still,  
 I beseech Him for a word of grace,  
 He neither speaks nor listens.  
 How can the first act and the last  
     Be done?  
 The fragrance in my heart  
 Is as the meeting of mute and mute,  
 Whose silence is but the outer form  
 Of inward sympathy.  
 How could I describe  
 This unaccustomed loveliness!  
 Only by becoming one's Self,  
 Never as twain, O Guhēśvara!

ಗುರುವನೂ ತನ್ನನೂ ವಿಭಾಗಿಸಿ ನೋಡಿ ನಿಶ್ಚಯಿಸುವ ಪ್ರಸ್ತಾವದ ವಚನ:

*guruvanu tannanu vibhāgisi nōḍi niścayisuva prastāvada vacana:*

The vacana which tells how, having looked for a difference, he decided that himself is the Guru:

೩೬

ಒಂದೆಂಬೆನೆ? ಎರಡಾಗಿದೆ: ಎರಡೆಂಬೆನೆ? ಒಂದಾಗಿದೆ.  
     ಒಂದೆರಡೆಂಬ ಸಂದೇಹವಿದೇನೊ!  
 ಅಗಲಲಿಲ್ಲದ ಕೂಟಕ್ಕೆ ಬಿಚ್ಚಿ ಬೇಟಾಗದ ಉಪದೇಶ.  
     ಗುರುಶಿಷ್ಯರೆಂಬ ಭಾವಕ್ಕೆ ಭೇದವುಂಟೆ, ಗುಹೇಶ್ವರಾ?



*ondembene? eradāgide: eradembene? ondāgide.  
 onderadēmba sandēhavidēnō!  
 agalalillada kūṭakke bicci bēṛāgada upadēśa.  
 guruśiṣyaremba bhāvakke bhēdaṃṭe Guhēśvarā?*

Do I say one? It's as two!  
 Do I say two? It's as one!  
 Why, then, this question  
 Of one and two?  
 Can you conceive  
 Indivisible union  
 Without  
 Grace indivisible?  
 Disciple and Master  
 Know  
 No division, O Guhēśvara.

ಮತ್ತಾ ಗುರುವಿನ ಸನ್ನಿಧಿಯಲ್ಲಿ ಜ್ಞಾನಲಿಂಗೋಪದೇಶಕ್ರಮವ ಬಿನ್ನಸಂಗೈವ  
 ಪ್ರಸ್ತಾವದ ವಚನ:

*mattā guruvina sannidhiyalli jñānaliṅgōpadēśakramava binna-  
 paṅgaiva prastāvada vacana:*

Again, the vacana which gives, in this context, an account of the process of obtaining initiation of the Jñānaliṅga in the presence of the Guru:

೨೭

ಕಾಣಬಾರದ ಗುರುವು ಕಣ್ಣೆ ಗೋಚರವಾದರೆ  
 ಹೇಳಲಿಲ್ಲದ ಬಿನ್ನಸ, ಮುಟ್ಟಲಿಲ್ಲದ ಹಸ್ತಮಸ್ತಕಸಂಯೋಗ,  
 ಹೊಸಲಿಲ್ಲದ ವಿಭೂತಿಯ ಸಟ್ಟ, ಕೇಳಲಿಲ್ಲದ ಕರ್ಣಮಂತ್ರ,  
 ತುಂಬಿ ತುಳುಕದ ಕಲಶಾಭಿಷೇಕ, ಆಗಮವಿಲ್ಲದ ದೀಪ್ತೆ,  
 ಪೂಜೆಗೆ ಬಾರದ ಲಿಂಗ, ಸಂಗವಿಲ್ಲದ ಸಂಬಂಧ!  
 ಸಯವಸ್ಪ ಅನುಗ್ರಹವ ಆನು ಕೊಂಬಂತೆ ಮಾಡಾ, ಗುಹೇಶ್ವರಾ.



*kāṇabārada guruvu kaṇge gōcaravādare  
 hēḷalillada binnapa, muṭṭalillada hastamastaka saṁyōga,  
 hūsalillada vibhūtiya paṭṭa, kēḷalillada karṇamantra,  
 tumbi tuḷukada kalaśābhiṣēka, āgamavillada dīkṣe,  
 pūjege bārada liṅga, saṅgavillada saṁbandha!  
 sayavappa anugrahava ānu koṁbante māḍā, Guhēśvarā!*

Should the master you never hoped to see  
 Appear before your eyes,  
 What need of utterance to your prayer?  
 What need of touching to your touch?  
 What need of ash-mark's smear, or  
 The whispered spell in your ear?  
 The holy water need never flow, and  
 For your initiation  
 No chapter and verse of Scripture be intoned.  
 Here you have the Liṅga without worship,  
 A bond without binding.  
 Oh, make me, O Guhēśvara,  
 Fit to receive Thy fitting grace.

ಇಲ

ನೀನನಿಗೆ ಗುರುವಪ್ಪಡೆ, ನಾ ನಿನಗೆ ಶಿಷ್ಯನಪ್ಪಡೆ,  
 ಎನ್ನ ಕಾಯದ ಕರ್ಮವ ತೊಡೆದು,  
 ಎನ್ನ ಕರಣಾದಿ ಗುಣಂಗಳ ಕಳೆದು,  
 ನೀನನ್ನ ಕಾಯದಲ್ಲಿ ಅಡಗಿ, ನೀನನ್ನ ಪ್ರಾಣದಲ್ಲಿ ಅಡಗಿ,  
 ನೀನನ್ನ ಭಾವದಲ್ಲಿ ಅಡಗಿ,  
 ನೀನನ್ನ ಕರಸ್ಥಲಕ್ಕೆ ಬಂದು ಕಾರುಣ್ಯವ ಮಾಡಾ, ಗುಹೇಶ್ವರಾ.

*nīnenage guruvappaḍe, nā ninage śiṣyanappaḍe,  
 enna kāyada karmava toḍedu,  
 enna karaṇādi guṇaṅgaḷa kaḷedu,  
 nīnenna kāyadalli aḍagi, nīnenna prāṇadalli aḍagi,  
 nīnenna bhāvadalli aḍagi,  
 nīnenna karasthalakke bandu kāruṇyava māḍā, Guhēśvarā.*



If Thou wouldst be my Master,  
 And Thy disciple I,  
 Come, cleanse the stains  
 Of all my sins!  
 Root out my body's lusts,  
 Come Thou into my flesh,  
 Be Thou the breath of my breath,  
 Possess Thou wholly my will.  
 Come, sit upon my palm  
 And bless me with Thy grace,  
 O Guhēśvara.

೩೯

ಆದಿಯಿಂದತ್ತತ್ತಲೆನಗೆ ನೀನೆ ಗುರುವಯ್ಯಾ.  
 ಅನಾದಿಯಿಂದತ್ತತ್ತಲೆನಗೆ ನೀನೆ ಗುರುವಯ್ಯಾ.  
 ಈ ಎರಡು ನಾನು ಹುಟ್ಟಿದ ಮುನ್ನ ನಿಮಗೆ ನಾನು ಶಿಷ್ಯನಯ್ಯಾ.  
 ಎನ್ನ ಭಾವಕಾಯದೊಳಗೆ ಭ್ರಮೆಯ ಕಳೆದು,  
 ಎನ್ನ ಜ್ಞಾನಕಾಯದೊಳಗೆ ಮಹಿಮೆ ಕಳೆದು,  
 ಎನ್ನೊಳಗೆ ತಿಳಿವಿನ ಬಗೆಯ ತೋರುತ್ತ,  
 ಹೊಣಿಗೆ ನುಡಿಯದಂತಿದ್ದೆ ಬಿಡೆನು ನೋಡಾ, ನಿಮ್ಮ ಶ್ರೀಚರಣವ.  
 ಮಾಡಿದಡೆ ಅಂತು ಮಹಾಪ್ರಸಾದವೆಂದು ಕೈಕೊಂಬೆ,  
 ಮಾಡದಿದ್ದಡೆ ನೀವೆ ನಾನಾಗಿ ಮಹಾಪ್ರಸಾದವೆಂದು ಕೈಕೊಂಬೆ.  
 ಇಂತು ಆವ ತೆಪದಿಂದಲಾದಡೆಯೂ ಎನ್ನೊಡಲ  
 ನಿಮ್ಮಲ್ಲಿ ಸವೆದು ಪಡೆವೆ ನಿಮ್ಮ ಕರುಣವ.  
 ಗುಹೇಶ್ವರಾ, ನಿಮ್ಮ ಇರವಿನ ಪರಿಯಿಂತುಟು ನೋಡಾ.

ādiyindattattalenage nīne guruvayyā.  
 anādiyindattattalenage nīne guruvayyā.  
 ī eraḍu nāma huṭṭada munna  
 nimage nānu śiṣyanayyā.  
 enna bhūvakāyadoḷage bhrameya kaḷedu,  
 enna jñānakāyadoḷage maṛaha kaḷedu,  
 ennoḷage tiliṇa bageya tōṛutta,  
 hoṛage nuḍiyadantirdaḍe  
 biḍenu nōḍā nimma śrīcaraṇava.  
 māḍiḍaḍe antu mahāprasāḍavendu kaikoṃbe,



*māḍadirdaḍe nīve nānāgi  
mahāprasādavendu kaikoṃbenu.  
intu āvateḡadindalādaḍeyū  
ennoḍala nimmalli savedu  
paḍeve nimma kaṛuṇava.  
Guhēśvarā, nimma iravina pariyintuṭu nōḍū.*

Before the beginning of Space,  
You, Sir, were my master.  
Before the beginning of Time,  
You, Sir, were my master.  
Before the thought of Twain was born,  
You and I have been master and disciple,  
Root out, then, my senses' error,  
Raze out the dullness of my mind!  
Even if you be silent without,  
Speak to me in silences within,  
I will still clasp your sacred feet.  
Should You do so, I will take Your Grace;  
But should you not, still will I take it,  
Merely by being Yourself.  
Thus, howsoever it may be,  
I will annihilate myself for You,  
And so obtain Your grace.  
Because, O Guhēśvara,  
This is the way You are and work.

ಮತ್ತಾ ಗುರುವಿನಲ್ಲಿ ಪ್ರಭುದೇವರು ಅಭಿನ್ನಕ್ರಿಯೆ ನಿಶ್ಚಯಿಸಿದ ಪ್ರಸ್ತಾವದ  
ವಚನ:

*mattā guruvinalli Prabhudēvaru abhinnakrīya niścayisida prastā-  
vada vacana:*

Again the vacana in which Prabhu tells of the non-differentiated  
function in the Guru:



೪೦

ಜ್ಯೋತಿಯೊಳಗಿರ್ಪ ಕರ್ಪುರಕ್ಕೆ,  
 ಅಪ್ಪುನಿನೊಳಗಿಪ್ಪ ಉಪ್ಪಿಂಗೆ,  
 ಶ್ರೀಗುರುವಿನೊಳಿಪ್ಪ ಶಿಷ್ಯಂಗೆ  
 ಬೇಟಿ ಬೇಟಿ ಪ್ರಿಯಾವರ್ತನೆಯುಂಟೆ, ಗುಹೇಶ್ವರಾ?

*jyōtiyoḷagirpa karpurakke,  
 appuvinoḷagippa uppiṅge,  
 śrīguruvinoḷagippa śiṣyaṅge  
 bēṭe bēṭe kriyāvartaneyunte, Guhēśvarā ?*

There is not One and Other,  
 Nor This and That,  
 When camphor joins with fire,  
 Or salt with water;  
 Nor yet when Master joins  
 With his disciple,  
 O Guhēśvara !

ಗುರುಶಿಷ್ಯಭಾವದಲ್ಲಿ ಅಭೇದವೆಂದಿರುವ ಪ್ರಭುದೇವರು ತಮ್ಮ ಅಂತರಂಗದ  
 ಬೋಧಾಮೂರ್ತಿಯನ್ನು ಆ ಶ್ರೀಗುರುವೆಂದಿರುವ ನಿಶ್ಚಯಿಸಿ, ಅನಿಮಿಷದೇವರ  
 ಶ್ರೀಪಾದಕ್ಕೆ ಶರಣೆಂದು, ಆ ಕರಸ್ಥಲದ ಲಿಂಗವ ತಾನೆ ಅವಗ್ರಹಿಸಿಕೊಳ್ಳಲು, ಆ ಗುರು  
 ಮೂರ್ತಿ ನಿರವಯಲನೈದಲು, ಅಸ್ಥಿಚರ್ಮಗಳು ಸಂಚ ತಪ್ಪಿ ನೆಲಕ್ಕೆ ಉದುರಲು,  
 ಮನಸ್ಸಂಚಲಿತ್ವವನ್ನೈದಿ ಅನುತಾಪಂಬಟ್ಟ ಪ್ರಸ್ತಾವದ ವಚನ:

*guruśiṣyabhāvadalli abhēdavendaṛida Prabhudēvaru tamma anta-  
 raṅgada bōdhāmūrtiyanu ā śrīguruvendaṛidu niścayisi, Animiṣadēvara  
 śrīpādakke śaraṇendu, ā karasthalada liṅgava tāne avagrahisikoḷalu,  
 ā gurumūrti niravayalanaidalu, asthicarmanṅgaḷu saṅca tappi nelakke  
 uduralu, manascañcalatvavanaidi anutāpaṃbaḷḷa prastāvada vacana:*

Prabhu. finding no differentiation between Guru and disciple,  
 realised and was convinced that the great Guru was no less than  
 the differentiated image of his own heart, and bowing to the holy  
 feet of Animiṣadēva, picked up, himself, the Liṅga on His palm.  
 That instant, the Guru passed into the Absolute Void: the bond  
 of bone and skin failing, He dropped down to the ground. This  
 vacana tells how (Prabhu) became agitated in his mind and was  
 overcome with grief:



೪೧

ಆಣವಮಲ ಮಾಯಾಮಲ ಕಾರ್ಮಿಕಮಲವೆಂಬ  
 ಮಲತ್ರಯಂಗಳ ಕಳೆದುಳಿದು ನಿರ್ಮಲನಾದ ಶಿಷ್ಯ,  
 ಕಾಯಜೀವದ ಭ್ರಾಂತುಸೂತಕ ಹಿಂಗಿ ನಿಶ್ಚಂಕನಾದ ಗುರು—  
 ಈ ಉಭಯಭಾವದೊಳಗೆ  
 ಆವುದು ಮುಂದು, ಆವುದು ಹಿಂದೆಂದಜಿಯಬಹುದು?  
 ಕರಸ್ಥಲಕ್ಕೆ ಕಾರುಣ್ಯವ ಮಾಡಿದಡೆ ಮನಸ್ಥಲಕ್ಕೆ ಹಂಗಿಲ್ಲ.  
 ಮನಸ್ಥಲದಲ್ಲಿ ಸೆಜಗೊಡ್ಡಿ ಬೇಡಿದಡೆ ಕರಸ್ಥಲದ ಲಿಂಗ ಕೈಸಾರಿತ್ತು.  
 ಗುರುಸ್ಥಲದ ನಿಲವು ಪರಸ್ಥಲದಲಡಗಿದಡೆ  
 ಭಾವ ಬಳಲಿತ್ತಿದೇನೊ, ಗುಹೇಶ್ವರಾ!

*āṇavamala māyāmala karmikamalaveṇba  
 malatrayaṅgaḷa kaḷeduḷidu nirmalavāda śiṣya,  
 kāyajīvada bhrāntusūṭaka hiṅgi niśāṅkanāda guru—  
 ī ubhaya bhāvadōḷage  
 āvudu mundu, āvudu hindendaṛiyabahuḍu?  
 karasthalakke kārūṇyava māḍidaḍe  
 manasthalakke haṅgilla.  
 manasthaladalli seṇagoḍḍi bēḍidaḍe  
 karasthalada liṅga kaisārittu.  
 gurusthalada nilavu parasthaladalaḍagidaḍe  
 bhāva baḷalittidēno, Guhēśvarā!*

The disciple is purged of  
 The triple taint  
 Of being, power and knowledge hedged,  
 (Divine perfection fallen from Itself)  
 And emerged spotless.  
 So the Master beyond all doubt  
 Is he who has escaped  
 Through the mesh of illusion  
 Of body and breath . . . .  
 In this sense of Twain  
 Who can tell  
 Who comes before and after?  
 When Thou pourest Thy grace upon my palm,  
 My mind is exempt.



If I hold out my bowl, in my mind,  
 Begging for alms,  
 Behold, the Liṅga is on my hand!  
 When the Presence of the Master is  
 Merged in the Absolute,  
 Why should my heart be grieved,  
 O Guhēśvara?

೪೨

ನಿರ್ಣಯವನಱಿಯದ ಮನವೆ,  
 ದುಗುಡವನಾಹಾರಂಗೊಂಡೆಯಲ್ಲಾ!  
 ಮಾಯಾಸೂತ್ರವಿದೇನೊ?  
 ಕಂಗಳೊಳಗಣ ಕತ್ತಲೆ ತಿಳಿಯದಲ್ಲಾ.  
 ಬೆಳಗಿನೊಳಗಣ ಶೃಂಗಾರ ಬಳಲುತ್ತಿದೆ, ಗುಹೇಶ್ವರಾ.

*nirṇayavanarīyada manave,  
 duguḍavanāhāraṅgonḍeyallā!  
 māyāsūtravidēno?  
 kaṅgaḷoḷagaṇa kattale tiliyadallā.  
 beḷaginolaḷagaṇa śṛṅgāra baḷaluttide,  
 Guhēśvara!*

Poor mind, that couldst be shaken so,  
 Couldst bite the bait of grief!  
 Is Māyā making a fool of us?  
 The mist in the eye, alas! has not cleared,  
 And the glory of light is still clouded,  
 O Guhēśvara.

ಇಂತು ಅನಿಮಿಷದೇವರು ನಿಜವನ್ನೆದಲು ಅನುತಾಪಿಸುತ್ತಿದ್ದ ಪ್ರಭುದೇವರು ತನ್ನ ತಾ ಸಂತೈಸಿಕೊಂಡು ತಿಳಿದುನೋಡಿ, ಆ ಗುರುವಿನ ಜೈತನ್ಯ ಲಿಂಗದಲ್ಲಿ ಅಡಗಿತ್ತು; ಆ ಲಿಂಗವೆನ್ನ ಕರಸ್ಥಲಕ್ಕೆ ಬಂದಿತ್ತು. ಅದು ಕಾರಣ, ಈ ಶ್ರೀಗುರುವೆನ್ನ ಕರಸ್ಥಲದಲ್ಲಿ ಮನಸ್ಥಲದಲ್ಲಿ ಸಂಪೂರ್ಣವಾಗಿ ನೆಲೆಗೊಂಡನಲ್ಲದೆ ಅನ್ಯಭಾವವಿಷಯ ದಿಂದ ಅಳಿದುದಿಲ್ಲವೆಂದು ಮನನ ನಿಶ್ಚಯಿಸಿಕೊಂಡ ಪ್ರಸ್ತಾವನದ ವಚನ:



*intu Animiṣadēvaru nijavanaidalu anutāpisuttirda Prabhudēvaru tanna tã santaisikoṇḍu, tiliḍunōḍi, ā guruvina caitanya liṅgadalli aḍagittu; ā liṅgavenna karasthalakke bandittu. adu kāraṇa ī śrī-guruvenna karasthaladalli manasthaladalli saṁpūrṇavāḍgi nelegoṇḍa-nallade anyabhāva viṣayaḍinda aḷiḍudillavendu manava niścayisikoṇḍa prastāvada vacana:*

Thus, as Prabhu consoled himself in his grief at Animiṣadēva attaining the Reality, he understood, after reflection, that the spirit of the Guru was hidden in the liṅga, and that liṅga had come to his own palm. Therefore, this glorious Guru had established himself completely in his (Prabhu's) palm and heart, but in no other sense had he perished. This vacana tells of Prabhu's conviction in this context:

೪೩

ಆಹಾ! ಮನವೆ, ಮುಜಿದೆಯಲ್ಲಾ ನಿನ್ನ ಪೂರ್ವಾಪರವ!  
ಘನ ಮನದೊಳಡಗಿ, ಆ ಮನ ಲಿಂಗದೊಳಡಗಿ,  
ಆ ಲಿಂಗವೆನ್ನ ಕರಸ್ಥಲಕ್ಕೆ ಬಂದ ಬಳಿಕ,  
ಅಳಿಯಿತ್ತು ಅಗಲಿತ್ತು ಎಂಬ ಭಾವಭ್ರಾಂತು ಇದೇನೊ?  
ಜನನವಿಲ್ಲದ ಘನಕ್ಕೆ ಮರಣವುಂಟೆ?  
ತೆಟಹಿಲ್ಲದ ನಿಜವು ತನ್ನಲ್ಲಿ ತಾನು ವೇದ್ಯವಾಗಿವುದಲ್ಲದೆ  
ಇದಿರಿಟ್ಟು ತೋರದೆಂಬ ಅಜ್ಞಾನವಿದೇನೊ?  
ನೀ ನಾನೆಂಬುದು ಮಾದು ತಾನೆಯಾಗಿ ಸಾಧ್ಯವಾಯಿತ್ತು!  
ಇದನೇನೆಂಬೆ, ಗುಹೇಶ್ವರಾ?

*āhā manave, maredeyallā ninna pūrvāparava!  
ghana manadoḷaḍagi, ā mana liṅgadoḷaḍagi,  
ā liṅgavenna karasthalakke banda baḷika,  
aḷiyittu agalittu emba bhāvabhraṇtu idēno?  
jananavillada ghanakke maraṇavunte?  
teṇahillada nijavu tannalli tānu vēdyavāḍgippudallade  
idiriṭṭu tōrademba ajñānavidēno?  
nī nānembudu mādu tāneyāḍgi sādhyavāyittu  
idanēnēmbē, Guhēśvarā?*



Alas, Mind! you have forgot  
 Your bygone lot.  
 When the Real merges with the Mind,  
 And that Mind with the Liṅga,  
 Ay, when the Liṅga is come  
     To sit upon my palm,  
 What foolishness is this  
     To say  
 'It's lost, it's gone'?  
 Does the Real, the Unborn,  
     Know death?  
 When the indivisible Reality  
     Has realised Itself,  
 How ignorant to ask  
     Why it fails to appear  
     Here and now?  
 When the sense of You and I  
     Is laid aside  
 And the Self is attained,  
 What shall I say, O Guhēśvara?

ಅಲ್ಲ

ಕಾಣದುದನನಿಸುವರಲ್ಲದೆ ಕಂಡುದನನಿಸುವರೆ?  
     ಘನಕ್ಕೆ ಘನವಾದ ವಸ್ತು ತಾನೆ ಗುರುವಾದ,  
     ತಾನೆ ಲಿಂಗವಾದ, ತಾನೆ ಜಂಗಮವಾದ, ತಾನೆ ಪ್ರಸಾದವಾದ,  
     ತಾನೆ ಮಂತ್ರವಾದ, ತಾನೆ ಯಂತ್ರವಾದ,  
     ತಾನೆ ಸಕಲವಿದ್ಯಾಸ್ವರೂಪವಾದ.  
 ಇಂತಿವನೊಳಕೊಂಡು ಎನ್ನ ಕರಸ್ಥಲಕ್ಕೆ ಬಂದ.  
     ಇನ್ನು ನಿರ್ವಿಕಾರ ಕಾಣಾ, ಗುಹೇಶ್ವರಾ.

*kāṇadudanaṣasuvavarallade kaṇḍudanaṣasuvare?*  
*ghanakke ghanavāda vastu tāne guruvāda,*  
*tāne liṅgavāda, tāne jaṅgamavāda, tāne prasādavāda,*  
*tāne mantravāda, tāne yantravāda,*  
*tāne sakala vidyāsvarūpavāda.*  
*intivavanolakoṇḍu enna karasthalakke banda.*  
*innu nirvikāra kāṇā Guhēśvarā.*



Should you, instead of the Unseen,  
 Seek the seen ?  
 That which is greater than the Great  
 Has Itself become the Master,  
 Has Itself become the Liṅga,  
 Itself the Jaṅgama and the Grace,  
 Itself the end and the means  
 Of this miraculous path,  
 Itself the embodiment of all knowledge;  
 When That which has grown into the All  
 Now sits upon my palm,  
 Henceforth I shall be passion-free,  
 O Guhēśvara!

ಇಂತು ಅನುತಾಪ ಪಶ್ಚಾತ್ತಾಪಂಗಳೆರಡನೂ ಮುಚ್ಚಿದು ಶ್ರೀಗುರು ನಿತ್ಯ  
 ನೆಂದಜ್ಞಾದ ಪ್ರಭುದೇವರು ಆ ಶ್ರೀಗುರುವೆ ಪ್ರಾಣಲಿಂಗಸಂಬಂಧಿಗಳೆಂದು ಸ್ತುತಿಸುವ  
 ಪ್ರಸ್ತಾವದ ವಚನ:

*intu anutāpa paścāttapaṅgaleraḍanu māredu, śrīguru nitya-  
 nendaḍida Prabhudēvaru ā śrīguruve prāṇaliṅgasambandhigaleṇdu  
 stutisuva prastāvada vacana:*

This vacana records the praise of Prabhu, who, forgetting  
 both his grief and his repentance, realises that the glorious Guru  
 is eternal and is partaking of the Prāṇaliṅga:

೪೫

ಪ್ರಾಣಲಿಂಗವೆಂಬ ಶಬ್ದಕ್ಕೆ  
 ನಾಚಿತ್ತು ನಾಚಿತ್ತು ಮನ.  
 ಪ್ರಾಣ ಹೋದಡೆ, ಕಾಯ ಬಿದ್ದಡೆ, ಲಿಂಗ ಒಂದೆಸೆಯಾದಡೆ  
 ನಾಚಿತ್ತು ನಾಚಿತ್ತು ಮನ.  
 ಪ್ರಾಣಲಿಂಗ ಸಂಬಂಧಿ, ಗುಹೇಶ್ವರಾ,  
 ನಿಮ್ಮ ಶರಣ ಅನಿಮಿಷನೆಂಬುದ ನಾನು ಇಂದಜ್ಞದೆನು.

*prāṇaliṅgavemba śabdakke  
 nācittu nācittu mana.  
 prāṇa hōdaḍe, kāya biddaḍe, liṅga ondeseyādaḍe,  
 nācittu nācittu mana.  
 prāṇaliṅga sambandhi, Guhēśvarā,  
 nimma śaraṇa Animiṣanēmbuda nānu indaḍidenū.*



At the word Prāṇalinga, the mind  
 Blushes with shame!  
 Should the life breathe out,  
 Should the body fail,  
 And the Liṅga be brushed aside,  
 The mind  
 Blushes with shame!  
 Today I have known  
 That your devotee, Animīṣa,  
 Is bound up with Prāṇalinga,  
 O Guhēśvara.

ಇಂತು ಪ್ರಭುದೇವರು ಅಂತಸ್ತು ಶ್ರೀಗುರುಮೂರ್ತಿಯನೆ ತಮ್ಮ ಹೃದಯ  
 ಕಮಲಮಧ್ಯದಲ್ಲಿ ಪ್ರಾಣಲಿಂಗವೆಂದಲಾದ ಕಂಡು, ಮನಃಪುಷ್ಪದಿಂ ಪೂಜಿಸಿ ಪರಮ  
 ಹರುಷಿತರಾದ ಪ್ರಸ್ತಾವದ ವಚನ:

*intu Prabhudēvaru antappa śrīgurumūrtiyane tamma hṛdaya-  
 kamalamadhyadalli prāṇalingavendaṛidu kaṇḍu, manahpuṣpadim  
 pūjisi parama haruṣitavāda prastāvada vacana:*

This is the vacana which tells how Prabhudeva, having realised that such a glorious Guru must be the Prāṇalinga at the centre of his heart's lotus, and worshipped it with the flower of his mind, rejoices exceedingly:

೪೬

ಕಸ್ತುರಿಯ ಮೃಗ ಬಂದು ಸುಳಿಯುತ್ತಯ್ಯಾ.  
 ಸಕಲವಿಸ್ತಾರದ ರೂಪ ಬಂದು ಮುಂದೆ ನಿಂದಿತ್ತಯ್ಯಾ.  
 ಆವ ಗ್ರಹ ಬಂದು ಸೋಂಕಿತ್ತೆಂದಲಾಯೆನು.  
 ಹೃದಯಕಮಲಮಧ್ಯದಲ್ಲಿ ಶ್ರೀಗುರುವನಲಾದ ಕಂಡು ಪೂಜಿಸಿ,  
 ಗುರು ವಿಖ್ಯಾತನೆಂಬುದನಲಾದೆ ನೋಡಾ.  
 ಗುಹೇಶ್ವರಲಿಂಗದಲ್ಲಿ ಹಿಂದಣ ಹುಟ್ಟಿತು ಹೋದುದ ಕಂಡೆನು.

*kasturiya mṛga bandu suliyittayyā.  
 sakalavistāra rūpu bandu munde nindittayyā.  
 āva graha bandu sōṅkittendaṛiyenu.  
 hṛdayakamalamadhyadalli śrīguruvanaṛidu kaṇḍu pūjisi,  
 guru vikhyātaneṃbudanaṛide nōḍā.  
 Guhēśvaralingadalli hindaṇa huṭṭaṛatu hōduda kaṇḍenu.*



A musk-deer has come  
 And roams about.  
 Infinitude Itself has come  
 And here stands still.  
 What planet could have come  
 And struck me so?  
 I have seen the Great Master  
 In the heart's lotus heart;  
 I have adored him and known him  
 To be a Master of renown.  
 In Guhēśvaralinga I have seen  
 All bygone births  
 Go off like vapour!

ಇಂತು ಶ್ರೀಗುರು ಪೂಜೆಯ ಮಾಡಿ, ಆ ಗುರುವಿನಲ್ಲಿ ಪರವಶನಾದ ಪ್ರಸ್ತಾವದ  
 ವಚನ:

*intu śrīgurupūjeya mādī, ā guruvinalli paravaśanāda prastāvada  
 vacana:*

This is the vacana which tells how (Prabhu), having worshipped  
 the glorious Guru, was lost in the Guru:

೪೨

ಎನ್ನ ಮನದ ಕೊನೆಯ ಮೇಲೆ  
 ಅಂಗವಿಲ್ಲದ ರೂಪನ ಕಂಡು ನಾನು ಬೆಟಗಾದೆ!  
 ಅಂತರಂಗದ ಆತ್ಮನೊಳಗೆ ಅನಿಮಿಷ ನಿಜೈಕ್ಯ  
 ಗುಹೇಶ್ವರಲ್ಲಯ್ಯನ ಕಂಡು ಬೆಟಗಾದೆನು!

*enna manada koneya mēle  
 aṅgavillada rūpana kaṇḍu nānu beṟagāde!  
 antaraṅgada ātmanoḷage Animiṣa nijaikya  
 Guhēśvarallayyana kaṇḍu beṟagādenu!*

On the tip of my mind  
 I have seen with amaze  
 A bodiless form!  
 In the inmost recesses of my soul  
 I have seen with amaze  
 Allayya, Guhēśvara's own,  
 Become  
 One with Animiṣa!



ಆ ಶ್ರೀಗುರುವಿನಲ್ಲಿ ತನ್ನಲ್ಲಿ ಏಕೋಭಾವವನ್ನೈದಿದ ಪ್ರಸ್ತಾವದ ವಚನ:

೧ ಶ್ರೀguruvinalli tannalli ekōbhāvavanaidida prastāvada vacana:

This is the vacana which tells how he (Prabhu) attained oneness between the glorious Guru and himself:

೪೮

ಗುರುವಿನ ಪರಿ ವಿಪರೀತವಾಯಿತ್ತಯ್ಯಾ,  
ಭ್ರಮರಕೀಟನ್ಯಾಯದಂತಾಯಿತ್ತು.  
ಗುರು ತನ್ನ ನೆನೆವನ್ನಬರ ಎನ್ನನಾ ಗುರುವ ಮಾಡಿದನು.  
ಇನ್ನು ಶಿಷ್ಯನಾಗಿ ಶ್ರೀಗುರುವ ಪೂಜಿಸುವರಾರು  
ಹೇಳಾ, ಗುಹೇಶ್ವರಾ?

guruvinā pari viparītavāyittayyā,  
bhramarakīṭanyāyadantāyittu.  
guru tanna nenevannabara ennanā guruva māḍidanu.  
innu śiṣyanāgi śrīguruva pūjisuvārāru  
hēlē, Guhēśvara?

Strange, indeed, are the Master's ways!  
Even as the parable of wasp and worm,  
The moment did I intone His name,  
The Master changed me to. . . Himself!  
Hereafter, say, who shall be disciple  
And do the Master's rites,  
O Guhēśvara?

೪೯

ಗುರುಶಿಷ್ಯ ಸಂಬಂಧವನು ಏನಿಂದು ಹೋದಡೆ,  
ತಾನೆ ಗುರುವಾದ, ತಾನೆ ಶಿಷ್ಯನಾದ, ತಾನೆ ಲಿಂಗವಾದ.  
ಗುಹೇಶ್ವರಾ, ನಿಮ್ಮ ಶರಣನ ಕಾಯದ ಕೈಯಲ್ಲಿ ಲಿಂಗವ ಕೊಟ್ಟಡೆ  
ಭಾವ ಬತ್ತಲೆಯಾಯಿತ್ತು.

guruśiṣya sambandhavanāsalendu hōḍaḍe,  
tāne guruvāda, tāne śiṣyanāda, tāne liṅgavāda.  
Guhēśvarā, nimma śaraṇana kāyada kaiyalli liṅgava koṭṭaḍe  
bhāva battaleyāyittu.



If one should find the bond  
That binds disciple and Master,  
Oneself is Master and disciple;  
Oneself the Līṅga.

O Guhēśvara,  
When your disciple's palm  
Is blessed with the Līṅga,  
Lo, his will becomes pure and free!

ಇಂತು ಗುರುವಿನಲ್ಲಿ ತನ್ನಲ್ಲಿ ಸಮರಸಭಾವವನ್ನೈದಿದ ಪ್ರಭುದೇವರು ತಮ್ಮ  
ಕರಸ್ಥಲದ ಲಿಂಗವ ನೋಡಿ, ಆ ಲಿಂಗಭಾವ ಆಲಿಂಗನಮಾಗಿ, ಧೃಷ್ಟಿ ನಟ್ಟು, ಮನ  
ಮುಟ್ಟಿ, ಹಾರೈಸಿ ತನಗೆ ತಾನಾತ್ಮಯಂಬಡುತ್ತಿದ್ದ ಪ್ರಸ್ತಾವದ ವಚನ:

*intu gurunalli tannalli samarasabhāvanaidida Prabhudēvaru  
tamna karasthalada līṅgava nōḍi, ā līṅgabhāva ālīṅganamāgi,  
dṛṣṭi naṭṭu, manamuṭṭi hāraisi tanage tānāścaryambāḍuttirda prastā-  
vada vacana:*

This is the vacana which tells how Prabhudēva, having  
attained oneness between the Guru and himself, as he looked at  
the Līṅga on his palm, straight became united with the spirit of  
it, his gaze became set, he rejoiced with all his heart, and wondered  
within himself:

೫೦

ಬಟ್ಟಿಯ ಬಡಿನ ಕಳ್ಳಿಗೆ

ಬೇಹು ಸಂದು ಕಳ್ಳವು ದೊರಕಿದಂತಾಯಿತ್ತು.

ಕುರುಡನೆಡಹುತ್ತ ತಡಹಿ ಹಿಡಿದು ಕಂಡಂತಾಯಿತ್ತು.

ನಿರ್ಧನಿಕ ಧನದ ಬಯಕೆಯಲ್ಲಿ ನಡೆವುತ್ತ,

ಎಡಹಿದ ಕಲ್ಲು ಪರುಷವಾದಂತಾಯಿತ್ತು.

ಅಜಸುವಿಗೆ ಅಜಕೆ ತಾನಾದಂತಾಯಿತ್ತು.

ಎಲೆ ಗುಹೇಶ್ವರಾ, ನಿನನಗೆ ದೊರಕುವುದೆಂಬುದು

ನಾ ಮುನ್ನ ಮಾಡಿದ ಸುಕೃತದ ಫಲವದನೇನ ಬಣ್ಣಿಪೆ, ಹೇಳಾ!

*baṭṭeya baḍiva kaḷḷaṅge*

*bēhu sandu kaḷḷavu dorakidantāyittu.*

*kurudaneḍahutta taḍahi hiḍidu kaṇḍantāyittu.*

*nirdhanika dhanada bayakeyalli naḍevutta,*

*eḍahida kallu paruṣavāḍantāyittu.*

*aṛasuvāṅge aṛake tūnāḍantāyittu.*

*ele Guhēśvarā, nīnenage dorakuvudembudu*

*nā munna māḍida sūkr̥tada phalavadanēna baṇṇipe, hēḷā!*



The highwayman, having long spied,  
 Has at last made good his theft!  
 The blind man, stumbling, and steadying himself,  
 Is suddenly able to see!  
 The stone a poor man, looking for wealth, trips on  
 Becomes a philosopher's stone.  
 The seeker and the sought have become one.  
 O Guhēśvara,  
 Do I owe it to my good deeds,  
 Done in the past, that I have won Thee?

೫೦

ಮುನ್ನಿನ ಪರಿಯಂತುಟ್ಟಲ್ಲ,  
 ಆದಡಂತಹುದೆ?  
 ಆಗದಡಂತಾಯಿತ್ತು!  
 ಹಲವು ದೆಸೆಯ ಬಯಕೆ ತಾರ್ಕಣೆಗಂಡಂತೆ  
 ಗುಹೇಶ್ವರಲಿಂಗವು ತನುವ ತನ್ನತ್ತಲೊಯ್ದು.

*munnina pariyantuḷalla,  
 ādaḍintahude?  
 āgadaḍintāyittu!  
 halavu deseya bayake tārkaṇegaṇḍante  
 Guhēśvaraliṅgavu tanuva tannattaloyda.*

This is not as before!  
 Had it been so, how could this be?  
 It's because it isn't, that this has come to pass!  
 My whole life's longing is fulfilled!  
 And therefore has the Guhēśvaraliṅga  
 Drawn me to his heart!

೫೧

ಎತ್ತಣ ಮಾಮರ ಎತ್ತಣ ಕೋಗಿಲೆ,  
 ಎತ್ತಣಿಂದೆತ್ತ ಸಂಬಂಧವಯ್ಯಾ?  
 ಬೆಟ್ಟದ ನೆಲ್ಲಿಯ ಕಾಯಿ ಸಮುದ್ರದೊಳಗಣ ಉಪ್ಪು,  
 ಎತ್ತಣಿಂದೆತ್ತ ಸಂಬಂಧವಯ್ಯಾ?  
 ಗುಹೇಶ್ವರಲಿಂಗಕ್ಕೂ ಎನಗೂ  
 ಎತ್ತಣಿಂದೆತ್ತ ಸಂಬಂಧವಯ್ಯಾ?



*ettaṇa māmara ettaṇa kōgile,  
ettaṇindetta saṁbandhavayyā?  
bettāda nelliya kāyi samudradolaḡaṇa uppu,  
ettaṇindetta saṁbandhavayyā?  
Guhēśvaraliṅgakkū enaḡū  
ettaṇindetta saṁbandhavayyā?*

Where is the cuckoo, and where the mango-tree?  
And yet they meet!  
Where is the myrobalan, child of the hills,  
And where the sea-bred salt?  
And yet they meet!  
Even so have we met, you and I,  
Guhēśvaraliṅga;  
Even so!

ಆ ಲಿಂಗದ ಮಹಾತ್ಮೆಯ ನೋಡಿ ಶಬ್ದಮುಗ್ಧವಾದ ಪ್ರಸ್ತಾವದ ವಚನ:

*ā liṅgada mahātmeya nōḡi śabdāmugdhavāda prastāvada vacana:*

This is the vacana which tells how he (Prabhu) saw the glory of that Linga and was struck dumb:

೫೩

ಕಾಣಬಾರದ ಲಿಂಗವೆನ್ನ ಕರಸ್ಥಲಕ್ಕೆ ಬಂದದೆ  
ಹೇಳಲಮ್ಮೆ ಕೇಳಲಮ್ಮೆ;  
ಎನಗಿದು ಸೋಜಿಗ, ಎನಗಿದು ಸೋಜಿಗ!  
ಗುಹೇಶ್ವರನೆಂಬ ಲಿಂಗ ನಿರಾಕಾರ, ಬಯಲು;  
ಸಾಕಾರವಾಗಿ ಎನ್ನ ಕರಸ್ಥಲಕ್ಕೆ ಬಂದದೆ  
ಹೇಳಲಮ್ಮೆ, ಕೇಳಲಮ್ಮೆ.

*kāṇabārada liṅgavenna karasthalakke bandaḡe  
hēlalamme, kēlalamme;  
enagidu sōjiga, enagidu sōjiga!  
Guhēśvaraneṁba liṅga nirākāra, bayalu;  
sākāravāḡi enna karasthalakke bandaḡe  
hēlalamme, kēlalamme.*

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When the invisible Liṅga has come to my palm,  
 How can I speak?  
 Oh, wonder of wonders!  
 The Guhṛśvaraliṅga, without form, without bound,  
 Has taken a form and has come to my palm:  
 How can I speak?

ಆ ಲಿಂಗದಲ್ಲಿ ಪರವಶನಾಗಿದ್ದ ಪ್ರಸ್ತಾವದ ವಚನ:

*ā liṅgadalli paravaśanāgirda prastāvada vacana:*

This is the vacana which tells how he (Prabhu) was lost in the Liṅga:

೫೪

ತನು ತರತರಂಜೋಗಿ, ಮನವು ನಿಮ್ಮಲ್ಲಿ ಸಿಲುಕಿತ್ತಯ್ಯಾ.  
 ನೋಟವೆ ಪ್ರಾಣವಾಗಿ, ಆಪ್ತಾಯನ ನಿಮ್ಮಲ್ಲಿ ಅಳಿದುಯ್ಯಾ.  
 ಸಿಲುಕಿತ್ತು ಶೂನ್ಯದೊಳಗೆ ಗುಹೇಶ್ವರಾ, ನಿರಾಳ!

*tanu taratarambōgi, manavu nimmalli silukittayyā.  
 nōṭave prāṇavāgi, āpyāyana nimmalli aṣatudayyā.  
 silukittu śūnyadoḷage Guhṛśvarā, nirāḷa!*

All tremor gone, my mind is caught up in Thee!  
 Vision is changed to Life, all thirst is quenched.  
 My heart at peace, O Guhṛśvara,  
 Is caught up in the Absolute.

೫೫

ನಿಮ್ಮ ನೋಡುವ ಸುಖವುಳ್ಳನ್ನಕ್ಕರ ಬೆರಸಲಿಲ್ಲಿದಯ್ಯಾ?  
 ನಿಮ್ಮ ಬೆರಸುವ ತವಕವುಳ್ಳನ್ನಕ್ಕರ ನೋಟ ಹಿಂಗದು.  
 ನೋಡಿ ಕೂಡಿ ಸೈವೆಳಿಗಾದ  
 ಸುಖವನೇನೆಂದುಸಮಿಸುವೆಯ್ಯಾ, ಗುಹೇಶ್ವರಾ?

*nimma nōḍuva sukhavullannakkara berasalellyidayyā?  
 nimma berasuva tavakavullannakkara nōṭa hiṅgadu.  
 nōḍi kūḍi saiveḷigāda  
 sukhavanēnendupamisuvēnyāyā, Guhṛśvarā?*



So long as I rejoice,  
 In sight of Thee,  
 How can I unite with Thee?  
 Yet, while I yearn  
 After this union,  
 The hunger for Thy sight  
 Still burns!  
 O Guhēśvara,  
 Oh, the felicity,  
 Ineffable ecstasy  
 Of both sight and union,  
 Beyond compare!

ಇಂತು ಗುರುಕರುಣದಿಂದೊದಗಿದ ಇಷ್ಟಲಿಂಗದಲ್ಲಿ ನಿಶ್ವಾಸ ಬಲದಲ್ಲಿ ಆಯತ  
 ಲಿಂಗ. ಆ ಇಷ್ಟಲಿಂಗದ ಭಾವ ಮನೋವೇದ್ಯವಾದಲ್ಲಿ ಸ್ವಾಯತಲಿಂಗ. ಆ ಇಷ್ಟಲಿಂಗದ  
 ಭಾವ, ಮನೋವೇದ್ಯಸುಖವು ಭಿನ್ನವಾಗಿ ತೋರಿದೆ, ಅನುಪಮ ಪರಿಣಾಮ ಪರಿಪೂರಿತ  
 ವಾದಲ್ಲಿ ಸನ್ನಿಹಿತಲಿಂಗ. ಇಂತು ಇಷ್ಟ ಪ್ರಾಣ ಭಾವಲಿಂಗಗಳು ತನುತ್ರಯಂಗಳಲ್ಲಿ  
 ಆಯತ ಸ್ವಾಯತ ಸನ್ನಿಹಿತಂಗಳಾಗಲು, ಆ ಶರಣನ ಷಡಂಗದಲ್ಲಿ ಷಡ್ವಿಧಲಿಂಗ  
 ಸಂಬಂಧವಾದುದೆ ಷಟ್ಸ್ಥಲಂಗಳೆಂದು ಪ್ರಭುದೇವರು ನಿರೂಪಿಸಿದರದೆಂತೆಂದೆಡೆ:

*intu gurukaruṇadindodagida iṣṭaliṅgadalli viśvāsa balidalli  
 āyataliṅga. ā iṣṭaliṅgada bhāva manōvēdyavādalli svāyataliṅga.  
 ā iṣṭaliṅgada bhāva, manōvēdyasukhavu bhinnavāgi tōṛade, anupama  
 pariṇāma paripūrītavādalli sannihitaliṅga. intu iṣṭa prāṇa bhāva-  
 liṅgaṅgaḷu tanutrayaṅgaḷalli āyata svāyata sannihitaṅgaḷiḡgaḷu, ā  
 śaraṇaṇa ṣaḍaṅgaḷalli ṣaḍvidhaliṅga sambandhavādude ṣaṣṭhalaṅga-  
 ḷendu Prabhudēvaru nirūpisidaradentendaḍe:*

Thus, when the faith in the Iṣṭaliṅga obtained through the  
 Guru's grace grows, that is Āyataliṅga. When the spirit of that  
 Iṣṭaliṅga penetrates the heart, it is Svāyataliṅga. When the spirit  
 of Iṣṭaliṅga and the joy that has penetrated the mind appear the  
 same, and completely fills one with ineffable peace, that is Sannihita-  
 liṅga. This is where Prabhu tells, when Iṣṭa-, Prāṇa-, and Bhāva-  
 liṅga have become Āyata, Svāyata and Sannihita in the triple  
 body, the six kinds of liṅga join together in the six aṅgas of the  
 Śaraṇa, that is, Ṣaṣṭhala.



ಭಕ್ತಸ್ಥಲ

*bhaktasthala*

**Bhaktasthala.**

೫೬

ಪ್ರಣತೆಯೂ ಇದೆ, ಬತ್ತಿಯೂ ಇದೆ;  
ಜ್ಯೋತಿಯ ಬೆಳಗುವಡೆ ತೈಲವಿಲ್ಲದೆ ಎಂತಪ್ಪುದಯ್ಯಾ?  
ಗುರುವೂ ಐದಾನೆ, ಲಿಂಗವೂ ಐದಾನೆ;  
ಶಿಷ್ಯಂಗೆ ಜ್ಞಾನೋದಯವಾಗದನ್ನಕ್ಕರ  
ಭಕ್ತಿ ಎಂತಳವಡುವುದಯ್ಯಾ?  
ಸೋಹಂ ಎಂಬುದ ಕೇಳಿ ದಾಸೋಹವ ಮಾಡದಿದ್ದಡೆ  
ಅತಿಗಳೆದೆ ನಾನು, ಗುಹೇಶ್ವರಾ.

*pranāteyū ide, battiyū ide;  
jyōtiya beḷaguvaḍe tailavillade entappudayyā ?  
guruvū aidāne, liṅgavū aidāne;  
śiṣyaṅge jñānōdayavāḡgadannakkaṛa  
bhakti entaḷavaḍuvudayyā ?  
sōham embuda kēḷi dāsōhava māḍadiddaḍe  
atigaḷede nānu, Guhēśvarā.*

Here's the earthen lamp, and here the wick.  
But how can this be,  
The waving of an oil-less light?  
The Master is here, the Liṅga too.  
Yet, till the light of knowledge dawn  
Into the votary's heart,  
How can devotion shine?  
I disown him, O Guhēśvara,  
Who should decline to serve  
Having once heard the Heavenly voice.

೫೭

ಅನ್ಯ ರಜನ ಬೆರಸದೆ, ತನ್ನ ರಜನ ಬಾಧಿಸದೆ,  
ರವಿಯ ಬೆಳಸ ಬಳಸದೆ, ಲಿಂಗದ ಬೆಳಸ ತಂದು  
ಜಂಗಮದಲ್ಲಿ ಸವೆಸುತ್ತಿಪ್ಪನು ಲಿಂಗ ಭಕ್ತ.  
ಆ ಭಕ್ತನಲ್ಲಿ ಗುಹೇಶ್ವರಲಿಂಗವಿಪ್ಪನು.



*anya rajava berasade, tānna rajava būdhisade,  
raviya belasa baḷasade, liṅgada belasa tandu  
jaṅgamadalli savesuttippamu liṅga bhakta.  
ā bhaktanalli Guhēśvaraliṅgavippanu.*

The Bhakta who brings to his Jaṅgama  
The harvest of the Liṅga  
And spends it out, grain by grain,  
Untainted by the taint of others,  
By his own undefiled,  
And leaves alone the harvest of the sun,  
In such as he does Guhēśvara dwell!

ಚಿಲ

ಮುಂದು ಜಾವದಲೆದ್ದು ಲಿಂಗದಂಭ್ರಿಯ ಮುಟ್ಟಿ,  
ಸುಪ್ರಭಾತದಲ್ಲಿ ಶಿವಭಕ್ತರ ಮುಖವ ನೋಡುವುದು;  
ಹುಟ್ಟಿದುದಕ್ಕಿದೆ ಸಫಲ ನೋಡಾ—  
ಸತ್ಯವಚನವಿಂತೆಂದುದು.  
ಇವಿಲ್ಲದವರನೊಲ್ಲೆ, ಗುಹೇಶ್ವರಾ.

*mundu jāvadaleddu liṅgadaṅghriya muṭṭi,  
suprabhātadalli śivabhaktara mukhava nōḍuvuudu;  
huṭṭidudakkide saphala nōḍā—  
satya vacanavintendudu.  
ivilladavarannolle, Guhēśvarā.*

To supplicate the Liṅga  
In the early hours;  
To greet the saints of Śiva  
At early dawn—  
This is the worth of life!  
Thus says the Scriptural word.  
I reckon not for those  
Who honour it in the breach,  
O Guhēśvara.

ಇಂತು ವಿಶ್ವಾಸವೆ ಪ್ರಾಣವಾಗಿಪ್ಪ ಭಕ್ತನ, ಆ ವಿಶ್ವಾಸದೊಳಗಣ ಏಕೋನಿಷ್ಠೆ  
ನಂತಿದುರ್ದಂದೆಡೆ ಮುಂದೆ ನಾಹೇಶ್ವರಸ್ಥಲವಾದುದು:



*intu viśvāsava prāṇavāgippa bhaktana ũ viśvāsadoḷagaṇa ekō-  
niṣṭhe entirdudendaḍe munde mähēśvarasthalavāḍudu:*

Thus, while faith constitutes the very breath of his life to a Bhakta, one-pointed steadfastness in that faith in turn constitutes Mähēśvarasthala.

೫೯

ಕೊಟ್ಟ ಕುದುರೆಯನೇಣಲವಾಯದೆ  
ಮತ್ತೊಂದು ಕುದುರೆಯ ಬಯಸುವವರು  
ವೀರರೂ ಅಲ್ಲ, ಧೀರರೂ ಅಲ್ಲ.  
ಇದು ಕಾರಣ,  
ನೆಣಿ ಮೂಱು ಲೋಕವೆಲ್ಲ ಹಲ್ಲಣವ ಹೊತ್ತುಕೊಂಡು  
ಬಳಲುತ್ತಿದ್ದಾರೆ, ಗುಹೇಶ್ವರಾ!

*koṭṭa kudureyanēḷalaṇiyade  
mattondu kudureya bayasuvavaru  
vīrarū alla, dhīrarū alla.*

*idu kāraṇa,  
nere mūḷu lōkavella hallaṇava hottukoṇḍu  
baḷaluttaidāre, Guhēśvarū!*

They are neither brave nor resolute  
Who cannot ride the ready horse,  
Yet ask for another one . . .

Therefore the triple worlds,  
O Guhēśvara,  
Labour and sweat,  
Carrying the saddle on their back!.

೬೦

ಭಕ್ತ ಭಕ್ತನೆಂಬರು!  
ಪೃಥ್ವಿಯ ಪೂರ್ವಾಶ್ರಯವ ಕಳೆಯದನ್ನಕ್ಕರ,  
ಅಪ್ಪುವಿನ ಪೂರ್ವಾಶ್ರಯವ ಕಳೆಯದನ್ನಕ್ಕರ,  
ತೇಜದ ಪೂರ್ವಾಶ್ರಯವ ಕಳೆಯದನ್ನಕ್ಕರ,  
ವಾಯುವಿನ ಪೂರ್ವಾಶ್ರಯವ ಕಳೆಯದನ್ನಕ್ಕರ,  
ಆಕಾಶದ ಪೂರ್ವಾಶ್ರಯವ ಕಳೆಯದನ್ನಕ್ಕರ,  
ಸೋಮಸೂರ್ಯರ ಪೂರ್ವಾಶ್ರಯವ ಕಳೆಯದನ್ನಕ್ಕರ,  
ಆತ್ಮನ ಪೂರ್ವಾಶ್ರಯವ ಕಳೆಯದನ್ನಕ್ಕರ  
ಭಕ್ತರೆಂದು ಲಿಂಗವ ಪೂಜಿಸುವರ ಕಂಡು ಬೆಟಗಾದೆನು, ಗುಹೇಶ್ವರಾ!



*bhakta bhaktanembaru!*  
*pr̥thiviya pūrvāśrayava kaḷeyadannakkara,*  
*appuvina pūrvāśrayava kaḷeyadannakkara,*  
*tējada pūrvāśrayava kaḷeyadannakkara,*  
*vāyuvina pūrvāśrayava kaḷeyadannakkara,*  
*ākāśada pūrvāśrayava kaḷeyadannakkara,*  
*sōmasūryara pūrvāśrayava kaḷeyadannakkara,*  
*ātmana pūrvāśrayava kaḷeyadannakkara*  
*bhaktarendu liṅgava pūjisuvara kaṇḍu*  
*beṇagādenu, Guhēśvarā!*

We are pious, we are pious, they cry!  
 I am shocked to see,  
     O Guhēśvara,  
 The self-styled devotees  
     Worship the Liṅga  
 Without clearing the taint  
     Of earth and water,  
     Of fire, and air, and sky,  
     Of sun and moon  
     And self.

೬೧

ಹರಿದು ಹತ್ತಿ ಮುಟ್ಟಿ ಹಿಡಿದಹೆನೆಂದು  
     ಜಾಣಿ ಉರುಳಿ ಬಿದ್ದರು ಅನಂತರು.  
 ಹಿಡಿದಹೆನೆಂಬವರೆಲ್ಲರೂ ಹೇಣುಂಡು ಹೋದರು.  
     ನಾ ಹಿಡಿದ ಬಂದಿ ಒಡಬಂದಿಯಾಯಿತ್ತು,  
     ಗುಹೇಶ್ವರಾ.

*haridu hatti muṭṭi hiḍidahevenu*  
*jāṇi uruḷi biddaru anantaru.*  
*hiḍidahenembavarellarū heṇanuṇḍu hōdaru.*  
*nā hiḍida bandi oḍabandiyāyittu,*  
*Guhēśvarā.*



Innumerable there be who boast  
 They have chased and caught,  
 When all they have done  
 Is to slip and stumble and fall!  
 Alas! those who boast of the game  
     Have only kissed the dust!  
     But, O Guhēśvara,  
 My soul has ever a prison been  
     For Thee, my prisoner!

೬೨

ಅಷ್ಟವಿಧಾರ್ಚನೆ ಪೋಡಶೋಪಚಾರಂಗಳ  
     ಹಂಗುಹಣಿಯಿಲ್ಲದೆ ಮಾಡುವೆನು.  
 ನಾನು ಮಾಡುವ ಕ್ರಿಯೆಗಳೆಲ್ಲವು ನೀವೆಯಾದ ಕಾರಣ,  
     ಗುಹೇಶ್ವರಾ, ನಿಮ್ಮಲ್ಲಿ ತದ್ಗತವಾದೆನು.

*aṣṭavidhārcane śoḍaśōpacāraṅgaḷa*  
*haṅguhaṇiyillade māḍuvēnu.*  
*nānu māḍuva kriyegaḷellavu nīveyāda kūraṇa,*  
*Guhēśvarā, nimmalli tadgatavāḍenu.*

Whatever I do  
 Knows no constraint  
 From eightfold rites of worship,  
 Or sixteen ways of service.  
 Since all my works and deeds  
     Are dedicate to Thee,  
 I have been at one with Thee,  
     O Guhēśvara!

ಇಂತು ವಿಶ್ವಾಸದಿಂದ ಭಕ್ತನಾಗಿ, ಆ ವಿಶ್ವಾಸದೊಳಗಣ ನಿಷ್ಠೆಯಿಂದ ಮಾಹೇಶ್ವರ  
 ನಾಗಿ, ಆ ನಿಷ್ಠೆಯೊಳಗೆ ಅತ್ತಿತ್ತಲೋಸರಿಸದೆ ಸಾವಧಾನಿಯಾಗಿದ್ದ ಭೇದವೆಂತಿದ್ದು-  
 ದೆಂದೆಡೆ ಮುಂದೆ ಪ್ರಸಾದಿಸಲವಾದುದು:

*intu viśvāsadinda bhaktanūgi, ā viśvāsadolagaṇa niṣṭheyin*  
*māhēśvaranūgi, ā niṣṭheyolage attittalosarisade sāvadhāniyūgirda*  
*bhēdaventirdudendade munde prasādisthalavāḍudu:*

Thus, the secret how, having become a Bhakta through faith,  
 and a Māhēśvara through steadfastness in that faith, one becomes  
 unwaveringly vigilant in that steadfastness—which is Prasādisthala:



೬೩

ತ್ರಿವಿಧದ ನಿತ್ಯವ, ತ್ರಿವಿಧದ ಅನಿತ್ಯವನಾರು ಬಲ್ಲರಯ್ಯಾ?  
 ತ್ರಿವಿಧಕ್ಕೆ ತ್ರಿವಿಧವನಿತ್ತು, ತ್ರಿವಿಧ ಪ್ರಸಾದವ ಕೊಳಬಲ್ಲಡೆ,  
 ಆತನ ತ್ರಿವಿಧನಾಥನೆಂಬೆನು;  
 ಆತನ ವೀರನೆಂಬೆ; ಆತನ ಧೀರನೆಂಬೆನು;  
 ಆತನ ಗುಹೇಶ್ವರಲಿಂಗದಲ್ಲಿ ಪ್ರಸಾದಿಯೆಂಬೆನು.

*trividhāda nityava, trividhāda anityavanāru ballarayyā?*  
*trividhakke trividhavanittu, trividha prasādava koḷaballaḍe,*  
*ātana trividhanathanembenu;*  
*ātana vīranembe; ātana dhīranembenu;*  
*ātana Guhēśvaraliṅgadalli prasādiyembenu.*

Whether the Three are eternal or no,  
 Who can tell?

If one gain the triple grace  
 By triple service to the Three,  
 Him I call Lord of the Three,  
 Him brave, him resolute,  
 Him a partaker of the grace  
 Of Guhēśvara.

೬೪

ಅರ್ಪಿತ ಅನರ್ಪಿತವನಾರು ಬಲ್ಲರಯ್ಯಾ?  
 ಅರ್ಪಿಸಿ ಕೊಂಬುದು ಅನರ್ಪಿತ:  
 ಅರ್ಪಿಸದೆ ಕೊಂಬುದು ಅರ್ಪಿತ.  
 ಅರ್ಪಿಸಿ ಅರ್ಪಿಸದೆ ಕೊಳಬಲ್ಲಡೆ,  
 ಗುಹೇಶ್ವರಾ, ನಿಮ್ಮ ಪ್ರಸಾದಿ.

*arpita anarpitavanāru ballarayyā?*  
*arpisi koṃbudu anarpita:*  
*arpisade koṃbudu arpita.*  
*arpisi arpisade koḷaballaḍe,*  
*Guhēśvarā, nimma prasādi.*



Among our offerings,  
 Who can tell  
 Which is the true, which false?  
 Interested offering is no offering;  
 Disinterested offering is.

If Thou accept'st, O Guhēśvara,  
 That which I offer as if not offered,  
 Then, indeed,  
 I'm a partaker of Thy grace.

೬೫

ತನುವ ತಾಗದ ಮುನ್ನ, ಮನವ ತಾಗದ ಮುನ್ನ,  
 ಆಸ್ಥಾಯನ ಬಂದು ಎಡೆಗೊಳ್ಳದ ಮುನ್ನ ಅರ್ಪಿತವ ಮಾಡಬೇಕು.  
 ಗುರುವಿನ ಕೈಯಲಿ ಎಳತಟವಾಗದ ಮುನ್ನ ಅರ್ಪಿತವ ಮಾಡಬೇಕು.  
 ಎಡದ ಕೈಯಲ್ಲಿ ಕಿಚ್ಚು: ಬಲದ ಕೈಯಲ್ಲಿ ಹುಲ್ಲು—  
 ಉರಿ ಹತ್ತಿತ್ತು, ಗುಹೇಶ್ವರಾ, ನಿಮ್ಮ ಪ್ರಸಾದಿಯು.

*tanuva tūgada munna, manava tūgada munna,*  
*āpyāyana bandu eḍegoḷḷada munna arpitava māḍabēku.*  
*gurvina kaiyali eḷataḷavāgada munna arpitava māḍabēku.*  
*eḍada kaiyalli kiccu: balada kaiyalli hullu—*  
*uri hattittu, Guhēśvarā, nimma prasādiya.*

Make thou thy offering  
 Before it is touched by the flesh,  
 Before it is touched by the mind.  
 Before thy hunger seizes it,  
 Make thou thy offering.  
 Before thou plac'st it in thy Master's hand,  
 Uncoveted, undesired,  
 Make thou thy offering...  
 The hay that's held in the right hand  
 Is kindled by the fire in the left  
 Of the partaker of thy grace,  
 O Guhēśvara.



ಇಂತು ವಿಶ್ವಾಸದಿಂದ ಭಕ್ತನಾಗಿ, ಆ ವಿಶ್ವಾಸದೊಳಗಣ ನಿಷ್ಠೆಯಿಂದ ಮಾಹೇಶ್ವರನಾಗಿ, ಆ ನಿಷ್ಠೆಯೊಳಗಣ ಸಾವಧಾನದಿಂದ ಪ್ರಸಾದಿಯಾಗಿ, ಆ ಸಾವಧಾನದೊಳಗಣ ಸ್ವಾನುಭಾವವೇಕದಿಂದ ಪ್ರಾಣಲಿಂಗಿಯಾಗಿ ಲಿಂಗಪ್ರಾಣಿಯಾಗಿದ್ದ ವರ್ತನವೆಂತಿದ್ದುದೆಂದೆ ಮುಂದೆ ಪ್ರಾಣಲಿಂಗಸ್ಥಲವಾದುದು:

*intu viśvāsadin̄ bhaktanāgi, ā viśvāsadoḷagaṇa niṣṭheyin̄ māhēśvaranāgi, ā niṣṭheyoḷagaṇa sāvadhānadin̄ prasādiyāgi, ā sāvadhānadoḷagaṇa svānubhāvavivekadin̄ prāṇalin̄giyāgi, liṅgaprāṇiyāgirda vartanaventirdudendaḍe munde prāṇalin̄gisthalavādudu:*

Thus the manner in which, having become a Bhakta through faith, a Māhēśvara through steadfastness in that faith, a Prasādi through vigilance in that steadfastness, and a Prāṇalingi through conscious self-experience in that vigilance, one becomes Prāṇalingi—which is Prāṇalingisthala.

೬೬

ಉದಕ ಮೂರುತಿಯಾಗಿ ಉದಯವಾಯಿತ್ತು ಪಿಂಡಿಗೆಯಲ್ಲಿ.  
ಮೂಲಸ್ಥಾನ ಸ್ಥಾಪ್ಯವಾಯಿತ್ತು ಸ್ವದೇಹಶಿವಪುರದಲ್ಲಿ.  
ವಾಯು ಪೂಜಾರಿಯಾಗಿ ಪರಿಮಳದಿಂದ ಕಟ್ಟಿ,  
ಪೂಜಿಸುತ್ತಿದ್ದಿತ್ತು ನವದ್ವಾರಶಿವಾಲಯದ ಆದಿಮಧ್ಯಸ್ಥಾನದಲ್ಲಿ.  
ಗುಹೇಶ್ವರನೆಂಬ ಲಿಂಗವಲ್ಲಿಯೆ ನಿಂದಿತ್ತು!

*udaka mūrutiyāgi udayavāyittu piṇḍigeyalli.  
mūlasthāna sthāpyavāyittu svadēhaśivapuradalli.  
vāyu pujāriyāgi parimaḷadin̄ḍeya kaṭṭi,  
pūjīsuttiddittu navadvāraśivālayada ādimadhyasthānadalli.  
Guhēśvaranēmba liṅgavalliye nindittu!*

Water has frozen to a form  
And stands upon the base.  
The primal seat is installed  
In the body, City of Śiva.  
The breath has turned priest,  
And, culling a fragrant nosegay,  
Has offered the holy rites  
At the gate, in the sanctuary  
Of the nine-door shrine.  
And lo! Guhēśvara is there!



೬೨

ಕಂಗಳ ಬೆಳಗ ಕಲ್ಪಿಸಬಾರದು,  
 ಕರ್ಣದ ನಾದವ ವರ್ಣಿಸಬಾರದು,  
 ಜಿಹ್ವೆಯ ರುಚಿಗೆ ಪ್ರತಿಯಿಲ್ಲವೆಂದಿತ್ತು!  
 ಮತಿಗೆ ಮಹಾಘನವಪ್ಪ ಸುಷುಮ್ನನಾಳದ  
 ಸುಯಿಧಾನವ ಪ್ರಮಾಣಿಸಬಾರದು.  
 ಅಣುರೇಣು ತೃಣಕಾಷ್ಠ ದೊಳಗೆ ಸೂಕ್ಷ್ಮನಕ್ಷಯ ನಿಂದನು  
 ನಿರಾಳ ಗುಹೇಶ್ವರಾ!

*kaṅgaḷa beḷaga kalpisabāradu,  
 karṇada nādava varṇisabāradu,  
 jihveya rucige pratiyillavendittu!  
 matige mahāghanaṇavappa suṣumnanāḷada  
 suyidhānava pramāṇisabāradu.  
 aṇurēṇu tṛṇakāṣṭhadolage sūkṣmanakṣaya nindanu  
 nirāḷa Guhēśvarā!*

Unimaginable the light in the eye!  
 Indescribable the ring in the ear!  
 Incomparable the taste on the tongue!  
 Immeasurable the peace  
 Of the inconceivable central nerve!  
 Everywhere you will find Him:  
 In minutest particles of dust,  
 In the hard wood,  
 Or tender blade of grass.  
 Everywhere He is!  
 The subtle, the imperishable, the unchanging  
 Guhēśvara!

೬೩

ಕಂಗಳಾಲಿಯ ಕರಿಯ ನಾಳದಲ್ಲಿ ಈರೇಳು ಭುವನವಡಗಿದವು!  
 ನಾಟಕ ನಾಟಕವ ನಟಿಸಿತ್ತು!  
 ಆಡುವ ಸೂತ್ರದ ಪರಿಯ ನೋಡಾ!  
 ಗುಹೇಶ್ವರ ನಿರಾಳ ಚೈತನ್ಯನು.



*kaṅgaḷāliya kariya nāḷadalli īrēḷu bhuvanavaḍagidavu!*  
*nāṭaka nāṭakava naṭisittu!*  
*āḍuva sūtrada pariya nōḍā!*  
*Guhēśvara nirāḷa caitanyanu.*

Lo now, in the black iris of the eyeball lurk  
 The fourteen worlds!  
 A puppet is showing a puppet-show:  
 Look at the way the strings are pulled!  
 And above:  
 Guhēśvara,  
 The tranquil Consciousness.

ಇಂತು ವಿಶ್ವಾಸದಿಂದ ಭಕ್ತನಾಗಿ, ಆ ವಿಶ್ವಾಸದೊಳಗಣ ನಿಷ್ಠೆಯಿಂದ ಮಾಹೇಶ್ವರನಾಗಿ, ಆ ನಿಷ್ಠೆಯೊಳಗಣ ನಿರಂತರ ಸಾವಧಾನಾರ್ಪಿತದಿಂದ ಪ್ರಸಾದಿಯಾಗಿ, ಆ ಸಾವಧಾನಾರ್ಪಿತದೊಳಗಣ ಸ್ವಾನುಭಾವ ವಿವೇಕದಿಂದ ಪ್ರಾಣಲಿಂಗಿಯಾಗಿ, ಆ ಸ್ವಾನುಭಾವ ವಿವೇಕದೊಳಗಣ ಅಜ್ಞಾನಿನಿಂ ಶರಣನಾದ ಭೇದವೆಂತಿರ್ದುದೆಂದಡೆ ಮುಂದೆ ಶರಣಸ್ಥಳವಾದುದು:

*intu viśvāsadiṁ Bhaktanūgi, ā viśvāsadoḷagaṇa niṣṭheyiṁ*  
*Māhēśvaranūgi, ā niṣṭheyoḷagaṇa niranantara sāvadhānārpitadiṁ*  
*Prasādiyūgi, ā sāvadhānārpitadoḷagaṇa svānubhāvavivēkadim Prāṇa-*  
*liṅgiyūgi, ā svānubhāvavivēkadoḷagaṇa ariviniṁ śaraṇanāda bhēda-*  
*ventirdudendaḍe munde Śaraṇasthalavādudu.*

Thus, when one has become a Bhakta through faith and a Māhēśvara through steadfastness in that faith, and a Prasādi through vigilance in that steadfastness, and a Prāṇaliṅgi through conscious self-experience in that vigilance, one becomes a Śaraṇa through awareness within that conscious self-experience—this is the key of Śaraṇa-sthala.

೬೯

ನೆನಹು ಸತ್ತಿತ್ತು, ಭ್ರಾಂತು ಬಂದಿತ್ತು;  
 ಅಜ್ಞಾನ ಮುಳುಗಿತ್ತು, ಕುಳುಹುಗೆಟ್ಟಿತ್ತು.  
 ಅಲ್ಲಿ ಗತಿಯನುಪಲಂಟಿ?  
 ಅಲ್ಲಿ ಮತಿಯನುಪಲಂಟಿ?  
 ಅಂಗವೆಲ್ಲಾ ನಷ್ಟವಾಗಿ ಲಿಂಗಲೀಯವಾಗಿ,  
 ಕಂಗಳೆಂದ ಕಳೆಯ ಬೆಳಗಿನ ಭಂಗ ಹಿಂಗಿತ್ತು ಗುಹೇಶ್ವರಾ!



*nenahu sattittu, bhrāntu bendittu;  
 aṅṇu maṇeyittu, kuṛuhugetṭittu.  
 alli gatiyanāṇasaluṇṇe?  
 alli matiyanāṇasaluṇṇe?  
 aṅṇavellā naṣṭavāgi liṅgaṇiyavāgi,  
 kaṅṇaṅṇaṅṇa kaṇṇa beḷagina bhaṅṇa  
 hiṅṇittu Guhēśvarā!*

All memory is dead;  
 All error burnt;  
 Awareness is forgot;  
 All symbols have crumbled.  
 Where is now Motion or Mind?  
 No Motion, for the body is naught;  
 No Mind, for it's lost in the Liṅga;  
 And gone, gone too,  
 O Guhēśvara,  
 All that came between  
 The eyes and Light!

## 20

\* ಉಪಾಧಿಕ ಮನವು, ಉಪಾಧಿರಹಿತಮನವು  
 ನಿಂದಲ್ಲಿ ನಿವಾತವಾಯಿತ್ತು.  
 ಆನಂದದ ಭಾವವು ಬಿಂದು ತಾನಳಿದು  
 ನಿಂದಲ್ಲಿ ನಿವಾಸವಾಯಿತ್ತು.  
 ಲಿಂಗದ ಬೆಳಗು ಪ್ರಜ್ಞಲಿಸುವುದ ಕಂಡೆನು, ಗುಹೇಶ್ವರಾ!  
*upādhika manavu, upādhirahitamanavu  
 nindalli nivātavāyittu.  
 ānandada bhāvavu bindu tāṇalidu  
 nindalli nivāsavāyittu.  
 liṅṇaṅṇa beḷagu prajvalisuvuda kaṇṇenu, Guhēśvarā!*

Where the mind,  
 Conditioned or unconditioned,  
 Stops,  
 There stillness reigns.  
 Where consciousness  
 Of being oneself a point



Reaches  
 An end,  
 There ecstasy dwells.  
 I have beheld,  
 O Guhēśvara,  
 The light of the Liṅga as  
 A resplendent blaze!

## ೭೧

ತಲೆಯ ಮೇಲೊಂದು ತಲೆ ಇದ್ದಿತ್ತು.  
 ತಲೆಯ ತಲೆ ಆ ತಲೆಯ ನುಂಗಿತ್ತು.  
 ಸತ್ತು ಹಾಲು ಸವಿಯ ಬಲ್ಲರೆ,  
 ಎರಡು ಕೀಲ ಬಲ್ಲರೆ ಹೇಳಿರೆ!  
 ಶಿಶು ಕಂಡ ಕನಸಿನ ತೃಪ್ತಿಯ ನಿಮ್ಮಲ್ಲಿ ಕಂಡೆನು, ಗುಹೇಶ್ವರಾ!

*taleya mēlondu tale iddittu.*  
*taleya tale ā taleya nuṅgittu.*  
*sattu hālu saviya ballare,*  
*eraḍaṇa kīla ballare hēḷire!*  
*śiśu kaṇḍa kanasina tṛptiya nimmalli kaṇḍenu,*  
*Guhēśvarā!*

Above a head there is a head;  
 And the head above  
 Has swallowed  
 The head below . . .  
 Tell me, pray,  
 If you can drink milk, being dead;  
 And  
 What links up the twain,  
 Each to each!  
 O Guhēśvara,  
 I have seen in Thee  
 The joy a child finds  
 In a dream!



ಇಂತು ವಿಶ್ವಾಸದಿಂದ ಭಕ್ತನಾಗಿ, ಆ ವಿಶ್ವಾಸದೊಳಗಣ ನಿಷ್ಠೆಯಿಂದ ಮಾಹೇಶ್ವರನಾಗಿ, ಆ ನಿಷ್ಠೆಯೊಳಗಣ ಸಾವಧಾನದಿಂದ ಪ್ರಸಾದಿಯಾಗಿ, ಆ ಸಾವಧಾನದೊಳಗಣ ಸ್ವಾನುಭಾವದಿಂದ ಪ್ರಾಣಲಿಂಗಿಯಾಗಿ, ಆ ಸ್ವಾನುಭಾವದೊಳಗಣ ಅಜ್ಞಾನಿನಿಂ ಶರಣನಾಗಿ, ಆ ಅಜ್ಞಾನಿ ನಿಜದಲ್ಲಿ ಸಮರಸಭಾವವನ್ನೈದಿದ ನಿರ್ಭಾವ ಪದದೊಳು ನಿಂದ ಭೇದವೆಂತರ್ದುದೆಂದಡೆ ಮುಂದೆ ಐಕ್ಯಸ್ಥಲವಾದುದು:

*intu viśvāsadiṁ Bhaktanāgi, ā viśvāsadoḷagaṇa niṣṭheyiṁ Māhēśvaranāgi, ā niṣṭheyolaḷagaṇa sāvadhānadīṁ Prasādiyāgi, ā sāvadhānadolaḷagaṇa svānubhāvadīṁ Prāṇaliṅgiyāgi, ā svānubhāvadoḷagaṇa aḡriviṇiṁ Śaraṇanāgi ā aḡrivu nijadalli samarasabhāvavanāidida nirbhāva padadoḷu ninda bhēdaventirdudendaḍe munde Aikyasthalavādudu:*

Becoming a Bhakta by his faith,  
a Māhēśvara by steadfastness in that faith,  
a Prasādi by vigilance in that steadfastness,  
a Prāṇaliṅgi by self-experience in that vigilance,  
a Śaraṇa by awareness in that self-experience:  
the mystery abiding in a state of will-lessness,  
when that awareness has been merged in Truth,  
that is Aikya-sthala.

## ೭೨

ಭಾವಕ್ಕೆ ಇಂಬಿಲ್ಲ, ಶಬ್ದ ಮೀಸಲು ನೋಡಾ!  
ನುಡಿಗೆ ಎಡೆಯಿಲ್ಲ, ಎಡೆಗೆ ಕಡೆಯಿಲ್ಲ,  
ಗುಹೇಶ್ವರನೆಂಬ ಶಬ್ದ ವೇಧಿಸಲೊಡನೆ!

*bhāvakke imbilla, śabda mīsalu nōḍā!  
nuḍige eḍeyilla, eḍege kaḍeyilla,  
Guhēśvaranēmba śabda vēdhisaloḍane!*

The motion of the Will  
Is still!

All words are dedicate  
To Him.

Nay, language has no trace  
Of sound;

Nor is there in all Space  
A bound—

As soon as the Word  
Guhēśvara

In the soul is heard.



೭೩

ನಿರ್ವಿಕಲ್ಪಿತವೆಂಬ ನಿಜದೊಳಗೆ ಅಯ್ಯಾ,  
ನಿರಹಂಭಾವದಲ್ಲಿ ನಾನಿದ್ದೆನು.  
ನೋಡಿದನೆಂದರೆ ನೋಡಲಿಲ್ಲ,  
ಕೇಳಿದನೆಂದರೆ ಕೇಳಲಿಲ್ಲ.  
ಘನ ನಿರಂಜನದ ಬೆಳಗು ಇಂಬಾದುದನೇನೆಂಬೆ, ಗುಹೇಶ್ವರಾ.

*nirvikalpitavemba nijadolage ayyā,  
nirahambhāvadalli nāniddenu.  
nōḍihenendare nōḍalilla,  
kēḷihenendare kēḷalilla.  
ghana nirañjanada belagu imbādudanēnembe, Guhēśvarā.*

In reality beyond conceit,  
Beyond self-consciousness,  
O Lord!  
I have been.  
If I would see, I do not see.  
If I would hear, I cannot hear.  
What shall I say,  
O Guhēśvara?  
The great white Light  
Is everywhere!

೭೪

ನಿಜವನವಾದ ನಿಶ್ಚಿಂತನೆ,  
ಮರಣವ ಗೆಲಿದ ಮಹಂತನೆ,  
ಘನವನೊಳಕೊಂಡ ಮಹಿಮನೆ,  
ಪರವನೊಳಕೊಂಡ ಪರಿಣಾಮಿಯೆ,  
ಬಯಲಲೊದಗಿದ ಭರಿತನೆ,  
ಗುಹೇಶ್ವರಲಿಂಗನಿರಾಳವನೊಳಕೊಂಡ ಸಹಜನೆ.

*nijavanarīda niścintane,  
maraṇava gelida mahantane,  
ghanavanolakoṇḍa mahimane,  
paravanolakoṇḍa pariṇāmiye,  
bayalalodagida bharitane,  
Guhēśvaralinṅganirāḷavanolakoṇḍa sahajane.*



He who, having known Reality, is past care;  
 The Hero, vanquisher of Death;  
 The Glorious, embodiment of the Most High;  
 The Blessed, who has attained the Bliss;  
 The Perfect, who inhabits the Void;  
 The Incarnation, self-begot,  
 Who has attained the perfect poise,  
 Guhṛṣvara.

ಇಂತು ಷಡುಸ್ಥಲವು ಷಡಂಗದಲ್ಲಿ ಸಮರಸವನ್ನೈದಿ, ಸರ್ವಾಚಾರಸಂಪತ್ತು ನಿಃಪತಿಯಾಗಿ, ಮಹಾಜ್ಞಾನವೆ ತಾನಾಗಿ, ನಿಂದ ಜಪದಸ್ಥಲವೆ ಸ್ಥಲವಾಗಿ, ಅಲ್ಲಿ ಅಗಮ್ಯವೆ ಗಮನವಾಗಿ, ಪರವೆಂಬುದೆ ನಾಮವಾಗಿ, ನಿರಾಸಭರಿತವೆಂಬ ಜಂಗಮಸ್ಥಲ ವನಳವಡಿಸಿ, ನಿಶ್ಚಬ್ದವೆಂಬ ವಚನಾನುಭಾವಮಂ ತನ್ನನಾಶ್ರಯಿಸಿದ ಮಹಾನುಭಾವಿ ಗಳಿಗೆ ನಿರೂಪಿಸಲೆಳಸಿ, ಕಾಯವೆಂಬ ಕಂಠೆಯ ಧರಿಸಿ, ನಿಂದಲ್ಲಿ ನೆಳಲಿಲ್ಲದೆ, ಸುಳಿದರೆ ಹೆಜ್ಜೆಯಿಲ್ಲದೆ ಸುಳಿವ ಅಲ್ಲಮಪ್ರಭುರಾಯನ ಜಂಗಮಸ್ಥಲದ ನಿಲುಕಡೆ ಎಂತಿದುರ್ದ ದೆಂದಡೆ ಆ ಪ್ರಸ್ತಾವದ ವಚನ:

*intu ṣaḍusthalavu ṣaḍaṅgadalli samarasavanaidi, sarvācāra-  
 saṁpattu niḥpatiyāgi, mahājñānave tūnāgi, ninda nijapadaṣṭhalave  
 sthalavāgi, alli agamyave gamanavāgi, paraveṁbude nānavāgi,  
 nirāsabharitavemba jaṅgamasthalavanaḷavaḍisi, niśśabdavemba vaca-  
 nānubhāvamaṁ tannanāśrayisida mahānubhāvigaḷige nirūpisaleḷasi,  
 kāyavemba kantheya dharisi, nindalli neḷalillade, sulidare hejjeḷillade  
 suliva Allamaṁprabhurāyana jaṅgamasthalada nilukaḍe entirudendaḍe  
 ā prastāvada vacana;*

Thus the vacana which tells how, having attained identifica-  
 tion with the sixfold Being in all one's six senses, having consum-  
 mated the wealth of all disciplines, after the stage of the Absolute  
 has spontaneously become the Great Knowledge, the goal becomes  
 going, the Ultimate becomes his very name; having mastered the  
 Jaṅgama-sthala which is filled with delight, he longs to explain the  
 significance of the great experience which has grown in him, wear-  
 ing the body as garment, shadowless where he stands, without  
 footprints when he walks. This vacana tells of the height of  
 Jaṅgama-sthala attained by Prabhu.



## ೭೫

ಪರಮ ಪರತತ್ವ ಪರಮಾರ್ಥ ಪರಾಪರ ವಾಚ್ಯನಕ್ಕಗೋಚರ  
 ಶಬ್ದಗಂಭೀರ ಉಪಮಾತೀತ ಉನ್ನತ ಪರಶಿವ ಜ್ಞಾನಜ್ಯೋತಿ  
 ಸುಜ್ಞಾನ ಪ್ರಭೆಯ ಬೆಳಗಿನೊಳಗೆ ಸುಳಿದಾಡುವ ಮಹಾಮಹಿಮಂಗೆ  
 ಶಿವಜ್ಞಾನವೆ ಶೃಂಗಾರ, ಮಹಾಬೆಳಗೆ ವಿಭೂತಿ,  
 ಪಂಚಬ್ರಹ್ಮವೆ ದರುಶನ, ಗಗನಸ್ಥಾನವೆ ಕಂಠೆ,  
 ಆಕಾಶವೆ ಟೊಪ್ಪರ, ಅಜಾಂಡ ಬ್ರಹ್ಮಾಂಡವೆ ಕರ್ಣಕುಂಡಲ,  
 ಆದಿಯಾಧಾರವೆ ಕಕ್ಷಪಾಳ, ಅನಾಹತವೆ ಒಡ್ಡಿಯಾಣ,  
 ಅದ್ವೈತವೆ ಯೋಗವಟ್ಟಿಗೆ, ಅಗಮ್ಯವೆ ಯೋಗವಾವುಗೆ,  
 ಅಚಲಿತವೆ ಕರ್ಪರ, ಅಪ್ರಮಾಣವೆ ಲಾಕುಳ,  
 ಅ-ವಿಚಾರವೆ ಸುಳುಹು, ಅಕಲ್ಪಿತವೆ ಭಿಕ್ಷು,  
 ಕೊಂಡುದೆ ಗಮನ, ನಿಂದುದೆ ನಿವಾಸ—

ನಿಶ್ಚಿಂತವೆಂಬ ಆಶ್ರಮದೊಳಗೆ ನಿರಾಕುಳವೆಂಬ ಸಿಂಹಾಸನವನಿಕ್ಕಿ,  
 ಗಗನಗಂಭೀರದ ಬಾವಿಯೊಳಗೆ ಅಗೋಚರದಗ್ಗವಣಿಯ ತಂದು,  
 ಮಹಾಘನ ಪ್ರಾಣಲಿಂಗಕ್ಕೆ ಮಂಗಳ ಬೆಳಗಿನಲ್ಲಿ ಮಜ್ಜನಕ್ಕೆಳೆದು,  
 ಬಿಂದ್ಯಾಕಾಶವೆ ಗಂಧ, ಮಹದಾಕಾಶವೆ ಅಕ್ಷತೆ,  
 ಪರಾಪರವೆ ಪತ್ರಪುಷ್ಪ, ನಿರ್ಮಲವೆ ಲಿಂಗಾರ್ಚನೆ,  
 ಮಹಾಪ್ರಕಾಶವೆ ಪೂಜೆ, ನಿತ್ಯನಿರಂಜನವೆ ಧೂಪಾರತಿ,  
 ಸಕಲಭುವನಾದಿ ಭುವನಂಗಳೆ ಸಯದಾನ,  
 ಆಚಾರವೆ ಅರ್ಪಿತ, ಮಹಾತತ್ವವೆ ಸೀತಾಳೆ,  
 ಅಖಂಡಿತವೆ ಅಡಕೆ, ಏಕೋಭಾವವೆ ಎಲೆ,  
 ಶುದ್ಧಶಿವಾಚಾರವೆ ಸುಣ್ಣ,  
 ವಿನೇಕ ವಿಚಾರದಿಂ ತಾಂಬೂಲಮಂ ಸ್ವೀಕರಿಸಿ—

ಮಹಾಲಿಂಗದ ಪರಿಣಾಮವೆ ಪ್ರಸಾದ, ಸಮ್ಯಗ್‌ಜ್ಞಾನವೆ ಸಂತೋಷ!  
 ಸಹಜನಿರಾಭಾರಿಗಳ ಮೇಳದಿಂ

ನಿಸ್ಸೀಮದ ನಿಭ್ರಾಂತಿನ ಸುಸಂಗದಲ್ಲಿ,  
 ನಿರಾಸಪಥವೆ ಅನುಕೂಲ, ನಿಶ್ಚಬ್ದವೆ ಅನುಭಾವ,  
 ಅನುಪಮದ ನಿಶ್ಯೂನ್ಯವೆ ವಿಶ್ರಾಮ,  
 ನಿರಾಕಾರವೆ ಗಮನ, ನಿರಂತರ ಪಾತಾಳ ಊರ್ಧ್ವ ಪವನ—

ತ್ರಿಭುವನಗಿರಿಯೆಂಬ ಪರ್ವತವನೇನಿ,  
 ಕಾಯವೆಂಬ ಕದಳಿಯ ಹೊಕ್ಕು ಸುಳಿದಾಡುವ ಮಹಾಮಹಿಮಂಗೆ,  
 ಇಹಲೋಕವೇನು? ಪರಲೋಕವೇನು?



ಅಲ್ಲಿಂದತ್ತ ಅಗಮ್ಯ ನಿರಾಳ,  
 ಪರಮಜ್ಞಾನಸಿದ್ಧಿ, ಮಹಾಲಿಂಗದ ಬೆಳಗು.  
 ಗುಹೇಶ್ವರಾ,  
 ನಿಮ್ಮ ನಿಜವನಱಿದ ಮಹಾಮಹಿಮಂಗೆ  
 ನಮೋ ನಮೋ ಎಂಬೆನು.

*parama paratatva paramārtha parāpara vāṅgmanakkagōcara*  
*śabdagaṃbhīra upamāṭita unnata paraśiva jñānājyōti*  
*suṣṭhāna prabhēya beḷaginōḷage suḷidāḍuva mahāmahimaṇge*  
*śivajñānave śṛṅgāra, mahābeḷage vibhūti,*  
*pañcabrahmave daruśana, gaganasthānave kanthe,*  
*ākāśave ṭoppara, ajñāḍabrahmāḍave karṇakuṇḍala,*  
*ādīyādhārave kakṣapāḷa, anāhatave oḍḍiyāṇa,*  
*advaitave yōgavaḷḷige, agamyave yōgavāvuge,*  
*acalitave karpāra, apramāṇave lākuḷa,*  
*a-vicārave suḷuhu, akalpitave bhikṣa,*  
*koṇḍude gamana, nindude nivāsa—*  
*nīscintavēmba āśramadoḷage nīrākuḷavēmba siṃhāsanavanikki,*  
*gaganagaṃbhīrāda bāviyoḷage agōcaradagghavaṇiya tandu,*  
*mahāghana prāṇaliṅgakke maṅgaḷa beḷaginalli majjanakkeḇedu,*  
*bindvākāśave gandha, mahadākāśave akṣate,*  
*parāparave patrapuṣpa, nirmalave liṅgārcane,*  
*mahāprakāśave pūje, nityanirāñjanave dhūpārati*  
*sakalabhuvanādi bhuvanaṅgaḷe sayadāna,*  
*ācārave arpita, mahātātavave sītāḷa,*  
*akhaṇḍitave aḍake, ēkōbhūvave ele,*  
*śuddha śivācārave suṇṇa,*  
*vivēka vicāradiṃ tām̃būlamam̃ svīkarisi—*  
*mahāliṅgada pariṇāmave prasāda, samyagjñānave santōṣa!*  
*sahajanirābhārigaḷa mēḷadiṃ*  
*nissimada nibhrāntina susaṅgadalli*  
*nirāsapathave anukūla, niśśubdave anubhāva,*  
*anupamada niśśūnyave viśrāma*  
*nirākārave gamana, nirantara pātāḷa ūrdhva pavana—*  
*tribhuvanagiriyēmba parvatavanēṇi,*  
*kāyavēmba kadaḷiya hokku suḷidāḍuva mahāmahimaṇge*  
*ihalōkavēnu? paralōkavēnu?*  
*allindatta agamya nirāḷa,*  
*paramajñānasiddhi, mahāliṅgada beḷagu.*



*Guhēśvarā,*

*nimma nijavanarīda mahāmahimaṅge  
namō namō em̐benu.*

To the Glorious One:  
Who moves about  
In the effulgent light and radiance  
And splendour of Knowledge;  
The Supreme Reality and Transcendent Value,  
Higher than the Highest;  
Beyond utterance and beyond thought,  
Too deep for words—  
The lofty, the incomparable and sublime:  
The knowledge of the Absolute is His trinket,  
The supernal Light is His ash-mark,  
Pañca-Brahma is His countenance;  
The firmament is His robe  
And the heavens His coif;  
The Microcosm and Macrocosm are His ear-rings,  
The Source and Substance are His arm-rest,  
And unstruck Sound is His girdle;  
The One Reality is His yōgi-garment,  
The Incomprehensible is His yōgi-sandal,  
The Unmoving is His bowl,  
And the Immeasurable, His staff;  
The Inconceivable is His gesture,  
The Unimaginable, His alms;  
Acceptance is His journey,  
And halting His sojourn.  
To Him who has set up His quiet throne  
In the hermitage of tranquillity;  
Brought the water of the Invisible  
From the well of celestial depths,  
And poured it, in the auspicious Light,  
Upon the Infinite Prāṇalīṅga, for its bath:  
Interior space is His sandal-paste,  
Exterior space, His rice-grains;  
The Higher and the Lower are His bilva-leaf and flower,  
The Immaculate is His Liṅga-ritual,



The Infinite Light is His worship,  
 The Eternal and Spotless, His censer,  
 And all the worlds upon worlds, His gifts;  
 The way of life His offering,  
 The Ultimate Principle is His holy-water;  
 The Undivided is His areca-nut,  
 The concentrated Will, His betel-leaf,  
 And the pure Śaiva-discipline, His lime.  
 To Him who has accepted the tāmbulam with conscience:  
 The fulfilment from Mahālinga is His grace,  
 And right knowledge, His joy.  
 To Him who is in the blessed company  
 Of the uninhibited and the unfettered by error,  
 The path of Delight is opportunity,  
 And Silence, realisation;  
 The peerless Absolute is His resting-place,  
 And the Formless is His goal.  
 To Him who, ascending the mountains of the  
 Triple abode,  
 With His breath pulsing upward from the still base,  
 Penetrates the plantain-grove of the flesh;  
 To the Glorious One who moves about  
 Where Here and Hereafter are one,  
 Farther than where is the light of the Absolute—  
 Beyond understanding and beyond change,  
 The consummation of the ultimate Knowledge:  
 O Guhṛṣvara,  
 To Him, the Glorious One who has realised  
 The Reality, I say, Hail, O hail!

ಇಂತವು ಜಂಗಮಸ್ಥಲವನಿಂಬುಗೊಂಡು ಸಕಲ ಪುರಾತನ ಗಣಂಗಳಂ  
 ಕೃತಾರ್ಥರಂ ಮಾಡಲೋಸುಗ ಸುಳಿದಾಡುತ್ತಿದ್ದ ಪ್ರಸ್ತಾವದ ವಚನ:

*intappa jaṅgamasthalavanimbugonḍu sakala purātana gaṇaṅ-  
 gaḷam kṛtārtharum māḍalōsuga sulidāḍuttirda prastāvada vacana:*

This vacana tells how he, having attained such a Jaṅgama-  
 sthala, went wandering about, in order to bless the cohorts of all  
 the Ancients:



## 2.1

ಕಾಲಿಲ್ಲದ ಗಮನ, ಕೈಯಿಲ್ಲದ ಸೋಂಕು, ಬಾಯಿಲ್ಲದ ರುಚಿ;  
ಭಾವವೆ ಕರ್ಪರವಾಗಿ 'ಪರಮ ದೇಹಿ' ಎಂದು ಬೇಡುವ  
ಪರಮನ ತೋಟಾ, ಗುಹೇಶ್ವರಾ!

*kālillada gamana, kaiyillada sōṅku, bāyillada ruci;  
bhāvave karparavāgi 'parama dēhi' endu bēḍuva  
paramana tōḡṛē, Guhēśvarā!*

Show me, O Guhēśvara,  
The Supreme Lord,  
Whose gait is without feet,  
Whose touch is without hands,  
Whose taste is without tongue,  
Who begs, with a bowl of Love,  
For the Supreme!

## 2.2

ಕಣ್ಣೆ ಕಟ್ಟಿಗಿಯಾಗಿ, ಕಯ್ಯೆ ಕರ್ಪರವಾಗಿ  
ಕಿವಿಯೆ ಸಕಲ ಪುರಾತನರ ಕಾರುಣ್ಯವೆನುತ್ತ,  
ಮನದ ಭಿಕ್ಷವನುಂಡು, ತನು ಪರಿಣಾಮವನೆಯ್ದಿಹ  
ಘನಮಹಿಮರ ತೋಟಾ, ಗುಹೇಶ್ವರಾ!

*kaṇṇe kaṭṭigeyāgi, kayye karparavāgi,  
kiviye sakala purātanara kārūṇyavenutta,  
manada bhikṣavanuṇḍu, tanu pariṇāmananeydiha,  
ghanamahimara tōḡṛē, Guhēśvarā!*

Show me, O Guhēśvara,  
The Glorious Ones  
Whose eye and hand are as  
The beggar's staff and bowl;  
Whose ear is as the Grace of  
The Ancient Saints;  
Who have attained fulfilment of the body  
By partaking of the alms of the Mind!



೭೮

ಕಂಡುದೆಲ್ಲವೂ ಪಾವನ, ಕೇಳಿತ್ತೆಲ್ಲವೂ ಪರಮ ಬೋಧೆ,  
 ಮುಟ್ಟಿತ್ತೆಲ್ಲವೂ ಪರುಷದ ಸೋಂಕು,  
 ಒಡನೆ ನುಡಿದವರೆಲ್ಲರೂ ಸದ್ಯೋನ್ಮುಕ್ತರು,  
 ಸುಳಿದ ಸುಳುಹೆಲ್ಲವೂ ಜಗತ್ಪಾವನ,  
 ಮೆಟ್ಟಿದ ಧರೆಯೆಲ್ಲವೂ ಅವಿಮುಕ್ತಿಕ್ಷೇತ್ರ,  
 ಸೋಂಕಿದ ಜಲವೆಲ್ಲವೂ ಪುಣ್ಯ ತೀರ್ಥಂಗಳು,  
 ಶರಣೆಂದು ಭಕ್ತಿಯ ಮಾಡಿದವರೆಲ್ಲರೂ ಸಾಯುಜ್ಯರು,  
 ಗುಹೇಶ್ವರಾ, ನಿಮ್ಮ ಸುಳುಹಿನ ಸೊಗಸನುಪಮಿಸಬಾರದು!

*kaṇḍudellavū pāvana, kēṭittellavū parama bōdhe,  
 muṭṭittellavū paruṣada sōṅku,  
 oḍane nuḍidavarellarū sadyōnmuktaru,  
 suḷida suḷuhellavū jagatpāvana,  
 meṭṭida dhareyellavū avimuktikṣētra,  
 sōṅkida jalavellavū puṇya tīrthanṅgaḷu,  
 śaraṇendu bhaktiya māḍidavarellarū sāyujyaru,  
 Guhēśvarā, nimma suḷuhina sogasanupamisabāradu!*

Incomparable is the beauty of Your going:  
 It alchemises all that is touched;  
 It consecrates all that is seen;  
 It turns all that is heard  
     Into spiritual discourse.  
 They're forthwith saved who hold  
     Converse with You!  
 You purify the world as You pass by;  
 Each spot You tread is a pilgrim place;  
 The waters You touch are holy waters;  
 And all those who pledge  
     Devotion to You,  
     Become one with You,  
     O Guhēśvara.

ಇಂತೀ ಶ್ರೀಮತ್ ಸಕಲಗಣ ಪುರಾತನರೊಳಾ  
 ಪ್ರಭುದೇವರು ಮಹಾನುಭಾವ ಸದ್ಗೋಷ್ಠಿಯಂ ಮಾಡಿದ  
 ಶೂನ್ಯಸಂಪಾದನೆಯೊಳಾ ಪ್ರಥಮೋಪದೇಶಂ ಸಮಾಪ್ತಂ



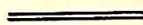
*intī śrīmatsakalagaṇa purāṭanaroḷ  
Prabhudēvaru mahānubhāva sadgōṣṭhiyaṁ māḍida  
śūnyasaṁpādaneyoḷ prathamōpadēśaṁ samāptaṁ.*

Thus ends the first of the mystic discourses of *The Śūnya-saṁpādane* held by Prabhu with the venerable Saints.

ಅಂತು ವಚನ ಒಲಕ್ಕಂ ಮಂಗಳ ಮಹಾ ಶ್ರೀ.

*antu vacana 78kkaṁ maṅgaḷa mahā śrī.*

Thus it ends auspiciously with vacana No. 78.









## II

### MUKTĀYAKKA

It is well known how, for centuries, Manu's law, 'woman does not deserve freedom,' ran paramount and kept Indian woman in bondage. Being cribbed and cabined within its limits, she could not rise to her soul's utmost height. The honour of first breaking the bars goes to Karnatak. The revolution of the Śiva Śaraṇas that took place in Karnatak during the early decades of the twelfth century saw the great Light within the light, in which the life of the Indian woman shone bright and earned the honour of the saying, 'woman is Kapilasiddha Mallikārjuna Himself.' Among the great women-mystics of India, Mukṭāyakka holds an eminent rank.

The names of Mukṭāyakka and Ajagaṇṇa invariably go together. The reason may be that they happened to be born as brother and sister. Ajagaṇṇa is the elder of the two. It seems that they lived in the same house for some time.<sup>1</sup> Ajagaṇṇa, carrying the Liṅga in his throat, was vowed to silence. When his secret bhakti became manifest, the Word came out, and at the very moment he breathed his last. Mukṭāyakka is plunged in unbounded grief:

"How, brother, how can I survive?  
I have now become as one  
Who blinks between light and dark.

O Ajagaṇṇa, your lore  
Has first blindfolded my eyes,  
And then shown me the glass!"<sup>2</sup>

Forever remembering the Silence of the Supreme and asking how she should forget It, she incessantly grieves and cries her

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1 It is said in Bhairavēśvara Kāvya Kathāsūtrarātnākara that Mukṭāyakka lived in a village in Bijapur District, Masaḷi by name, and Ajagaṇṇa at Lakkuṇḍi not far from there. But in the Prabhudēva Purāṇa of Eḷandūra Hariśvara, it is said that Ajagaṇṇa lived at Aḍaka, and later on, for some reason not known, joined his sister as a farmer and attained the unitive state as a Śivayōgi.

2 S.S. Ch. II—V. 1.



heart out. Thus Mukṭāyi, being tossed between light and dark, mourns as though a stone should melt, and wonders at the amazing height of Ajagaṇṇa's yōga:

"I am amazed  
At Ajagaṇṇa's yōga  
Who moves about  
In a hueless hue!"<sup>1</sup>

At times she reveals a sparkle of genius even in her wonder:

"How strange, the fire  
Has melted away,  
The camphor remains !  
Strange, too, indeed,  
Ajagaṇṇa's yōga!"<sup>2</sup>

However, the 'silken knot' knit by Ajagaṇṇa remains for her a riddle that defies solution. Caught up in that tangled knot, one moment she blames herself for becoming a witless fool after having been born of no womb, and the next moment she charges her brother with witlessness for not knowing to 'draw the inmost Secret out as solace to her heart.' Thus she grieves as if her bereavement would know no end. For this, it seems, several Śaraṇas and women chastised her. A contemporary woman saint, named Satyakka of Jambūra, disapproved of her grief:

"What needs the Bhakta all this pain and pine?  
Why weep away what can be sung away?  
Śaṁbhujakkēśvara's devotees frown upon  
Sister Mukṭāyi's sorrow without end."<sup>3</sup>

That the Śaraṇas know what death is and therefore it behoves none to mourn, is Satyakka's plea. In accordance with the Viraśaiva philosophy, death is a great festival to the Śaraṇas. That is why they do not treat death as a pollution. The Viraśaiva tradition enjoins the duty of arranging for a feast after a death. But Mukṭāyakka does not rise to Satyakka's height: she is too completely

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1 S.S. Ch. II—V. 14.

2 Ibid. V. 15.

3 S.P.V.



drowned in grief, and we need not blame Muktāyi too severely, since sisterly affection is a normal human weakness and she is caught in the polarity of light and dark, knowledge and ignorance. She deserves our pity more than our censure. Her mind is so shaken and unhinged that she is almost on the point of losing the Experience she had gained by her association with her brother. Eager to uplift her from such a distressing condition, Prabhu, touring from place to place and performing miracles, arrives. The mere sight of him lends to her bereaved heart inexplicable solace and peace. This is how she gives vent to her joy:

"I hail thee, O Lord!  
 Hearken to my prayer!  
 The joy of the news  
 Has charmed my ear;  
 And the joy of the ear  
 Now stands before my eye,  
 A living form!  
 The joy my eyes had seen  
 Stands clear before my mind.  
 How can I describe the joy  
 Of meeting the Saint of Śiva  
 Face to face?  
 O Prabhu! look, my grief  
 For Ajaganna, my brother,  
 Who, having conquered self,  
 Enjoys the highest Bliss,  
 Thro' your sympathy, is gone!"<sup>1</sup>

But her anguish does not quite end here. Her illusion persists. It has taken in her several forms which may be classified as follows:

- (1) A belief that Form is real and the Formless a myth;
- (2) A conviction that without the presence of a Guru the divine goal is unattainable;
- (3) The silence-bound state of Ajaganna at the ecstatic height is possible to none else;

<sup>1</sup> S.S. Ch. II-V. 10.



- (4) Such a state of silence alone is a sure sign of divine attainment and to express it in words is a limitation.

She is thus involved in a web of errors, and proves a problem even for an accomplished yōgi like Prabhu. He remonstrates:

“Tell me, should you mourn  
For the self gone back to Self,  
Where neither Consciousness  
Nor yet oblivion is?  
Tell me, should you grieve?  
Look, the word is wrong  
That says destruction waits  
The disembodied soul!  
Lo! to him who has attained  
The Ultimate Bliss,  
There’s neither one nor two,  
Nor yet within and without—  
And such is Guhēśvara’s saint,  
Ajagaṇṇa!”<sup>1</sup>

But Mukṭāyakkā, in the hold of *dvaita*, fails to catch the spirit of these words. To her, the physical form alone is real. Prabhu makes further efforts to dispel her ignorance:

“To say that you have seen,  
Is the error of your eyes;  
To say that you have not,  
Is the stupor of your mind;  
To say that you are united,  
Is the failure of your wisdom;  
To say that you have parted,  
Is stark insensibility!”<sup>2</sup>

Still, her mind’s darkness does not lift. So he persists:

“If you but see  
Your Self in you,

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1 S.S. Ch. II–V. 11.

2 Ibid. V. 13.



There is no parting  
Any more!"<sup>1</sup>

The grief that is real to the differentiating eye melts away into wisdom. At this word of Prabhu another doubt arises in Muktāyi's mind and she questions:

"If you say that He  
Is flesh of your flesh,  
Is mind of your mind,  
Is breath of your breath,  
How can the herd know?  
Tell me what it means,  
'He is within me',<sup>2</sup>

and declares that so long as the heart is sick the Formless without form cannot be attained, that she needs the Guru to heal her heart's sickness and enthrone the Supreme there. Prabhu, intent on making her realise the truth of the splendid doctrine of the *Gīā*, '*uddharēdātmanātmānam*, or Let him raise the self by the Self,' presents the Principle in a novel way. Great teacher that he was, he adapted his methods to each individual case; and though elsewhere he is known to have insisted on initiation, here he upholds the cause of *advaita*.

'If you know your Self, your knowledge itself is your Guru. Would it not suffice if you, knowing your own Self by intuition, absorb yourself into the Supreme? Where is there need of a Guru who shall reveal the essence of the Supreme? Knowledge itself is the Guru principle. It can, in its unmanifest form, be the Guru. Though Ajaganna is not now seen in his physical form, yet the unmanifest knowledge abides in you. You should better realise it.' But Muktāyi is not satisfied; she expounds in return the very essence of the Vīraśaiva philosophy:

"Without the Master's word,  
Liṅga cannot be known.  
Without the Master's word,  
Jaṅgama cannot be known.

1 S.S. Ch. II—V. 18.

2 Ibid. V. 21.



Without the Master's word,  
 Prasāda cannot be known.  
 Without the Master's word,  
 Yourself you cannot know."<sup>1</sup>

No doubt this is true. Prabhu's objection runs: If liberation is to be had through the Guru alone, how then does aspiration for the attainment of the Divine arise in the disciple before the Guru invests him with the Liṅga? Did it not originate of its own accord? The Knowledge thus arisen crystallises into Iṣṭalinga and becomes a means to the attainment of the Divine. Muktāy akka replies:

'The resolve to attain the Divine is a result of Liṅga-worship in a past birth, and not a spontaneous aspiration. Without the grace of my Guru, Ajagaṇṇa, the supreme union cannot come about.' Thus she upholds the two principles—Guru and disciple. But that there is no difference between Guru and disciple, is Prabhu's intuitive experience. One and the same Absolute becomes disciple for His own pleasure; the disciple himself becomes Guru for his own. In the Divine play, the two concepts of Guru and disciple are only different in name, not in principle. This is also true. In the course of this discussion, Muktāy akka's personality soars as high as Prabhu's. But they differ in their main approach. Prabhu's is the height of the Formless, whereas Muktāy akka's is that of Form. As a matter of fact, both the Form and the Formless are true. Therefore, in Muktāy akka's trend of reasoning one can see her attainment. Ability to discuss with an eminent genius like Prabhu, standing face to face on an equal footing, is no ordinary thing. To believe firmly what she has known was part of her nature. She cannot meekly give up her stand:

"Although oneself be Master,  
 One needs, nevertheless,  
 Attach oneself to a Master  
 Like my Ajagaṇṇa."<sup>2</sup>

Prabhu asks her in return, 'Even if a Guru is needed as long as one would become Liṅga, where is the justification for a Guru after one has become oneself?'

1 S.S. Ch. II-V. 23.

2 Ibid. V. 25.



Her patience is now at the end of its tether, and she speaks out bluntly. To Prabhu's statement that he, having realised *advaita*, has transcended the need of a Guru, she replies:

"The people who say  
They have gone beyond  
The thought of Twain  
And grasped the One,  
Should be as a child  
Who has dreamt a dream.

For, so long as they  
Can speak of it,  
Are they not within  
The thought of Twain?

The people who say  
They have destroyed  
All consciousness  
And ignorance too,  
And are released  
From the Master's strings,  
How could they explain  
The heart's art of love?

If the self-effulgent  
Appears before  
The eye of Awareness  
Upon the sharp  
Summit of Mind,  
Tell me, can one  
Become oneself?

If one can forget  
The knowledge grasped,  
One should be dumb  
Like my Ajaganna;  
For the traffic of words  
Goes with the lack  
Of self-possession,  
O Prabhu!"<sup>1</sup>

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1 S.S. Ch. II-V. 27.



This shows how steadfast she was in her convictions. She exposes Prabhu's fallacy of *vadatovyāghāta*, or self-contradiction; for in his very claim that he has attained *advaita* and transcended the need for a *Guru*, is not *dvaita* present? If one has attained Brahma, one cannot but be speechless. But though she scores a point, her mind moves within a limited sphere. The larger eye of consciousness which can see Prabhu partaking the nature of the limitless Absolute, is yet closed in her. She is now like

"A fool who suffers pain,  
Prolonging hunger when he might  
Allay his thirst what time  
A rain of nectar pours."<sup>1</sup>

Though the glorious Prabhu stands before her without concealing his name, she could not know his true Self. The cloud shrouding her mind must be so dense. We notice in her an egoistic struggle to win her point by logic and inference. God is only accessible to the intuitive experience and not to speculative logic. Prabhu is now to reveal the secret to Muktāyakka and that what she expected from Ajaganna was the same. It was Prabhu's habit to rouse the mind of the bhaktas he came across in the course of his tour, appreciate the uniqueness of their personality, reveal to them the secret of Śivayōga and finally bless them with the consubstantial union of Līṅga and aṅga. That is why, on this occasion too, without directly blessing her, Prabhu fights a sham wordy combat with her in order to bring out Muktāyakka's spiritual attainment. But the meaning of those words has gone over Muktāyi's head. To her, speech denotes *dvaita*, whereas to Prabhu it denotes the effulgent Līṅga. Since she knew Ajaganna only and his vow of silence, she erroneously believed that none else had attained to his height. That is why she charges Prabhu in blunt words,

"The need for words has not yet ceased:  
Then how tell others what to do?  
The trace of the body's needs remains:  
Why, then, this mystic talk, brother?  
If you are That, how could you tell?



If you can show your wit,  
Look, my brother Ajagaṇṇa  
Wordless communicates!"<sup>1</sup>

Language too blunt and daring perhaps! It is a sign of infatuation, of stark hallucination, to insinuate that Prabhu, who is of the nature of the Supreme Light which transcends speech and thought, has not shed the limitation of words. Prabhu keeps his patience, and shows his affection for aspirants that stumble ignorantly, by saying:

"If I inquire, so that I may clear  
The turbid waters of your mind,  
My mind has neither spot nor stain!  
Because you are Guheśvaraliṅga's  
Favoured child,  
I opened my mouth:"<sup>2</sup>

At these words, the heart of Muktāyi melts at last; her illusion is dispelled and she sees the Light. Now she realises that Prabhu has embodied the spirit of her brother Ajagaṇṇa. Therefore she cries, 'Hail, O hail, to thy glory embodying Ajagaṇṇa'<sup>3</sup> and bows to his holy feet.

No sooner did Prabhu's grace dawn upon her than her life took a new turn. She scales the highest summit of divinity and attains the ultimate state. The majesty of her mystic experience is vividly mirrored in her vacanas:

1. "Do not mock me— orphaned of all I had;  
And if you do, I little care!  
Look, can you, by squeezing with love,  
Make a stone sweat?  
What use to clasp between your arms  
One that in other arms is lost;  
Or try to crush the dry leaf,  
Hoping for juice,  
O 'father' Ajagaṇṇa?"<sup>4</sup>

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1 S.S. Ch. II-V. 31.

2 Ibid. V. 30.

3 Ibid. V. 39.

4 S.P.V.



2. "Yōga should be  
 Like fragrance hidden in a flower;  
 Like the sixteen digits in the moon;  
 Like the wind that is lost in sound;  
 Like strong light lurking in the bolt;  
 Like my 'father' Ajaganna!"<sup>1</sup>

Her former pride and conceit have melted away in the Guru's grace. Now she shines as a light that has fed upon light and become the Light itself. The ego-ridden aspirant has, through the fellowship of Śaraṇas, become like camphor consumed by fire.

Great women mystics are rare. In the sphere of emotion, of pure human passion, many instances—Lalla, Molla, Avvayar, Mira and others—at once come to our memory. In the sphere of reason, too, we find names like Gārgi, Maitreyi. But we have to admit that few have reached the eminence of Muktāyakka.

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1 S.P.V.



## INTRODUCTION

to the

### SAMPĀDANE OF SISTER MUKTĀYI

During his tour, Prabhu met Sister Mukṭāyī. Her brother Ajaganna, the Śivayōgi, who was practising Bhakti in secret, mentally repeating the sacred spell, or Mantra, met his death, it is said, by a strange accident. Since he was also her Guru in the mystic path, she incessantly grieved over his death. Remembering his words of initiation and his yōgic eminence, she too often weeps and mourns, and seems to remonstrate:

"But O, Ajaganna,  
You have fallen from the Height,  
Retreating from that love  
A tortoise shows her young !"

. . . . .

"A secret lay in you,  
O Brother,  
And you have gone and broken it !"

. . . . .

"When the mystery of the bond that binds  
The engine and the pin had failed,  
Should you, O Ajaganna, speak  
And break the Spell?"

Her bereavement has become unbearable, yet her very anguish has a grace befitting a mystic. Knowing this, Prabhu is touched with pity and his curiosity is roused. Hence he tries to speak to her. Moved with compassion, he asks:

"O tell me who you are  
Who lean upon your palm  
Your sad dishevelled head  
And thread the pearls of tears.



O tell me why this grief  
That ignorantly pines,—  
A bee that tastes the scent  
Of a withered campaka bud.

If I say one, it is two.  
If I say two, it is one.  
What blindness in the mind is this?

In Guhṛṣvaraliṅga's eyes,  
Your grief seems sorrowless,  
Your lamentation without grief . . .  
Tell, O Mother, who you are."

To this Muktāyi replies:

"If you would know my name,  
What answer shall I find?

This body of flesh means naught to me,  
Nor is there nonsense in my mind;  
And if you ask me—no name!

What shall I say, O Brother?  
A witless fool am I,  
Owning no father or mother!

Younger sister I am  
To Ajaganna, who  
His mortal intellect has forgone,  
To be a shining Light  
Beyond all bounds."

It is evident from her words that she has been endowed with spiritual knowledge and a devout heart. The ignorance in her knowledge, therefore, seems to be odd, and there must be a strong and compelling reason for her grief. Prabhu asks her, out of fatherly affection, to disclose who she is and the reason of her anguish. If Prabhu asks her in enigmatic words, she too answers in the same vein, that the Ātman is unborn and that she is born of the Ātman. She adds that, though she gives no scope for the play of Māyā in her body, for doubts and resolves in her mind and for hallucination in her will, she is nevertheless bereft of her reason. She is fully aware of



her plight, but, unfortunately, she does not have the adequate strength and fortitude to bear or, if possible, overcome it. The sorrow arising out of the loss of her brother has clouded her sight and sense. She suggests that she is the sister of Ajagaṇṇa who had mastered the mystic lore.

Hearing Mukṭāyī's words, Prabhu bows to the spiritual eminence of Ajagaṇṇa. She is struck with wonder to see this generosity of his heart and naturally desires to know his whereabouts and begs him to reveal his identity. Prabhu, in a cryptic manner, reveals his identity, suggesting his spiritual excellence.

'The Conscious-power, or Cit-śakti, dwells by relation of an inseparable identity in Paraśiva who is self-existent. From the union of Śiva and Śakti springs forth Śaraṇa. Along with Śaraṇa are born the five powers—*kriyā*, (power of creation), *jñāna* (power of knowledge), *icchā* (power of will), *ādi* (primeval power) and *parā* (transcendental power). Hence these powers are related to him as sisters. But, surprisingly enough, these sisters of Śaraṇa propose to be his spouses. Since a Śaraṇa is totally passion-proof, these spouses associate with him as willing partners and help him in all possible ways in his spiritual pursuits. Prabhu, revealing this subtle relation, states that Ajagaṇṇa too is a Śaraṇa of his calibre, and therefore his brother.

Mukṭāyī's ears are pleased to hear these words and her eyes to see his towering personality. She now has a balm to her bruised and bereaved heart. She, therefore, announces her ungrudging indebtedness to him by saying that the distress caused by the death of her brother is dispelled at the sight of Prabhu. Prabhu consoles her in return by assuring her that Ajagaṇṇa, who had direct experience of the Divine, could never perish. To presume that he is dead is a reaction born of error or perverse thought. Hence, he says, to mourn for him who is completely identified with Paraśiva bespeaks ignorance.

Though her bereavement is partially abated with these words of consolation, doubts still linger in her mind; for she had firmly



believed that there was none as advanced in spiritual discipline as Ajagaṇṇa. Ajagaṇṇa had chalked out a path of his own, hence he had attained Śivayōga by surrendering his all to the Absolute that is beyond the reach of thought and expression. And he had been an unfailing guide to her in realising her own ends. She, therefore, questions in utter helplessness, "And ah! how can I smother my brother's memory?" Prabhu points out,

"To say that you have seen,  
To say that you have not,  
To say that you are united,  
To say that you have parted,"—

all these are mere perverse thoughts born of ignorance. There is no scope for withdrawing, or remaining apart, from the Absolute. But the purport of these words spoken in behalf of *jñāna*, it seems, Mukṭāyī fails to catch. That is why, under the spur of devotion for her brother, she decisively states that it is impossible for her to forget him.

Ajagaṇṇa, who understood the necessity of form for realising the formless Absolute, had embodied the consciousness of Prāṇa-līṅga by constant meditation upon Iṣṭalīṅga. By the exercise of Śivayōga the fire of knowledge is kindled in which all desires are burnt, resulting in the attainment of a body free from impurities, such as Āṇava, Māyā and Kārmika. She repeats her conviction that it is impossible for her to forget the eminence of his Śivayōga. Prabhu then suggests that there was no question of Ajagaṇṇa, who had a pure body, perishing or surviving; nor was he caught in the tangled web of mind, as he had attained the Poise; nor could he be said to have inclined towards the emotional state, as he had identified himself with the Absolute. Hence there is no need to mourn, as if he were just an ordinary individual. Thus Prabhu advises her. But Mukṭāyī again pleads under the stress of grief that Ajagaṇṇa has departed, clouding her vision. Prabhu says in return that if she identifies herself with body and mind forgetting the soul, the chain of worldly attachment shall hold tight, be the cause of rebirth and give rise to hallucination. Hence if you persist in saying that you have seen and not seen, united and parted, it amounts to Karma. He advises her to strengthen the spiritual view that the Absolute is none other than the Self.



She insists again that Ajaganna alone had gained the consciousness of the Absolute, realising it as his own Self, because he had accomplished his aim by negating the play of Māyā which hoodwinks the seeker in the form of blind belief and superstitious customs, rites and rituals, doubts and resolves coupled with ignorance. She believed beyond doubt that the feeling of identity with the Absolute had reached perfection in him. Prabhu maintains that, when certainty is attained, the seeker is no longer faced with any sort of hurdles. In such a state of consciousness, if the Absolute which has filled the mind is believed to be one's own self, it is not at all remote from oneself. But Mukṭāyī persists, and asks of what avail is it if the Absolute is all-pervasive within and without unless It is realised. That which is within is to be viewed by concentration of mind, and that which is without by external service and worship. The uncoordinated will cannot feel the presence of the Divine either within or without. As Mukṭāyī is grief-stricken, she has not been able to absorb the Supreme in herself by eradicating her anguish of mind. Prabhu then reveals to her the significance and efficacy of knowledge. The nature of the Absolute may be communicated by way of some external symbol. But who can evince its original essence? One should realise It in oneself by self-effort. Once identified with It, who is there to describe that identity? None at all. If It is described in words, it does not indicate the unitive state. Hence, when one realises his oneness with the pure consciousness of the Self, doing away with the sense of forgetfulness, one experiences the feeling of the Absolute being oneself. Prabhu thus reveals the nature of Advaita.

But Mukṭāyī, who is confirmed in her devotion to Ajaganna, fails to catch the meaning of these words of Prabhu's on the value of knowledge. Hence she pleads that, without the actual guidance of a Guru like Ajaganna, no knowledge can be obtained nor the art of identifying with the Absolute be mastered. Prabhu replies that, since for his own pastime the Guru himself becomes a disciple, and vice versa, the feeling of distinction between Guru and disciple adds to the stock of Karma and hinders the growth of Self-knowledge. Hence, if you realise that you are yourself the 'self-effulgent', you will be yourself your own Guru, and there exists no other Guru but yourself. Mukṭāyī admits that, for one who knows oneself, that knowledge itself is Guru. But she argues that it is possibly true in



the case of Ajagaṇṇa. She further adds that, though the feeling of Guru is alive in her, the need for a Guru to bring out the Absolute by initiation (*dīkṣa*), is unavoidable. Though Ajagaṇṇa was himself a Guru, he had not disowned the Guru path and had attained his Guruhood only through the Guru. Prabhu observes in return that consciousness and ignorance, form and formless, Guru and disciple—these are merely relative terms; the idea of the one is coupled with that of the other. But in respect of inward knowledge, assistance of outward things will not be found necessary. If the desire of knowing the Absolute arises, the need for a Guru is felt. But when the certitude that one's self is the Absolute is attained, the aid of an external Guru is not at all essential.

This elucidation of Prabhu's does not convince Muktāyi. The state of the silence-rapt Ajagaṇṇa has been a model to her. Hence she expects that those who are said to have dispelled the feeling of dualism by establishing the state of non-dualism, should be like a child who has seen a dream. And, without realising the true significance of Prabhu's words, she boldly points out,

"For the traffic of words  
Goes with the lack  
Of self-possession,  
O Prabhu!"

But she has yet to realise that

"The word they speak  
Is the Effulgent Liṅga;  
The sound they make  
Is the Supreme Law,"

and that Prabhu is such a Śaraṇa and hence, though speaking, absolutely free from the taint of speech.

Now Muktāyi, without understanding the spirit of Prabhu's thoughts and feelings, proceeds with her discussion. Not knowing the purport of his words,

"Guhēśvara's devotees,  
Even though they speak,  
Are immaculate!"



she insists:

"Those who have walked and walked  
And found the goal,  
Will they speak of it in words  
And yet more words?"

. . . . .  
"Do you, then, talk to score a point?"

. . . . .  
"My Ajagaṇṇa, my brother,  
Has withdrawn into silence, just  
Because he was tired of words!"

She means to suggest that Prabhu has not attained the Spontaneous Knowledge as her brother had done. But Prabhu knows that this talk of Mukṭāyi's is just an infant's prattle and nothing more. Moreover, he intends to show her an advanced path of spiritual discipline by removing her heart's sorrow and mental agitation. He, therefore, says with a touching affection:

"Because you are Guhāśvara's  
Favoured child,  
I opened my mouth;"

and adds that when the true knowledge of Self is realised, all talk turns into the Truth. But Mukṭāyi resents this, and the argument even crosses the limits of modesty. Look how boldly, even bluntly, she asks:

"The need for words has not yet ceased;  
Then, how tell others what to do?  
The trace of the body's needs remains;  
Why, then, this mystic talk, brother?"

She expects that the Self must be realised as her Guru, Ajagaṇṇa, had realised it, and his state of absolute silence be attained.

But Prabhu, accomplished Seer that he is, answers in a gentle tone. While he calls her a child elsewhere, he here addresses her as mother!



"When the body's sheen  
 Is absorbed in the Liṅga,  
 The devotee is past  
 The body's doubt.  
 When the lustre of breath  
 Is dissolved in consciousness,  
 The devotee needs not  
 The traffic of words.

Moving, he moves not;  
 Speaks not, speaking;  
 For Guhāśvara's devotee  
 No symbol needs,  
 O Mother!"

But even these words of mature experience fail to convince her. Picking up his words, "I am Allayya, your brother-in-law", employed in vacana No. 9, she mockingly exclaims:

"A sign in the hand, a noise on the lips;  
 Do not talk, brother, do not talk!

You take a pot, of hailstones made,  
 And fill it with rubies and pearls,

And, seeing there's none to lift it, seek  
 The aid of your female friend!"

Prabhu replies that the eminence of a Śaraṇa, in other words his own, appears to be uncertain to the embodied but a certitude to the confirmed. He further asserts the necessity of the identity of *jñāna* and *kriyā* to sustain one to the end, after one has annihilated the sense of ego in oneself.

Prabhu answers in return that all the activities of a Śaraṇa who dwells in identity with Paraśiva are ultimately inspired by Him alone, and this mystic experience transcends description in words. But when it is explained to her that a Śivayōgi who is meditating upon the Absolute in the spirit of identity between *jñāna* and *kriyā*, has no fear of dichotomies, she remembers the unitive state of Ajaganna and admits Prabhu's plea:



“Once he is fully lost in his own Self,  
There’s no need for Ajagaṇṇa to say,  
‘Lo, I am God, I am Godhead!’”

Then Prabhu reveals the secret of Śivādvaita. He says that the Absolute is not only self-luminous but also Self-conscious. Admission of Vimarśa, or self-consciousness, in the Absolute by the Śaiva and Vīraśaiva schools is the point of distinction between Śivādvaita and Advaita. Prabhu explains to Mukṭāyī the nature of the Absolute as being at once static and dynamic, self-luminous and self-conscious. Mukṭāyī, now convinced of the fact that Prabhu too has attained the same state as Ajagaṇṇa, surrenders to him without any mental reservation. Then Prabhu reveals his attainment to Mukṭāyī:

“Lo! that Mystery have I seen,  
Which is Salvation’s height!  
Beyond all reason’s pale,  
The Consciousness of Consciousness!”

By Prabhu’s grace, a marvellous transformation takes place in her, and she admits, with ungrudging humility, that she has realised the Absolute which is greater than the great; and she has no words to describe whether the supreme felicity which overflows the limits of her mind should be expressed as Aught or Naught.

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ದ್ವಿತೀಯೋಪದೇಶ

## ಮುಕ್ತಾಯಕ್ಕಗಳ ಸಂಪಾದನೆ

ಕಾಯಗುಣದೂರನಲ್ಲಮ-

ರಾಯನು ಮುಕ್ತಾಯಗೊಲವಿನಿಂ ನಿಜಪದವನು-

ಪಾಯದೊಳಿತ್ತುದ ಪೇಳ್ವೆ ನಿ-

ರಾಯಸದಿಂ ಶರಣಜನರ ಕಿವಿಗಿನಿದೆನಿಸಲ್

*dvitīyōpadēśa*

*muktāyakkagaḷa saṁpādane*

*kāyaguṇadūranallama-*

*rāyanu Mukṭāyigolavinim nijapadavanu-*

*pāyadoḷittuda pēḷve ni-*

*rāyasadiṁ śaraṇajanara kiviginidenisaḷ*

*The second lesson*

*Muktāyakka's Saṁpādane.*

I tell, so as to sound sweet to the ears

Of Śaraṇas, how the excellent Prabhu, removed above

The body's traits, out of his love, effortlessly

Found means to give Mukṭāyi the supreme State.

ಅದೆಂತೆಂದಡೆ: ಆ ಪ್ರಭುದೇವರು ಮರ್ತ್ಯಲೋಕವನ್ನೆಯ್ದೆ ಪಾವನವ ಮಾಡುತ್ತ, ಸತ್ಯಸದಾಚಾರವಂತರಪ್ಪ ಶಿವಲಿಂಗೈಕ್ಯರಂ ತನ್ನಂತೆ ಮಾಡುತ್ತ, ಶ್ರೀ ವೀರಶೈವಾಚಾರದ ಘನಮಂ ಕರತಳಾಮಳಕವಾಗಿ ಸಮಸ್ತರೊಳು ತೊಳಗಿ ಬೆಳಗಿ ತೋರುತ್ತ, ಶಿವಾ-  
ದ್ವೈತತತ್ವಭೇದಗಳನು ಶಿವಸುಖಿಗಳೊಳು ಕೈಪೆಯಿಂ ನಿರೂಪಿಸುತ್ತ, ಸ್ವಾನುಭಾವ-  
ಗಮ್ಯರೊಳು ಸಮ್ಮೇಳಂಗೈಯುತ್ತ, ಸಮ್ಯಕ್ ಶರಣರೊಳು ಸಮರಸಮಂ ಕೈಗೊಡುತ್ತ,  
ಪರಸ್ಥಲದ ಲಿಂಗಮಂ ಕರಸ್ಥಲದೊಳು ಸೈತಿಟ್ಟು, ಪಿರಿದು ನೋಟವೆ ಪ್ರಾಣವಾಗಿ,  
ಭಾವವೆ ನಿಬ್ಬಿಡಿಗಿನ ನಿಲವಾಗಿ, ಜ್ಞಾನವೆ ಸರ್ವಾಂಗಲಿಂಗವಾಗಿ, ಮನವೆ ಕರಸ್ಥಲ  
ದೊಳು ಲಯವಾಗಿ, ಅಕಾಯವೆ ಕಾಯವಾಗಿ, ಬಲದ ಹಸ್ತದೊಳು ವೀಣಾದಂಡಮಂ  
ಪಿಡಿದು, ಪರಮಾನಂದರಸ ಒಸರಲು, ಪಾಡುವ ಸ್ವರವೆ ನಾದಬ್ರಹ್ಮದೊಳು ತರಹರ



ನಾಗಿ, ದಿವ್ಯವಚನಾಮೃತಂಗಳಂ ಪಾಡುತ್ತ, ಲೋಕದ ಲಜ್ಜಾಭಿಮಾನಂಗಳನಱಿಯದೆ ದಿಗಂಬರ ವೇಷದಿಂ ಇತರೇತರಂಗಳಂ ಮಱಿದು, ತನ್ನೊಳು ತನ್ನ ನಿಜದ ನಿಲವ ನೋಡುತ್ತ, ಇಂತನಂತದೇಶಂಗಳೊಳು ಸುಳಿದು ದೇಶಾಂತರಮಂ ನಟಿಸಿ ತೋರುತ್ತ ಬರುತ್ತಿರಲತ್ತ-

ಕೈಲಾಸದಲ್ಲಿ ಸಮಸ್ತ ಪ್ರಮಥಗಣಂಗಳೊಳಗೋರ್ವ ಗಣಾಧೀಶ್ವರನು ಜಗಹಿ ತಾರ್ಥವಾಗಿ ಮರ್ತ್ಯಕ್ಕವತರಿಸಿ, ಅಜಗಣ್ಣನೆಂಬಭಿಧಾನದಿಂ ಗುಪ್ತಭಕ್ತಿಯಿಂದಿದುರ್ ತಮ್ಮ ನಿರವಯವದೊಳು ನಿಜವನ್ನೆದಲು, ಅಲ್ಲಿ ಮುಕ್ತಾಯಕ್ಕಗಳು ಅಜಗಣ್ಣನನಗಲ್ಲ ವಿಯೋಗಾವಸ್ಥೆಯಿಂ ಪ್ರಲಾಪಿಸುತ್ತಿರಲು, ಆ ಪ್ರಲಾಪಮಂ ಪ್ರಭುದೇವರು ಕಂಡು, ಈಕೆ ಮಹಾಜ್ಞಾನಿಯೆಂದಱಿದು ನಿಂದು ನೋಡುತ್ತಿವು ಪ್ರಸ್ತಾವದೊಳು ಆ ಮುಕ್ತಾಯಕ್ಕಗಳು ಪ್ರಲಾಪಿಸುತ್ತಿದ್ ಪ್ರಸ್ತಾವದ ವಚನ:

*adentendaḍe:*

*ā Prabhudēvaru martyalōkavanaiyde pūvanava māḍutta, satya-sadācāravantarappa śivaliṅgaikyaram tannante māḍutta, śrī vīra-śaivācārada ghanamaṁ karatulaṁakavāgi samastaroḷu toḷagi beḷagi tōrutta, śivādvaita-tatva-bhēdaṅgaḷanu śivasukhigaḷoḷu kṛpeyīm nirūpisutta, svānubhāvagamyaṛoḷu sammēlaṅgaiyutta, samyak-śaraṇaroḷu samarasamaṁ kaigūḍutta, parasthalada liṅgamaṁ karasthaladoḷu saitiḷḷu, piridu nōḷave prāṇavāgi, bhāvave nibbeḷagina nilavāgi, jñānave sarvāṅgaliṅgavāgi, manave karasthaladoḷu layavāgi, akāyave kāyavāgi, balada hastadoḷu vīṇādaṇḍamaṁ piḍidu, paramā-nandarasa osaralu, pāḍuva svarave nāḍabrahmadōḷu taraharavāgi, divyavacanāmṛtaṅgaḷaṁ pāḍutta, lōkada lajjābhīmānaṅgaḷanaṇiyade digambaravēṣadiṁ itarētaraṅgaḷaṁ maṛedu, tannoḷu tanna nijada nilava nōḍutta, intanantadēśaṅgaḷoḷu suḷidu dēśāntaramaṁ naṭisi tōrutta baruttiralatta -*

*kailāsadalli samasta pramathagaṇaṅgaḷoḷagōrva gaṇādhiśvaranu jagahitārthavāgi martyakkavatarisi, Ajagaṇṇaneṁbabhidhānadiṁ guptabhaktiyindirdu tamma niravayapadadoḷu nijavanaidalu, alli Mukṭāyakkagaḷu Ajagaṇṇananagalda viyōgāvastheyīm pralāpisuttiralu, ā pralāpamaṁ Prabhudēvaru kaṇḍu, īke mahājñāniyendaṇḍidu nindu nōḍuttippa prastāvadoḷu ā Mukṭāyakkagaḷu pralāpisuttirida prastāvada vacana:*

For instance, this vacana tells of Mukṭāyi's lament when Prabhudēva, having come down to this mortal world and sanctified



it, made those who were righteous and just and one with Śivaliṅga, like unto himself; made manifest the glory of Viraśaiva discipline, as clear in all men as a myrabolan in the palm; communicated, of his grace, the secrets of the Śivādvaita doctrine to those who rejoiced in Śiva; conferred with those who had grasped the meaning of self-experience; brought about unity among the equanimous Śaranas; transferred the Liṅga from the crown of the head to the palm of the hand; with his lofty vision converted into the very breath of his life, his will into a state of wonder, his knowledge into Liṅga in every part of the body—as his mind was annihilated in his palm; as his disembodied state became his body; holding the stem of his viṇā in his right hand—so that the juice of the supreme Bliss oozed out; as the sound of his singing was stilled in the Primal Word; chanting the divine ambrosia of his vacanas; forgetting, in the garb of the naked heavens, all sense of one and other; seeing the majesty of his Self in himself; thus moving about from place to place in the guise of a mere traveller: as he was drawing near, yonder in the Kailāsa, one Gaṇādhīśvara among the cohorts of the Ancients, incarnated on this mortal earth for the world's profit, Ajagaṇṇa by name, lived in secret piety; and when he had attained his Self in the undivided state, Muktāyi was mourning her bereavement of the departed Ajagaṇṇa, when Prabhudēva, seeing her mourning and knowing her for a seer, stopped to attend to her.

೧

ಅಜಾವನಣಲೊಳಗಿಕ್ಕಿ ಅಗಿವುತ್ತಿದೆ ಮರ್ತ್ಯಲೋಕವೆಲ್ಲವು.

ಅಜಾವು ಉಳಿಯಲಜಾಯದೆ ಕೆಟ್ಟಿತ್ತು ಲೋಕವೆಲ್ಲವು.

ನಾನೆಂತು ಬದುಕುವೆನಣ್ಣಾ,

ಕತ್ತಲೆ ಬೆಳಗ ಕಾಬ ಸಂದೇಹಿ ನಾನೊಬ್ಬಳು.

ಎನ್ನ ಕಣ್ಣ ಕಟ್ಟಿ ಕನ್ನಡಿಯ ತೋಪುತ್ತೋ ಅಜಗಣ್ಣಾ, ನಿನ್ನ ಯೋಗ!

*aṇivananaloḷagikki agivuttide martyalōkavellavu.*

*aṇivu uliyalaṇiyade keṭṭittu lōkavellavu.*

*nānentu badukuvenanṇā,*

*kattale beḷaga kāba sandēhi nānobbaḷu.*

*enna kaṇṇa kaṭṭi kannaḍiya tōritto Ajagaṇṇā, ninna yōga!*



This mortal world holds Consciousness  
Like a morsel pushed into a jaw.  
It fails to swallow Consciousness,  
And hence is doomed to loss.

How, brother, how can I survive?  
I have now become as one  
Who blinks between light and dark.

O Ajaganna, your lore  
Has first blindfolded my eyes,  
And then shown me the glass!

೨

ಅಂಧಕನ ಕೈಯ ಅಂಧಕ ಹಿಡಿದಂತಿರಬೇಕು.  
ಮೂಗನ ಕೈಯಲ್ಲಿ ಕಾವ್ಯವು ಕೇಳಿದಂತಿರಬೇಕು.  
ದರ್ಪಣದೊಳಗಣ ಪ್ರತಿಬಿಂಬದಂತೆ  
ಹಿಡಿದವರಿಗಳವಲ್ಲದಿರಬೇಕು, ಅಣ್ಣಾ.  
ಕೂರ್ಮನ ಶಿಶುವಿನ ಸ್ನೇಹದಂತೆ ಇರಲೊಲ್ಲದೆ  
ಆಘಾತಗೊಟ್ಟಿಯೋ, ಅಜಗಣ್ಣಾ.

*andhakana kaiya andhaka hiḍidantirabēku.  
mūgana kaiyalli kāvyava kēḷidantirabēku.  
darpaṇadoḷagaṇa pratibimbādante  
hiḍivarigaḷavalladirabēku, aṇṇā.  
kūrmana śiśuvina snēhadante iralollade  
āṇḍhageṭṭiyō, Ajagaṇṇā.*

We could be like the blind  
Holding each other's hand;  
Like listening to a lay  
Recited by a mute;  
Like the image in a glass  
Elusive to all touch!

But oh, Ajaganna,  
You have fallen from the Height,  
Retreating from that love  
A tortoise shows her young!



೩

ರವಿಯೊಳಗಡಗಿದ ಪ್ರತಿಬಿಂಬದಂತೆ  
ಹಿಡಿದವರಿಗಳವಲ್ಲದಿರಬೇಕು, ಅಣ್ಣಾ!  
ನಿಮ್ಮೊಳಗಡಗಿದ ಭೇದವ ಭಿನ್ನವ ಮಾಡುವರೆ, ಅಣ್ಣಾ?  
ನಿಮ್ಮ ನುಡಿಗಳೆಲ್ಲವು ಪ್ರತಿಬಿಂಬಗಳಾದವೆ, ಅಣ್ಣಾ?  
ಕೊಡನೊಳಗಣ ಜ್ಯೋತಿಯ ಅಡಗಿಸಲಾಯದೆ  
ಮಿಗೆವರಿದಂತಾದೆಯೊ ಅಜಗಣ್ಣಾ!

*raviyoḷagaḍagida pratibimbādante*  
*hiḍivarigaḷavalladirabēku, aṇṇā!*  
*nimmōḷagaḍagida bhēdava bhinnava māḍuvare, aṇṇā?*  
*nimma nuḍigaḷellavu pratibimbagaḷāḍave, aṇṇā?*  
*koḍanoḷagaṇa jyōtiya aḍagisalaṛiyade*  
*migevaridantādeyo Ajagaṇṇā!*

Like the elusive image  
Concealing in the Sun  
You should have been,  
O brother!  
A Secret lay in you,  
O brother,  
And you have gone and broke it!  
Have all the words you spoke  
Dissolved to air,  
O brother?  
You knew not how to hide  
The bushelled light;  
And now, Ajaganna,  
Your light has overflowed!

೪

ಸ್ಫಟಿಕಪ್ರಜ್ವಲಜ್ಯೋತಿ ಘಟದೊಳಗೆ ತೋಪುತ್ತಿರೆ,  
ದಿಟಪುಟವನತಿಗಳೆದು ಸಟಿಯ ಬಳಸುವರೆ?  
ಅಂತರಂಗದ ಸುದ್ದಿಯ ಬಹಿರಂಗಕ್ಕೆ ತಂದು  
ಸಂತಯಿಸಲಾಯದೆ ಮರುಳಾದಿರಣ್ಣಾ.  
ಜಂತ್ರದ ಕೀಲು ಕೂಟದ ಸಂಚದ ಭೇದವು ತಪ್ಪಿ,  
ಮಂತ್ರಭಿನ್ನವಾಗಿ ನುಡಿದರೆ, ಅಜಗಣ್ಣಾ?



*sphaṭīkaprajvalajyōti ghaṭadoḷage tōṛuttire,  
 diṭṭapuṭavanatigaḷedu saṭeya baḷasuvare?  
 antaraṅgada suddiya bahiraṅgakke tandu  
 santayisalaṅṇiyade marulādiraṅṇā.  
 jantrada kīlu kūḷada saṅcāda bhēdavu tappi,  
 mantrabhinnavāgi nuḍivare, Ajagaṅṇā?*

When a clear splendour bright  
 Shines in a crystal vase,  
 Do you cast off the Truth  
 And go to seek the False?

You fool! you did not draw  
 The innermost Secret out  
 As solace to my heart!

When the mystery of the bond that binds  
 The engine and the pin had failed,  
 Should you, O Ajagaṅṇa, speak  
 And break the Spell?

ಇಂತು ತನ್ನ ಅಜ್ಞಾನದ ಮುಂದೆ ಇದ್ದಿರುವ ತೋಟವನ ಪರವಸ್ತುವಿನಲ್ಲಿ  
 ವಿಕಳಾವಸ್ಥೆಯನ್ನೈದಿ ನೆರೆವ ಭರದಿಂದಿವು ಮುಕ್ತಾಯಕ್ಕಿಗಲನು ಪ್ರಭುದೇವರು  
 ನುಡಿಸುವ ಪ್ರಸ್ತಾವದ ವಚನ:

*intu tanna aṅṇivina munde idiriṭṭu tōṅruva paravastuvinnalli vikaḷā-  
 vastheyanaide nereva bharadindippa Mukṭāyakkagaḷanu Prabhudēvaru  
 nuḍisuva prastāvada vacana:*

Thus the vacana which tells how Prabhudēva accosted Mukṭā-  
 yakka who, undergoing the pangs of separation, was eager to unite  
 herself with the Supreme appearing before her consciousness:

ॐ

ಅಂಗೈಯೊಳಗೊಂದು ಅರಳ್ದ ತಲೆಯ ಹಿಡಿದುಕೊಂಡು  
 ಕಂಗಳ ಮುತ್ತು ಪವಣಿಸುವಾಕೆ ನೀನಾರು? ಹೇಳಾ.  
 ಸಂದ ಸಂಪಗೆಯರಳ ತುಂಬಿ ಬಂಡುಂಬ ಭೇದವನಜ್ಞಾನದ  
 ಹಂಬಲಿಸುವ ಪರಿತಾಪವೇನು? ಹೇಳಾ.



ಒಂದೆಂಬೆನೆ, ಎರಡಾಗಿದೆ: ಎರಡೆಂಬೆನೆ, ಒಂದಾಗಿದೆ.

ಅಜ್ಞಾನೋಳಗಣ ಮುಳಿದೇನು? ಹೇಳಾ.

ದುಃಖವಿಲ್ಲದ ಅಕ್ಕೆ, ಅಕ್ಕೆಯಿಲ್ಲದ ಅನುತಾಪ

ನಮ್ಮ ಗುಹೇಶ್ವರಲಿಂಗದಲ್ಲಿ ತೋರುತ್ತಿದೆ.

ನೀನಾರೆಂದು ಹೇಳಾ, ಎಲೆ ಅವ್ವಾ.

*aṅgaiyoḷagondū arāḷda taleya hiḍidukonḍu*

*kaṅgaḷa muttu pavaṇisuvāke nīnāru? hēḷā.*

*sanda saṃpageyaraḷa tuṃbi baṇḍuṃba bhēdavanāṇṇiyade*

*hambalisuva paritāpavēnu? hēḷā.*

*ondembene, eraḍḍēgide: eraḍembene, ondēgide.*

*aṇṇivinoḷagaṇa maṇahidēnu? hēḷā.*

*duḥkḥavillada akke,<sup>1</sup> akkeyillada anutāpa*

*namma Guhēśvaraliṅgaḍalli tōṇṇuttide.*

*nīnārendu hēḷā, ele avvā.*

O tell me who you are

Who lean upon your palm

Your sad dishevelled head

And thread the pearls of tears.

O tell me why this grief

That ignorantly pines—

A bee that tastes the scent

Of a withered carṇpaka bud?

If I say one, it is two.

If I say two, it is one.

What blindness in the mind is this!

In Guhēśvaraliṅga's eyes,

Your grief seems sorrowless,

Your lamentation without grief...

Tell, O Mother, who you are.

ಹೀಗೆಂದು ಪ್ರಭುದೇವರು ಬೆಸಗೊಳಲು ಮುಕ್ತಾಯಕ್ಕಗಳು ತಮ್ಮ ಕುಣುಹ  
ಹೇಳಿದ ಪ್ರಸ್ತಾವದ ವಚನ:

*hīgendu Prabhudēvaru besagoḷalu Mukṭāyakkagaḷu tamma*  
*kuṇuḥa hēḷida prastāvada vacana:*



Thus the vacana which relates how, at Prabhudēva's request, Sister Mukṭāyī revealed the marks of her identity:

೬

ಆರೆಂದು ಕುಱುಹ ಬೆಸಗೊಳಲು ಏನೆಂದು ಹೇಳುವೆನಯ್ಯಾ?  
 ಕಾಯದೊಳಗೆ ಮಾಯೆಯಿಲ್ಲ; ಭಾವದೊಳಗೆ ಭ್ರಮೆಯಿಲ್ಲ;  
 ಕರೆದು ಬೆಸಗೊಂಬರೆ ಕುಱುಹಿಲ್ಲ.  
 ಒಬ್ಬರಿಗೂ ಹುಟ್ಟದೆ, ಅಯೋನಿಯಲ್ಲಿ ಬಂದು  
 ನಿರ್ಬುದ್ಧಿಯಾದವಳನೆಂಬೆನಣ್ಣಾ!  
 ತಲೆಯಳಿದು ನೆಲೆಗೆಟ್ಟು ಬೆಳಗುವ ಜ್ಯೋತಿ—  
 ಎನ್ನ ಅಜಗಣ್ಣ ತಂದೆಯ ಬೆನ್ನಬಳಿಯವಳಾನಯ್ಯಾ.

*ārendu kuruha besagoḷalu ēnendu hēḷuvenayyā?*  
*kāyadoḷage māyeyilla; bhāvadoḷage bhrameyilla;*  
*karedu besagoṃbare kuruḥilla.*  
*obbarigū huṭṭade,<sup>2</sup> ayōniyalli bandu*  
*nirbuddhiyā davalāṇēneṃ benaṇṇā!*  
*taleyaḷidu nelegeṭṭu beḷaguva jyōti—*  
*enna Ajagaṇṇa tandeya bennabaḷiyavaḷāṇayyā.*

If you would know my name,  
 What answer shall I find?  
 This body of flesh means naught to me,  
 Nor is there nonsense in my mind;  
 And if you ask me, no name!  
 What shall I say, O brother?  
 What witless fool am I,  
 Owning no father or mother!  
 Younger sister I am  
 To Ajagaṇṇa, who  
 His mortal intellect has forgone,  
 To be a shining Light  
 Beyond all bound.

ಹೀಗೆಂದು ಮುಕ್ತಾಯಕ್ಕಗಳು ತಮ್ಮ ಕುಱುಹ ಹೇಳಲು, ಆ ಪ್ರಭುದೇವರು  
 ಕೇಳಿ ಹರುಷಿತರಾದ ಪ್ರಸ್ತಾವದ ವಚನ:



*higendu Mukṭāyakkagaḷu tamma kuzuha hēḷalu, ā Prabhudēvaru  
kēḷi haruṣitarāda prastāvada vacana:*

Thus the vacana which tells how Prabhudēva rejoiced to hear  
Mukṭāyakka's account of her identity:

## 2

ಕಾಣದುದ ಕಂಡೆ, ಕೇಳದುದ ಕೇಳಿದೆ,  
ಮುಟ್ಟಬಾರದುದ ಮುಟ್ಟಿದೆ, ಅಸಾಧ್ಯವ ಸಾಧಿಸಿದೆ,  
ತಲೆಗೆಟ್ಟುದ ತಲೆವಿಡಿದೆ! ನೆಲೆಗೆಟ್ಟುದ ನಿರ್ಧರಿಸಿದೆ!  
ಗುಹೇಶ್ವರಾ, ನಿಮ್ಮ ಶರಣ ಅಜಗಣ್ಣಂಗೆ  
ಶರಣೆಂದು ಬದುಕಿದೆನು.

*kāṇaduda kaṇḍe, kēḷaduda kēḷide,  
muṭṭabāraduda muṭṭide, asādhyaṇa sādhiside,  
talegeṭṭuda taleviḍide!<sup>3</sup> nelegeṭṭuda nirdhariside !  
Guhēśvarā, nimma śaraṇa Ajagaṇṇaṅge  
śaraṇendu badukidenu.*

The Invisible have I seen;  
The Inaudible have I heard;  
The Intangible have I touched;  
The Unattainable, attained;  
The Inapprehensible, apprehended;  
The Unfathomable have I fathomed.

I hail thy devotee Ajagaṇṇa,  
O Guhēśvara,  
And I am saved!

ಹೀಗೆಂದು ಪ್ರಭುದೇವರು ಅಜಗಣ್ಣದೇವರ ನಿಜವನವಾದು ಶರಣು ಮಾಡಿದಡೆ,  
ಅವರ ಕುಣುಹನವಾಯಬೇಕೆಂದು ಮುಕ್ತಾಯಕ್ಕಗಳು ಬೆಸಗೊಂಡ ಪ್ರಸ್ತಾವದ  
ವಚನ:

*higendu Prabhudēvaru Ajagaṇṇadēvara nijavanaridu śaraṇu  
māḍidaḍe, avara kuzhannaṇiyabēkendu Mukṭāyakkagaḷu besagoṇḍa  
prastāvada vacana:*



Thus the vacana which tells how Sister Mukṭāyi requests Prabhudēva to let her know his identity, after he has acknowledged Ajaganna's worth and done obeisance to him:

೮

ಸಚ್ಚಿದಾನಂದಸ್ವರೂಪವಾದ, ವಾಙ್ಮನಕ್ಕಗೋಚರವಾದ,  
ಜ್ಞಾನಪ್ರಿಯನೊಳಕೊಂಡು ನಿಂದ ಜಂಗಮವೆ  
ಅಂಗ ಪ್ರಾಣವಾದ-ಶರಣರನೊಳಕೊಂಡು,  
ಚಿದ್‌ಘನದೊಳಗೆ ಅವಿರಳೈಕ್ಕವಾದ  
ಎನ್ನ ಅಜಗಣ್ಣ ತಂದೆಯನೊಡು  
ಶರಣೆಂಬಾತ ನೀನಾರು? ಹೇಳಯ್ಯಾ.

*saccidānandasvarūpavāda, vāṅgmanakkagōcaravāda,  
jñānakṛiyanolakoṇḍu<sup>4</sup> ninda jaṅgamave  
aṅga prāṇavāda-śaraṇaranolakoṇḍu,  
cidghanadolage aviralaikyavāda  
enna Ajaganna tandeyanaridu  
śaraṇēmbāta nīnāru? hēlayyā.*

Tell me who you are who hail,  
Who know Ajaganna my brother!  
Him who has become one  
With the Ultimate Reality,  
Him, who has encompassed all  
The Saints, to whom the Lord—  
Himself the embodiment,  
Of consciousness-existence-bliss,  
Beyond the reach  
Of thought and speech  
The enduring home  
Of wisdom and deed—  
Is now both body and breath.

.ಹೀಗೆಂದು ಕೇಳಿದ ಮುಕ್ತಾಯಕ್ಕಗಳಿಗೆ ಪ್ರಭುದೇವರು ತಮ್ಮ ಕುಣುಹ ಹೇಳುವ  
ಪ್ರಸ್ತಾವದ ನಚನ:

*hīgendu kēḷida Mukṭāyakkagaḷige Prabhudēvaru tamma kuruha  
hēḷuva prastāvada vacana:*



Thus the vacana in which Prabhu reveals his identity to Sister Mukṭāyi at her request:

೯

ಶರಣು ಶರಣಾರ್ಥಿ, ಎಲೆ ತಾಯೆ.  
 ಧರೆಯಾಕಾಶ ಮನೆಗೆಟ್ಟದಂದು,  
 ಹರಿವನಿಲ ಅಗ್ನಿ ಜಲ ಮೊಳೆದೋಡದಂದು  
 ಹುಟ್ಟಿದಳೆಮ್ಮವೈ;  
 ಅದಕ್ಕೆ ಮುನ್ನವೆ ಹುಟ್ಟದೆ ಬೆಳೆದನೆಮ್ಮಯ್ಯ.  
 ಈ ಇಬ್ಬರ ಬಸುಣ್ಣಿ ಬಂದೆ ನಾನು.  
 ಎಮ್ಮ ತಂಗಿಯರೈವರು ಮೊಳೆಗೆಟ್ಟು ಹೆಂಡಿರಾದರೆನಗೆ.  
 ಕಾಮಬಾಣ ತಾಗದೆ ಅವರ ಸಂಗವ ಮಾಡಿದೆನು.  
 ನಾ ನಿಮ್ಮ ಭಾವನಲ್ಲಯ್ಯನು, ನೀನೆನಗೆ ನೆಗೆವೆಣ್ಣು.  
 ನಮ್ಮ ಗುಹೇಶ್ವರನ ಕೈವಿಡಿದು ಪರಮಸುಖಿಯಾಗಿ  
 ಕಳವಳ ಕಂಡೆವೆಯೇನು? ಹೇಳಾ.

śaraṇu śaraṇārthi, ele tāye.  
 dhareyākāśa manegaṭṭadandu,  
 harivanila agni jala moḷedōḷadandu  
 huṭṭidaḷemmavve<sup>5</sup>; <sup>6</sup>  
 adakke munnave huṭṭade beḷedanemmayya.<sup>7</sup>  
 ९ ibbara basuṇṇalli bande nānu.  
 emma taṅgiyāraivaru moregeṭṭu heṇḍirādarenage.  
 kāmabāṇa tāgade avara saṅgava māḍidenu.  
 nā nimma bhāvanallayyanu, nīnenage nageveṇṇu.  
 namma Guhēśvarana kaiviḍidu paramasukhiyōgi  
 kaḷaḷaḷa kandeḷaveyēnu? hēḷē.

All hail to thee, O mother!  
 Before the earth and heavens were,  
 Before the waters flowed,  
 Before the fire began to burn  
 Or winds began to blow,  
 My mother was born.

And long before that time,  
 Birthless my father grew:  
 Out of their loins I came.



Five sisters have I had;  
Who, having lost their home,  
Have wed themselves to me.

No Cupid's arrow hit me  
When to their flesh I knit me.

Your brother-in-law am I,  
And you my sister-in-law.  
When you, as spouse of Guhēśvara,  
With him enjoy the supreme bliss  
Will you not open your sorrowing eyes?

ಹೀಗೆಂದು ಪ್ರಭುದೇವರು ತಮ್ಮ ಪೂರ್ವಾಪರಸಂಬಂಧಮಂ ನಿರೂಪಿಸಲು,  
ಆ ಮುಕ್ತಾಯಕ್ಕಗಳು ಕೇಳಿ ಹರುಷಿತೆಯಾದ ಪ್ರಸ್ತಾವದ ವಚನ:

*hīgendu Prabhudēvaru tamma pūrvāparasambandhaman nirūpi-*  
*salu, ā Mukṭāyakkagaḷu kēḷi haruṣiteyāda prastāvada vacana:*

Thus the vacana which tells how Mukṭāyakka rejoices at hear-  
ing Prabhudēva's account of his antecedents:

೧೦

ದೇವದೇವಾ, ಶರಣು ಶರಣಾರ್ಥಿ, ಅವಧರಿಸಯ್ಯಾ.  
ಕೇಳಿದ ಸುಖ ಕಿವಿಗೆ ಬೇಟವಾಯಿತ್ತು.  
ಕಿವಿಗಳ ಬೇಟ ಕಂಗಳ ಮುಂದೆ ಮೂರ್ತಿಗೊಂಡಿತ್ತು.  
ಕಂಗಳ ಮುಂದೆ ಕಂಡ ಸುಖವು ಮನಕ್ಕೆ ವೇದ್ಯವಾಯಿತ್ತು.  
ಶಿವಶರಣರ ದರುಶನದ ಸುಖವನೇನೆಂದೆನಬಹುದು!  
ಮದವಳಿದು ಮಹವನೊಡಗೂಡಿದ  
ಎನ್ನ ಅಜಗಣ್ಣನನಗಲಿದ ದುಃಖ  
ನಿಮ್ಮ ಸಂಗದಲ್ಲಿ ಸಯವಾಯಿತ್ತು ಕಾಣಾ, ಪ್ರಭುವೇ.

*dēvadēvā, śaraṇu śaraṇārthi, avadharisayyā.*  
*kēḷida sukha kiviḡe bēḷavāyittu.*  
*kivigaḷa bēḷa kaṅgaḷa munde mūrtigoṇḍittu.*  
*kaṅgaḷa munde kaṇḍa sukhavu manakke vēdyavāyittu.*  
*śivaśaraṇara daruśanada sukhavanēnenendenabahuḍu !*  
*mada<sup>9</sup>validu mahavanoḍagūḍida*  
*enna Ajagaṇṇananagalida duḷkha*  
*nimma saṅgadalli sayavāyittu kāṇā, Prabhuve,*



I hail thee, O Lord!  
 Harken to my prayer!  
 The joy of the news  
 Has charmed my ear;  
 And the joy of the ear  
 Now stands before my eye,  
 A living form!  
 The joy my eyes had seen  
 Stands clear before my mind.  
 How can I describe the joy  
 Of meeting the saint of Śiva  
 Face to face?  
 O Prabhu! look, my grief  
 For Ajagaṇṇa, my brother,  
 Who, having conquered self,  
 Enjoys the highest Bliss,  
 Thro' your sympathy is gone!

ಇಂತು ಮುಕ್ತಾಯಕ್ಕಗಳು ನಿಮ್ಮ ದರುಶನದಿಂದ ಕೃತಾರ್ಥಳಾದೆನೆಂದು ಬಿನ್ನ ಪಂಗೈಯಲು, ಆ ಪ್ರಭುದೇವರು ಆಕೆಯ ಅನುತಾಪಮಂ ಸಂತೈಸಿ ನಿಲಿಸುವ ಪ್ರಸ್ತಾವದ ವಚನ:

*intu Mukṭāyakkagaḷu nimma daruṣanadinda kṛtārthaḷādenendu bimapaṅgaiyalu, ā Prabhudēvaru ākeya anutāpamaṁ santaisi nilisuva prastāvaḍa vacana:*

Thus the vacana which tells how, on Mukṭāyakka declaring that at the sight of him her life's dream was fulfilled, Prabhudēva solaces and allays her grief:

೧೧

ಅಜಗಣನು ಮಜಹುಗೆಟ್ಟು ತನ್ನಲ್ಲಿ ತಾನು ಸನ್ನಹಿತನಾದಂಗೆ  
 ದುಃಖಿಸುವರೆ ಹೇಳಾ? ಶೋಕಿಸುವರೆ ಹೇಳಾ?  
 ಒಡಲಿಲ್ಲದಾತಂಗೆ ಎಡೆಯಲೊಂದು ಅಳಿವುಂಟೆಂದು  
 ನುಡಿದು ಹೇಳುವ ಮಾತು ಭ್ರಾಂತು ನೋಡಾ!  
 ಎರಡಿಲ್ಲದ ಐಕ್ಯಂಗೆ ಒಳಹೊಜಿಗಿಲ್ಲ ನೋಡಾ,  
 ಗುಹೇಶ್ವರನ ಶರಣ ಅಜಗಣಂಗೆ.



*arivaratu magahugeṭṭu tannalli tānu sannahitanādaṅge  
duḷkhisuvare hēḷā ? śōkisuvarē hēḷā ?  
oḍalilladātaṅge eḍeyalondu aḷivunṇendu  
nuḍidu hēḷuva mātu bhrāntu nōḍā!  
eraḍillada aikyaṅge oḷahoraḡilla nōḍā,  
Guhēśvarana śaraṇa Ajagaṇṇaṅge.*

Tell me, should you mourn  
For the self gone back to Self,  
Where neither Consciousness  
Nor yet oblivion is?

Tell me, should you grieve?

Look, the word is wrong  
That says destruction waits  
The disembodied soul!

Lo! to him who has attained  
The Ultimate Bliss,  
There's neither one nor two,  
Nor yet within and without—  
And such is Guhesvara's saint,  
Ajagaṇṇa!

ಹೀಗೆಂದು ಪ್ರಭುದೇವರು ನಿರೂಪಿಸಲು — ಅಜಗಣ್ಣನು ಪರಮಯೋಗೀಶ್ವರನು, ಸುಜ್ಞಾನಪರಿಪೂರ್ಣನು; ಅಂತರಂಗದಲ್ಲಿ ಅವಿರಳ ಲಿಂಗೈಕ್ಯನು, ಬಹಿರಂಗ ವ್ಯವಹಾರದೂರಸ್ಥನು; ಸರ್ವಕರಣ ನಿರ್ಮುಕ್ತನು, ಸರ್ವಾಂಗರಹಿತನು; ನಿತ್ಯ ನಿಜತತ್ವದಲ್ಲಿ ಮನೋವೇದ್ಯನು, ಸಚ್ಚಿದಾನಂದರಸಾರ್ಣವನು; ಸದ್ಯೋನ್ಮುಕ್ತನು, ಸರ್ವಕ್ರಿಯಾ ತೀತನು; ನಿತ್ಯಬ್ಧಗಂಭೀರನು, ನಿರುಪಮ ಚರಿತ್ರನು; ನಿರ್ಸಂಸಾರನು, ಸಕಲತತ್ವ-ಶಿರೋರತ್ನನು; ಶರೀರವಿಡಿದು ಸಂಗರಹಿತನು, ಇಂದ್ರಿಯಂಗಳವಿಡಿದು ನಿಷ್ಕಾಮನು; ಗಮನವಿಡಿದು ಅಗಮ್ಯನು, ವಿವೇಕವಿಡಿದು ನಿರ್ವಿಚಾರನು; ಅಜ್ಞಾನವಿಡಿದು ತ್ರಿಪುಟಿರಹಿತನು, ಘನದಲ್ಲಿ ಗಂಭೀರನು, ನೆನಹಿನಲ್ಲಿ ನಿರ್ಸಂಚಲನು; ನುಡಿಯಲ್ಲಿ ಪರವಶನು, ಗತಿಯಲ್ಲಿ ಇಹಪರವೆಂಬೆರಡು ಹೊದ್ದದ ನಿರಾಶಾಭರಿತನು; ಸ್ಥಿತಿಯಲ್ಲಿ ನಿಃಸ್ಥಿತನು, ಇರವಿನಲ್ಲಿ ಪರಶಿವನು—ಇಂತಪ್ರ ಮಹಾಮಹಿಮನನಗಲಿ ನಾನೆಂತು ಜೀವಿಸುವೆನೆಂದು ಮುಕ್ತಾಯಕ್ಕಗಳು ಬಿನ್ನೈಸುತ್ತಿದ್ದ ಪ್ರಸ್ತಾವದ ವಚನ:



*hṛṣṇendu Prabhudēvaru nirūpisalu—Ajagaṇṇanu paramayōgīśvaranu, sujñānaparipūrṇanu; antaraṅgadalli aviraḷa liṅgaikyanu, bahiraṅga—vyavahāradūrasthanu; sarvakaraṇanirmuktanu, sarvāṅgarahitanu; nitya nijatatvadalli manōvēdyanu, saccidānandarasāṛṇavanu; sadyōnmuktanu, sarvakriyāñitanu; niśśabdagaṃbhīranu, nirupama caritrānu; nissarṇsāranu, sakalatatvaśirōratnanu; śarīraviḍidu saṅgarahitanu, indriyaṅgaḷaviḍidu niṣkāmanu; gamanaviḍidu agamyānu, vivēkaviḍidu nirvicāranu; aṅṅuvivḍidu tripuṭirahitanu, ghanadalli gaṃbhīranu, nenahinalli nissarṇcalānu; nuḍiyalli paravaśānu, gatiyalli ihaparaveṃberaḍu<sup>10</sup> hoddada nirāśābharitanu; sthitiyalli niḥsthitānu, iravinalli paraśivanu—intappa mahāmahimanānagali nānentu jīvisuvenendu Mukṭāyakkagaḷu binnaisttirda prastāvada vacana:*

Thus the vacana which tells how, when Prabhudēva spoke as above, Mukṭāyaka said how could she go on living after parting from Ajagaṇṇa the glorious one—the supreme yogi, fulfilled of the right knowledge, united with the integral Liṅga in his heart, withdrawn from all commerce with the outer world, released from all the senses, detached from every limb, his mind merged in the principles of eternal Reality; ocean of the essence of Existence-Consciousness-Bliss; he who has been liberated here and now; one who transcends all action, who is the profound Silence, who is the ineffable Existence, who is free from the bonds of this world; the crest-jewel of all principles; who in the body is unrelatoned, in the senses desireless, in moving without motion, in thinking beyond thought, in knowledge past the threefold modes; profound in the Absolute, steady in the memory, self-transported in speech, filled with that detachment which knows not, in knowledge, either the here or the hereafter, in condition unconditioned, in existence the transcendent Supreme:

೧೨

ಅಂಬರದಲಾಡುವ ತುಂಬಿಯ ಬಿಂಬದ ಕಂಬನಿಯೊಳಗಣ  
 ರತ್ನದ ಬಯಕೆಯನೇನೆಂಬೆನಯ್ಯಾ?  
 ವೇದಶಾಸ್ತ್ರಶೃತಿ ಸ್ಮೃತಿಗಳು ಸ್ತುತಿಸಲಱಿಯವು.  
 ನಾದವಲ್ಲ, ಸುನಾದವಲ್ಲ;  
 ಭೇದಿಸುವರೆ ಅಗಮ್ಯ ನೋಡಾ!  
 ಸೊಲ್ಲಿಲ್ಲದ ಸೊಮ್ಮಿಲ್ಲದ ಘನವನೇನೆಂಬೆನು?  
 ಎಂತು ಮಱುವೆನಯ್ಯಾ ಎನ್ನ ಅಜಗಣ್ಣ ತಂದೆಯನು?



*ar̥mbaradalāḍḍuva tum̥biya bim̥bada kam̥baniyoḷagaṇa*  
*ratnada bayakeyanēnem̥benayyā?*  
*vēda śāstra śṛti smṛtigaḷu stutisalar̥iyavu.*  
*nāḍavalla, sunāḍavalla;*  
*bhēdisuvare agamyā nōḍā!*  
*sollillada sommillada ghanavanēner̥mbenu?*  
*entu maṇevenayyā enna Ajagaṇṇa tandeyanu?*

I know not what it means:  
 This longing of the gem  
 That's mirrored in the tear  
 Of the image of a bee  
 That is sporting in the sky.  
 The Scriptures do not know,  
 Nay, all the holy texts,  
 How to sing its praise.  
 It has no tone nor tune;  
 Look, Sir, I cannot pluck  
 The heart of its mystery!  
 What words, indeed, can sound  
 This insubstantial Silence  
 Of the Absolute Supreme?  
 And ah! how can I smother  
 My brother's memory?

ಹೀಗೆಂದು ಮುಕ್ತಾಯಕ್ಕಗಳು ಬಿನ್ನೈಸಲು, ಅದಕ್ಕೆ ಪ್ರಭುದೇವರು ನಿರೂಪಿಸಿದ ಪ್ರಸ್ತಾವದ ವಚನ:

*h̥igendu Muk̥tāyakkagaḷu, bin̥naisalu adakke Prabhudēvaru*  
*nir̥ūpisida prastāvada vacana:*

The vacana which tells how Prabhudēva answered Muk̥tāyakkā when she spoke thus:

೧೩

ಕಂಡೆನೆಂಬುದು ಕಣ್ಣೆ ಮುಱವೆ;  
 ಕಾಣೆನೆಂಬುದು ಮನದ ಮುಱವೆ.



ಕೂಡಿದನೆಂಬುದು ಅಜ್ಞಾನ ಮಱವೆ;  
 ಅಗಲಿದನೆಂಬುದು ಮಱಹಿನ ಮಱವೆ.  
 ಇಂತು ಕಂಡೆ ಕಾಣೆ, ಕೂಡಿದೆ ಅಗಲಿದನೆಂಬ  
 ಭ್ರಾಂತಿಸೂತಕವ ತಿಳಿದು ನೋಡಲು,  
 ಗುಹೇಶ್ವರನೆಂಬ ಲಿಂಗವನಗಲಿಡೆಯಿಲ್ಲ ಕೇಳಾ, ಎಲೆ ತಾಯೆ.

*kaṇḍidenembudu kaṇḍe maṛave;  
 kānenembudu manada maṛave.  
 kūḍidenembudu arivina maṛave;  
 aḡalidenembudu maṛahina maṛave.  
 intu kaṇḍe kāṇe, kūḍide aḡalidenemba  
 bhrāntisūtakava tēḷidu nōḍalu,  
 Guhēśvaranemba liṅgavanagalaḍeyilla<sup>11</sup> kēḷā, ele tāye.*

To say that you have seen,  
 Is the error of your eyes;  
 To say that you have not,  
 Is the stupor of your mind;

To say that you are united,  
 Is the failure of your wisdom;

To say that you have parted,  
 Is stark insensibility!

Discern the taint of error  
 That tells of sight and unsight,  
 Of union and separation.

Hearken, O Mother, to me:  
 From Guhēśvaralinga  
 There is no parting.

ಇದಕ್ಕೆ ಮುಕ್ತಾಯಕ್ಕಗಳು ಕೊಟ್ಟ ಪ್ರತ್ಯುತ್ತರ:

*idakke Mukṭāyakkagaḷu koḷḷa pratyuttara:*

Sister Mukṭāyi's reply thereto:



೧೪

ಕಣ್ಣ ಮೊದಲಲ್ಲಿ ಕುಳ್ಳಿದು ಬಣ್ಣದೋಷವ ಪರಿಯ ನೋಡಾ.  
 ಬಣ್ಣವಿಲ್ಲದ ಬಣ್ಣವನುಟ್ಟು ಸುಳಿದನು.  
 ಅಜಗಣ್ಣನ ಯೋಗಕ್ಕೆ ಬೆಟಗಾದೆನು!  
 ಈ ಅಜಾವೆಂತುಟ್ಟಿವನೊಳಗಿಟ್ಟುಕೊಂಡನು  
 ಶಿವಗಣಸಂಚ ಶಿವಯೋಗಿ ಅಜಗಣ್ಣದೇವನು.

*kaṇṇa modalalli kuḷḷirdu baṇṇadōruva pariya nōḍā.  
 baṇṇavillada baṇṇavanuṭṭu sulīdanu.  
 Ajagaṇṇana yōgakke beṛagāḍenu!  
 ē ariventuṭṭellavanolagiṭṭukondaṇu  
 śivagaṇasañca śivayōgi Ajagaṇṇadēvanu.*

Lo! how He sits  
 Before my eye,  
 Wearing his form!  
 I am amazed  
 At Ajagaṇṇa's yōga,  
 Who moves about  
 In a hueless hue.  
 Lo! he has assumed  
 All consciousness!  
 He, Ajagaṇṇa,  
 Communes with Śiva's saints,  
 As Śiva's saint.

೧೫

ಮತ್ತಂ,  
 ನೀರಬೊಂಬೆಗೆ ನಿರಾಳದ ಗೆಜ್ಜೆಯ ಕಟ್ಟಿ,  
 ಬಯಲ ಬೊಂಬೆಯ ಕೈಯಲ್ಲಿ ಕೊಟ್ಟು ಮುದ್ದಾಡಿಸುತ್ತಿದ್ದನಯ್ಯಾ.  
 ಕರ್ಪುರದ ಪುತ್ರಳಿಗೆ ಅಗ್ನಿಯ ಸಿಂಹಾಸನವನಿಕ್ಕಿ,  
 ಅಗ್ನಿ ಕರಗಿ ಕರ್ಪುರ ಉಳಿದುದಕ್ಕೆ ಬೆಟಗಾದೆನಯ್ಯಾ,  
 ಎನ್ನ ಅಜಗಣ್ಣನ ಯೋಗಕ್ಕೆ!



*mattam,*

*nīrabombege nīrālada gejjeya kaṭṭi,  
bayala bombeya kaiyalli koṭṭu muddāḍisuttirdanayyā.  
karpurada puttaliḡe agniya śimhāsavananikke,  
agni karagi karpura ulīdudakke beḡagādenayyā,  
enna Ajagaṇṇana yōgakke<sup>12</sup>!*

Again:

He has a watery doll,  
And about her feet  
He has tied anklets  
Made all of space.  
And he has given her  
To a doll of space,  
For her to fondle . . .  
He has raised a throne  
Made all of fire,  
For a camphor doll.  
How strange, the fire  
Has melted away,  
The camphor remains!  
Strange, too, indeed,  
Ajagaṇṇa's yoga!

ಇಂತು ದೇಹವಿದ್ದೂ ದೇಹವಿಲ್ಲದೆ, ತನ್ನ ಉಂಟಾದೊಡನೆ, ತಾನೆಂಬ ಸ್ವರೂಪವನು  
ಶಿವತತ್ತ್ವಸ್ವರೂಪದಲ್ಲಿ ನಿರ್ವಹಿಸಿ, ತನ್ನ ತಪ್ಪಿಸಿಕೊಂಡು ಹೋದನೆಂದು ಮುಕ್ತಾ  
ಯಕ್ಕಗಳು ಬಿನ್ನೈಸಲು, ಪ್ರಭುದೇವರು ನಿರೂಪಿಸಿದ ಪ್ರತ್ಯುತ್ತರ:

*intu dehaviddū dehavillade, tannaḡivudōḡade, tānemba svarūpa-  
vanu śivatatvasvarūpadalli nirvahisi tanna tappisikoṇḡu hōdanendu  
Muktāyakkagaḡu binnaḡisalu, Prabhudēvaru nirūpisida pratyuttara:*

Thus the reply given by Prabhudēva when Sister Muktāyi said that he (her brother), though disembodied in the body and not manifested to her consciousness, had merged the form of his Self in the form of the Śiva Principle, and, slipping away from her, had gone:



೧೬

ಅಳಿದವನಲ್ಲ ಉಳಿದವನಲ್ಲ;  
 ಘನಕ್ಕೆ ಗಮನನಲ್ಲ ಮನಕ್ಕೆ ಸಾಧ್ಯನಲ್ಲ.  
 ತನ್ನ ತಪ್ಪಿಸಿ ಇದಿರನೊಪ್ಪಿಸಿದನೆಂಬ ಭಿನ್ನಭಾವಿಯಲ್ಲ.  
 ಗುಹೇಶ್ವರನ ಶರಣ ಅಜಗಣ್ಣನ ಅಂತಿಂತೆನಬಾರದು ಕೇಳಾ, ತಾಯೆ.

*alīdavanalla ulīdavanalla;  
 ghanakke gamananalla manakke sādhyanalla.  
 tanna tappisi idiranoppisiheneṁba bhinnabhāviyalla.<sup>13</sup>  
 Guhēśvaraṇa śaraṇa Ajagaṇṇana antinīnabārādu  
 kēḷē, tāye.*

He is neither dead nor alive,  
 Nor going to his Ultimate Goal;  
 Beyond the reach of mind,  
 Beyond the puzzled sense  
 Of You and I, he is not one  
 To yield  
 All other things but Him.  
 Hearken to me, O Mother!  
 Do not say Ajagaṇṇa,  
 Guhēśvara's own saint,  
 Is either this or that.

ಹೀಗೆಂದು ಪ್ರಭುದೇವರು ನಿರೂಪಿಸಲು, ಅದಕ್ಕೆ ಮುಕ್ತಾಯಕ್ಕಗಳು ಕೊಟ್ಟ  
 ಪ್ರತ್ಯುತ್ತರ:

*hīgeṇḍu Prabhudēvaru nirūpisaḷu, adakke Mukṭāyakkagaḷu koṭṭa  
 pratyuttara:*

Mukṭāyaka's reply to those observations of Prabhudēva:

೧೭

ತನುವಿಡಿದೆನಾಗಿ ಅನುವನಱಿಯದೆ ಕೆಟ್ಟೆನು.  
 ಮನವಿಡಿದೆನಾಗಿ ಅಱುವು ಉಳಿಯದೆ ಕೆಟ್ಟೆನು.  
 ಭಾವದ ಬಯಕೆ ಹಿಂಗದಾಗಿ ವಿಯೋಗಿಯಾಗಿ ಕೆಟ್ಟೆನು.



ಅಜ್ಞಾನ ನುಡಿದು ಮಱವೆಗೊಳಗಾದೆನು.  
 ಎನ್ನ ಕಾಣದೆ ಭಿನ್ನಜ್ಞಾನಿಯಾದೆನು.  
 ಅಜಗಣ್ಣನೆಂಬ ಮಹಿಮನು ಘನವೇಡ್ಯನಾಗಿ,  
 ಎನ್ನ ಮತಿಗೆ ಮರೆಯ ಮಾಡಿ ಹೋದನು.

*tanuviḍidenāgi anuvānariyade keṭṭenu.*  
*manaviḍidenāgi aṇivu uliyade keṭṭenu.*  
*bhāṇvada bayake hiṅgadāgi viyōgiyāgi keṭṭenu.*  
*aṇiva nuḍidu maravegolagāḍenu.*  
*enna kāṇade bhinnajñāniyāḍenu.*  
*Ajagaṇṇanēmba mahimanu ghanavēḍyanāgi,*  
*enna matige mareya māḍi hōdanu.*

I clung to the flesh  
 And missed the truth:  
 And so I am lost!

I clung to the mind  
 And missed wisdom:  
 And so I am lost!

I have let my will  
 Be tremulous still:  
 And so I am left forlorn!

I talked of wisdom  
 And yet I fell  
 To ignorance.

Forgetting myself,  
 I was caught in this maze  
 Of you and I!

Glorious Ajagaṇṇa,  
 Having known the Supreme,  
 Has over my eyes drawn  
 A dark veil and gone!

ಹೀಗೆಂದು ಮುಕ್ತಾಯಕ್ಕಗಳು ಬಿನ್ನೈಸಲು, ಪ್ರಭುದೇವರು ಕೊಟ್ಟ ಪ್ರತ್ಯುತ್ತರ:



*higendu Mukṭāyakkagaḷu binnaisalu, Prabhudēvaru koṭṭa pratyuttara:*

The reply given by Prabhudēva to Sister Mukṭāyi when she spoke thus:

೧೮

ತನುವುಂಟೆಂದಡೆ ಪಾಶಬದ್ಧ,  
ಮನವುಂಟೆಂದಡೆ ಭವಕ್ಕೆ ಬೀಜ;  
ಅಜ್ಞಾನ ನುಡಿದು ಕೆಟ್ಟನೆಂದರೆ ಅಜ್ಞಾನ;  
ಭಾವದಲ್ಲಿ ಸಿಲುಕಿದನೆಂಬ ಮಾತು ಬಯಲ ಭ್ರಮೆ, ನೋಡಾ.  
ಒಮ್ಮೆ ಕಂಡೆ ಒಮ್ಮೆ ಕಾಣೆ,  
ಒಮ್ಮೆ ಕೂಡಿದೆ ಒಮ್ಮೆ ಅಗಲಿದೆ  
ಎಂದಡೆ ಕರ್ಮ ಬೆಂಬತ್ತಿ ಬಿಡದು.  
ನಿನ್ನೊಳಗೆ ನಿನ್ನ ತಿಳಿದು ನೋಡಲು ಭಿನ್ನ ಉಂಟೆ?  
ಗುಹೇಶ್ವರಲಿಂಗವನಜಾವರೆ  
ನೀನೆಂದೆ ತಿಳಿದು ನೋಡಾ, ಮರುಳೆ.

*tanuvuntendaḍe pāśabaddha,  
manavuntendaḍe bhavakke bīja;  
ajñāna nuḍidu keṭṭenenendare aṣṭāna;  
bhāvadalli silukidenemba mātu bayala bhrame, nōḍē.  
omme kaṇḍe omme kāṇe,  
omme kūḍide omme aḡalide  
endaḍe karma beṁbatti biḍadu.<sup>14, 15</sup>  
ninnoḷage ninna tiḷidu nōḍalu bhinna unṇe?  
Guhēśvaraliṅgavanarivare<sup>16</sup>  
nīnende tiḷidu nōḍē, maruḷe.*

To say the body is,  
Is like a noose;  
To say the mind exists,  
Begets rebirth.

To speak of wisdom  
And cry you are lost,  
Is ignorance.

To say you are caught  
In the world's lure,  
Is madness sure.



Do you but say,  
 'I have seen once,  
 Once I have not,  
 Once met, once parted';  
 And Karma must be  
 Close on your heels!

If you but see  
 Your Self in you,  
 There is no parting  
 Any more!

If Guhṛṣvaralinga  
 Is to be known,  
 Seek to know Him  
 Within you, fool!

ಪರತತ್ವವೆಂಬುದು ಬೇಜ್ಞಾನ, ನೀನೆಂದೆ ತಿಳಿದು ನೋಡೆನಲು, ಮುಕ್ತಾಯಕ್ಕ  
 ಗಳು ಕೊಟ್ಟ ಪ್ರತ್ಯುತ್ತರ:

*paratatvavembudu bēṛilla, nīnende tīḷidu nōḍenalu, Mukṭāyakkā-  
 gaḷu koṭṭa pratyuttara:*

The reply given by Mukṭāyakkā when he (Prabhu) said she  
 should realise for herself that what is called the Ultimate Principle  
 is not apart from oneself:

೧೯

ಹಿಡಿದಾಚಾರವ ಬಿಡದನ್ನಕ್ಕರ,  
 ಎನ್ನ ಅಜ್ಞಾನ ಮುಷಿಯದನ್ನಕ್ಕರ,  
 ಎನ್ನ ಮನವ ಸುಡದನ್ನಕ್ಕರ,  
 ಎನ್ನ ಬೆಡಗಿನ ಗುರುವ ತೊಳೆಯದನ್ನಕ್ಕರ,  
 ಸುಸರವೆಂತಪ್ಪುದು, ಹೇಳಾ.  
 ಹೋಹ ಬಟ್ಟಿಯ ಅಜ್ಞಾನದನ್ನಕ್ಕರ ತಾನಾಗಬಾರದು ಕಾಣಾ,  
 ಎನ್ನ ಅಜಗಣ್ಣ ತಂದೆಯಂತೆ.

*hiḍidācāraḥa biḍadannakkara,  
 enna aṇṇa māṇyadannakkara,  
 enna manava suḍadannakkara,  
 enna beḍagina guruva toṇyadannakkara,  
 susaraventappudu, hēḷā.  
 hōha baṭṭeya aṇṇiyadannakkara tānāgabārādu kāṇā.  
 enna Ajaganna tandeyante.*



How can it go smooth with me,  
Tell me, unless I leave  
All rites, and quite forget  
All consciousness of self?

Unless the mind is burnt out  
Unless I learn to quit  
All masters of illusion?

Behold! unless you tread  
The path of pilgrimage,  
You cannot be your Self,  
Even as my brother is –  
Ajaganna.

ದೇಹೇಂದ್ರಿಯಮನಃಪ್ರಾಣಾದಿ ಸೂತಕಂಗಳು ಹಿಂಗದನ್ನಕ್ಕರ, ಉತ್ಪತ್ತಿಸ್ಥಿತಿ-  
ಲಯಂಗಳ ಭೇದವ ತಿಳಿಯದನ್ನಕ್ಕರ, ಲಿಂಗದಲ್ಲಿ ಇದಿರಿಟ್ಟು ಮಾಡುವ ಸರ್ವಕ್ರಿಯಾ-  
ಸೂತಕ ಹಿಂಗದನ್ನಕ್ಕರ ತಾನು ಶಿವನಾಗಬಾರದೆಂದು ಮುಕ್ತಾಯಕ್ಕಗಳು ಬಿನ್ನೈಸಲು,  
ಅದಕ್ಕೆ ಪ್ರಭುದೇವರು ಕೊಟ್ಟ ಪ್ರತ್ಯುತ್ತರ:

*dēhēndriyamanahprāṇādi sūtakāṅgaḷu hiṅgadannakkara, utpatti-  
sthitilayaṅgaḷa bhēdava tiliyadannakkara, liṅgadalli idiriṭṭu māḍuva  
sarvakriyāsūtaḷa hiṅgadannakkara tānu śivanāgabāradendu Mukṭā-  
yakkagaḷu binnaishalu, adakke Prabhudēvaru koḷḷa pratyuttara:*

The vacana which tells how, on Mukṭāyaka observing that  
oneself cannot become Śiva until the taint of body, senses, mind  
and breath have ceased, until one has understood the secret of one's  
origin, continuance and death, and until the taint of all action done  
as if Liṅga was apart from one has ceased, Prabhu answers her:

೨೦

ಇಲ್ಲದ ಶಂಕೆಯನುಂಟೆಂದು ಭಾವಿಸಿದರೆ  
ಅದು ಕಣ್ಣು ಮುಂದೆ ರೂಪಾಗಿ ಕಾಡುತ್ತಿರ್ಪುದು.  
ಇಲ್ಲದ ತನುವನುಂಟೆಂಬನ್ನಕ್ಕರ  
ಅದೇ ಮಾಯೆಯಾಗಿ ಕಾಡುತ್ತಿರ್ಪುದು.  
ನಿಃಕ್ರಿಯಲಿಂಗಕ್ಕೆ ಕ್ರಿಯಾಂತಲ್ಲದೆ  
ಆಗದೆಂಬರ ಸಂದುಸಂಶಯ ಮುಂದುಗಡಿಸುತ್ತಿರ್ಪುದು, ಕೇಳಾ.



ಮನವ ಮನೆಯ ಮಾಡಿಕೊಂಡಿಪ್ಪ  
 ಲಿಂಗದ ಅನುವನಜಾಯಬಲ್ಲಡೆ  
 ಗುಹೇಶ್ವರನೆಂಬ ಲಿಂಗ ದೂರವಿಲ್ಲ, ಕೇಳಾ ಮರುಳೆ.

*illada śaṅkeyanuṇṇendu bhāvisidare  
 adu kaṇṇa munde rūpāgi kādūttirpudu.  
 illada tanuvanuṇṇerṇbannakkara  
 adē māyeyāgi kādūttirpudu.  
 nihkriyalinṅagake krīyāntallade  
 āgadēmbara sandu saṁśaya mundugeḍisuttippudu, kēḷā.  
 manava maneya māḍikonḍippa  
 linṅada anuvanaṇṇiyaballaḍe  
 Guhēśvaranēmba linṅa dūravilla, kēḷā maruḷe.*

If you say there is doubt, when doubt is not,  
 It stands before you, as a living form,  
 And mocks at you!  
 If you say there is flesh, when flesh is not,  
 It straight appears, as an illusive shape,  
 And mocks at you.  
 If you say practice needs perforce be done  
 In order to attain static life,  
 Your doubt becomes a hurdle in your path!  
 If you but know the secret of the Lord  
 Who's built Himself a mansion in your mind,  
 Guhēśvara Himself, you dotard, is not far!

ಹೀಗೆಂದು ಪ್ರಭುದೇವರು ನಿರೂಪಿಸಲು, ಅದಕ್ಕೆ ಮುಕ್ತಾಯಕ್ಕಗಳು ಕೊಟ್ಟ  
 ಪ್ರತ್ಯುತ್ತರ:

*hīṅendu Prabhudēvaru nirūpisahu, adakke Mukṭāyakkagaḷu  
 koṭṭa pratyuttara:*

The reply given by Mukṭāyakka when Prabhu spoke thus:

೨೧

ತನುವಿನೊಳಗೆ ತನುವಾಗಿ, ಮನದೊಳಗೆ ಮನವಾಗಿ,  
 ಪ್ರಾಣದೊಳಗೆ ಪ್ರಾಣವಾಗಿಪ್ಪದೆಂದಡೆ,  
 ಕೆಲಬರಿಗೆ ಅಜಾಯಬಪ್ಪದೆ?



ಅಂತರಂಗದಲ್ಲಿ ಅದೆ ಎಂದರೇನು? ಹೇಳಾ.

ಮನ ಮುಟ್ಟಿ ಕಾಣಬಾರದು.

ಬಹಿರಂಗದಲ್ಲಿ ಅದೆ ಎಂದರೆ

ಪೂಜಿಸುವನ್ನಕ್ಕರ ಕಾಣಬಾರದು.

ಸಾಕಾರವಲ್ಲದ ನಿರಾಕಾರಲಿಂಗವು

ವ್ಯಾಕುಲವುಳ್ಳನ್ನಕ್ಕರ ಸಾಧ್ಯವಾಗದು.

ಎನ್ನ ಮನದೊಳಗೆ ಘನವನನುಗೊಳಿಸಿ

ತೋಟುವರಿಲ್ಲದ ಕಾರಣ,

ಎನ್ನ ಅಜಗಣ್ಣನಿಕ್ಕಿದ ದಸರಿದೊಡಕಿಂಗೆ ಬೆಟಗಾದೆನು

ಕಾಣಾ, ಪ್ರಭುವೆ.

*tanuvinoḷage tanuvāgi, manadoḷage manavāgi,*

*prāṇadoḷage prāṇavāgippudendaḍe,*

*kelabarige aṛiyabappude?*

*antaraṅgadalli ade endarēnu? hēḷā.*

*mana muṭṭi kāṇabāradu.*

*bahiraṅgadalli ade endare*

*pūjisuvannakkara kāṇabāradu.*

*sākāravallada nirākāraliṅgavu*

*vyākulavuḷḷannakkara sādhyavāḡadu.*

*enna manadoḷage ghanavananugoḷisi*

*tōṛuvārillada kāraṇa,*

*enna Ajagaṇṇanikkida dasaridoḷakiṅge beṛagādenu*

*kāṇā, Prabhuve.*

If you say that He

Is flesh of your flesh,

Is mind of your mind,

Is breath of your breath,

How can the herd know?

Tell me what it means,

'He is within me',

When he's beyond

The reach of mind.

But if you say

'He is without',

One cannot see Him

Save worshipping.

*Dr. Ramesh*  
RETD. DIST. "S"  
112 GANDHIAN  
1964



You cannot attain Him  
Who has neither shape nor form,  
So long as your heart is sick . . .

Since none there be  
Who can enthrone  
Him in the mind  
And make Him manifest,  
This silken knot  
By Ajaganna knit  
Confounds me quite,  
O Prabhu!

ಹೀಗೆಂದು ಮುಕ್ತಾಯಕ್ಕಗಳು ಬಿನ್ನೈಸಲು, ಪ್ರಭುದೇವರು ಕೊಟ್ಟ ಪ್ರತ್ಯುತ್ತರ:  
*hīṅḍu Mukṭāyakkagaḷu binnaṣalu, Prabhudēvaru koṭṭa prat-*  
*yuttara:*

The reply given by Prabhudēva when Sister Mukṭāyi spoke thus:

೨೨

ತೆರಿಹಿಲ್ಲದ ಘನವು ಕುಲುಹಿಗೆ ಬಾರದ ಮುನ್ನ  
ತೋಪಾದವರಾರು ಹೇಳಾ ಮಹಾಲಿಂಗೈಕ್ಕವನು?  
ಆಱುಡಿಯ ಕೊಟದಲ್ಲಿ ನಾನಾರನೂ ಸಾಕ್ಷಿಯ ಕಾಣೆ.  
ಬೇಟಿ ಮಾಡಿ ನುಡಿಯಬಹುದೆ ಪ್ರಾಣಲಿಂಗವನು?  
ಅಱುವು ಸ್ವಯವಾಗಿ ಮಱಹು ನಷ್ಟವಾದಡೆ  
ಗುಹೇಶ್ವರನೆಂಬ ಲಿಂಗವು ತಾನೆ ನೋಡಾ.

*teṛahillada ghanavu kuruhiṅge bārada munna*  
*tōṛidavarāru hēḷā mahāliṅgaikyavanu ?*  
*āṛiḍhiya kuṭadalli nānāranū sākṣiya kāṇe.*  
*bēṇē māḍi nuḍiyabahude prāṇaliṅgavanu ?*  
*aṛivu svayavāgi maṛahu naṣṭavādaḍe*  
*Guhēśvaraneṁba liṅgavu tāne nōḍā.*

Before the Omnipresent Absolute  
Has taken a form,  
Who is it that has proved to you  
This union with God?



No witness do I know of it!  
 Can you of Prāṇaliṅga say  
 It is apart?  
 Do but efface forgetfulness  
 Of your own Consciousness,  
 And lo! Guhṛśvaraliṅga  
 Is your own self.

ಇಂತು ಉಪದೇಶದಿಂದ ಮುನ್ನವೆ ಸಂಸಾರಾವಸ್ಥೆಯಂ ತೊಲಗಿಸಿ, ತನಗೆ ತಾನೆ ಲಿಂಗದಲ್ಲಿ ಲೀಯವಾಗಬೇಕೆಂಬ ಬುದ್ಧಿ ಹುಟ್ಟಿದ ಬಳಿಕ, ಬಂದು ಗುರೂಪಾವಸ್ಥೆಯಂ ಮಾಡಿದ ಶಿಷ್ಯನು ತನ್ನಿಂದ ತಾನೆ ತಿಳಿದು, ತನ್ನ ತಾನೆ ಶಿವನೆಂದಾಯಬೇಕಲ್ಲದೆ ಭಿನ್ನವಾಗಿ ಅಜಸಲಾಗದೆಂದು ಪ್ರಭುದೇವರು ನಿರೂಪಿಸಲು, ಅದಕ್ಕೆ ಮುಕ್ತಾಯಕ್ಕ ಗಳು ಕೊಟ್ಟ ಪ್ರತ್ಯುತ್ತರ:

*intu upadeśadinda munnave saṁsārāvastheyam tolagisi, tanage tāne liṅgadalli śiyavāgabēkemba buddhi hutṭida baḷika, bandu gurūpā-vasteyam māḍida śiṣyanu tanninda tāne tiḷidu, tanna tāne śivanend-ariyabēkallade bhinnavāgi aṛasalāgadendu Prabhudēvaru nirūpisalu, adakke Muktiāyakkagaḷu koṭṭa pratyuttara:*

The reply given by Muktiāyaka when Prabhudēva observed that the disciple who, having cast off the lures of this world even before the initiation, has come to seek refuge in a Guru as soon as the awareness dawned upon him that he would become one with Liṅga, must understand of his own accord and realise that he himself is Śiva and (therefore) not seek Him elsewhere:

೨೩

ಗುರುವಚನದಿಂದಲ್ಲದೆ ಲಿಂಗವನೆಯಬಾರದು.

ಗುರುವಚನದಿಂದಲ್ಲದೆ ಜಂಗಮವನೆಯಬಾರದು.

ಗುರುವಚನದಿಂದಲ್ಲದೆ ಪ್ರಸಾದವನೆಯಬಾರದು.

ಗುರುವಚನದಿಂದಲ್ಲದೆ ತನ್ನ ತಾನೆಯಬಾರದು.

ಹಿಂದಣ ಜನ್ಮದಲ್ಲಿ ಲಿಂಗವ ಪೂಜಿಸಿ

ಇಂದು ಜ್ಞಾನೋದಯವಾದಡೆ

ಗುರುವಿಲ್ಲದ ಮುನ್ನವೆ ಆಯಿತ್ತೆನಬಹುದೆ?



ತನ್ನಲ್ಲಿ ತಾನು ಸನ್ನಹಿತನಾದಹೆನೆಂದಡೆ  
 ಗುರುವಿಲ್ಲದೆ ಆಗದು, ಕೇಳಾ.  
 ಎನ್ನ ಅಜಗಣ್ಣನೆಂಬ ಗುರುವಿಲ್ಲದೆ  
 ಅಜೂಢಿಯ ಕೂಟ ಸಮನಿಸದು, ಕೇಳಾ.

*guruvacanadindallade liṅgavanarīyabārādu.*  
*guruvacanadindallade jaṅgamavanarīyabārādu.*  
*guruvacanadindallade prasādavānarīyabārādu.*  
*guruvacanadindallade tanma tānarīyabārādu.*  
*hindaṇa janmadalli liṅgava pūjisi*  
*indu jñānodayavādaḍe*  
*gurvillada munnave āyittenabahude?*  
*tannalli tānu sannahitanādahenendaḍe*  
*gurvillade āgadu, kēḷā.*  
*enna Ajagaṇṇanēmba gurvillade*  
*ārūḍhiya kūṭa samanīsadu, kēḷā.*

Without the Master's word,  
 Liṅga cannot be known.

Without the Master's word,  
 Jaṅgama cannot be known.

Without the Master's word,  
 Prasāda cannot be known.

Without the Master's word,  
 Yourself you cannot know.

If knowledge dawns today,  
 Because in bygone births  
 You paid your Master reverence,  
 Could you say: Lo, it dawned  
 Before the Master was?

If you say that He lay  
 Unprompted in Himself,  
 That too, pray, cannot be  
 Without the Master's grace!



The final union, then,  
Cannot be realised  
Without my master Ajagaṇṇa.

ಇಂತು ಗುರುಕರುಣವಿಲ್ಲದೆ ತನ್ನಿಂದ ತಾನಾಗದೆಂದು ಮುಕ್ತಾಯಕ್ಕಗಳು  
ಬಿನ್ನೈಸಲು, ಅದಕ್ಕೆ ಪ್ರಭುದೇವರು. ಕೊಟ್ಟ ಪ್ರತ್ಯುತ್ತರ:

*intu gurukaruṇavillade tanninda tãnãgadendu Muktiãyakkagaḷu  
binnaishalu, adakke Prabhudēvaru koḷḷa pratyuttara:*

The reply given by Prabhudēva when Sister Muktiãyi said that  
without a Guru's grace one cannot, of one's own accord, become  
oneself:

೨೪

ಗುರುವಿಂಗೂ ಶಿಷ್ಯಂಗೂ ಆವುದು ದೂರ,  
ಆವುದು ಸಾರೆ ಎಂಬುದನಾರು ಬಲ್ಲರು?  
ಗುರುವೆ ಶಿಷ್ಯನಾದ ತನ್ನ ವಿನೋದಕ್ಕೆ:  
ಶಿಷ್ಯನೆ ಗುರುವಾದ ತನ್ನ ವಿನೋದಕ್ಕೆ.  
ಕರ್ಮವೆಂಬ ಕಾಟಿಲ್ಕ ಎಡೆವೊಕ್ಕಕಾರಣ  
ಭಿನ್ನವಾಗಿ ಇದ್ದಿತ್ತೆಂದರೆ ಅದು ನಿಶ್ಚಯವಹುದೆ?  
ಆದಿಯನಾದಿಯಿಂದತ್ತ ಮುನ್ನಲಾದ  
ಪರತತ್ವಮಂ ತಿಳಿದು ನೋಡಲು  
ನೀನೆ ಸ್ವಯಂಜ್ಯೋತಿ ಪ್ರಕಾಶನೆಂದಾಯಲು,  
ನಿನಗೆ ನೀನೆ ಗುರುವಲ್ಲದೆ ನಿನ್ನಿಂದಧಿಕವಪ್ಪ ಗುರುವುಂಟೆ?  
ಇದು ಕಾರಣ,  
ಗುಹೇಶ್ವರಲಿಂಗವು ತಾನೆ ಎಂಬುದನು  
ನಿನ್ನಿಂದ ನೀನೆ ಅಜಾಯಬೇಕು ನೋಡಾ.

*guruviṅgũ śiṣyaṅgũ āvudu dūra,  
āvudu sāre eṁbudanāru ballaru?  
guruve śiṣyanāda tanna vinōdakke:  
śiṣyane guruvāda tanna vinōdakke.  
karmavemba kauṭilya eḍevokkakāraṇa  
bhinnavāgi iddittendare adu niścayavahude?*



*ādiyanādiyindattatta munnalāda*  
*paratatvamam tīḷidu nōḍalu*  
*nīne svayamjyōti prakāśanendaḥṛiyalu,*  
*ninage nīne guruvallade*  
*ninnindadhikavappa guruvuṇṇe?*  
*idu kārāṇa,*  
*Guhēśvaraliṅgavu tāne embudanu*  
*ninninda nīne aḥṛiyabēku nōḍā.*

There's neither far nor near  
 Between Master and disciple!  
 It is the Master's sport  
 To be disciple, and his  
 To be, in turn, the Master.  
 May be there is this split  
 Between Master and disciple,  
 Because this caitiff Karma  
 Has wedged between the two.  
 If you say you have become  
 The self-effulgent light  
 At sight of the Absolute—  
 Who was ere ever was  
 The created and increate,  
 Yea, farther back—then you  
 Are master of yourself,  
 Superior to yourself.  
 Is there a need to tell  
 That Guhēśvaraliṅga  
 Is none else but yourself?

ಇಂತು ಅನಾದಿಯಲ್ಲಿ ನೀನೆ ಪರಶಿವನಾಗಿಪ್ಪಲ್ಲಿ ನಿನಗಾರಂಭ ಗುರುವಿಲ್ಲ. ಮಧ್ಯ  
 ದಲ್ಲಿ ಕರ್ಮವೆಂಬ ಕನ್ನಡಕವ ಕಟ್ಟಿದಲ್ಲಿಯೂ ನಿನ್ನ ಜ್ಞಾನೋದಯದಿಂದವೆ ನಿನ್ನ ನೀ  
 ತಿಳಿದೆಯಲ್ಲದೆ ಅನ್ಯರ ಕೈಯಲ್ಲಿ ಆಗದು. ಅದು ಕಾರಣ ನೀನೆ ಪರತತ್ವ, ತಿಳಿದು  
 ನೋಡೆಂದು ಪ್ರಭುದೇವರು ನಿರೂಪಿಸಲು, ಅದಕ್ಕೆ ಮುಕ್ತಾಯಕ್ಕಗಳು ಕೊಟ್ಟ  
 ಪ್ರತ್ಯುತ್ತರ:

*intu anādiyalli nīne paraśivanāgippalli ninagārū guruvilla.*  
*madhyadalli karmavemba kannaḍakava kaṭṭidalliṇ ninnna jñānōdaya-*  
*dindave ninna nī tīḷideyallade anyara kaiyalli āgadu. adu kārāṇa*



*nāne paratatva, tīḷidu nōḍendu Prabhudēvaru nirūpisalu, adakke Mukṭāyakkagaḷu koṭṭa pratyuttara:*

Thus the reply given by Mukṭāyakkā when Prabhudēva observes that, before the beginning of time, she, who was Paraśiva, had no Guru; and, in between, though having put on the blinkers of Karma, she has, through the dawning of her knowledge, understood herself—which cannot happen by another's aid; therefore, she must realise that she is herself the Ultimate Principle:

೨೫

ತನ್ನ ತಾನಾದವಂಗೆ ಅಜ್ಞಾನೆ ಗುರು.

ಅಜ್ಞಾನವು ಮುಚ್ಚಿದ ನಷ್ಟವಾದಲ್ಲಿ, ದೃಷ್ಟನಷ್ಟವೆ ಗುರು.

ದೃಷ್ಟನಷ್ಟವೆ ಗುರು ತಾನಾದಲ್ಲಿ ಮುಟ್ಟಿ ತೋರುವಿಲ್ಲದಡೇನು?

ಸಹಜವ ನೆಲೆಗೊಳಿಸುವ ನಿರ್ಣಯನಿಷ್ಪತ್ತಿಯೆ ಗುರು ನೋಡಾ.

ಗುರು ತಾನಾದಡೂ ಗುರುವಿಡಿದಿರಬೇಕು, ಎನ್ನ ಅಜಗಣ್ಣನಂತೆ.

*tanna tānaḥidavaṅge aḥive guru.*

*aḥivaḥatu maḥahu naṣṭavāḍalli, dṛṣṭanaṣṭave guru.*

*dṛṣṭanaṣṭave guru tānāḍalli muṭṭi tōḥuvarelladaḍēnu?*

*sahajava nelegolisuva nirṇayanisṭattiye guru nōḍa.*

*guru tānāḍaḍu guruvīḍidirabēku, enna Ajagaṇṇanante.*

To one who has known himself,

Knowledge itself is Master.

In the withering of this knowledge,

In the destruction of ignorance,

The destruction of the Seen is Master.

If one becomes such a Master,

What matters there is none

To manifest by touch?

When you know the Absolute

Established in yourself,

This certainty itself is Master...



Although oneself be Master,  
One needs, nevertheless,  
Attach oneself to a Master  
Like my Ajaganna.

ಇಂತು ಅವ ತೆಜದಲ್ಲಿಯೂ ಗುರುವಿಡಿದಲ್ಲದೆ ಆಗದೆಂದಡೆ, ಪ್ರಭುದೇವರು ಕೊಟ್ಟ  
ಪ್ರತ್ಯುತ್ತರ:

*intu āva teṇadalliye guruvīḍidallade āgadendaḍe, Prabhudēvaru  
koṭṭa pratyuttara:*

Thus the reply given by Prabhudēva when she (Muktāyakka)  
remarks that this cannot by any means happen without a Guru:

೨೬

ಅಱುವನಱಿದಹೆನೆಂಬುದು ಮಱವೆ.

ಮಱಹ ಮಱಿದಹೆನೆಂಬುದು ಮಱವೆ.

ಸಾಕಾರ ನಷ್ಟ, ನಿರಾಕಾರ ದೃಷ್ಟವೆಂಬುದು ಭಾವದ ಬಳಲಿಕೆ.

ಗುರುವೆಂಬುದು ಶಿಷ್ಯನೆಂದಲ್ಲಿಯೆ ಹೋಯಿತ್ತು,

ಶಿಷ್ಯನೆಂಬುದು ಗುರುವೆಂದಲ್ಲಿಯೆ ಹೋಯಿತ್ತು.

ನಿರ್ಣಯದಲ್ಲಿ ನಿಜೈಕ್ಯನಾದಹೆನೆಂದಡೆ ಎಚ್ಚರಿಕೆಯಲ್ಲಿ ತಪ್ಪಿತ್ತು.

ಸಹಜ ಸಂಬಂಧಕ್ಕೆ ಗುರುವಲ್ಲದೆ ಅಸಹಜಕ್ಕೆ ಗುರು ಉಂಟೆ?

ಗುಹೇಶ್ವರಲಿಂಗದಲ್ಲಿ, ಪರವೆಂದಲ್ಲಿ ಗುರುವುಂಟಲ್ಲದೆ,

ಸ್ವಯವೆಂದಲ್ಲಿ ನುಡಿಯಲಿಲ್ಲ.

*arivanarīdahenēmbudu maṇave.*

*maṇaha maṇedahenēmbudu maṇave.*

*sākāra naṣṭa, nirākāra dṛṣṭavēmbudu bhāvada baḷalike*

*guruvēmbudu śiṣyanendalliye hōyittu,*

*śiṣyanēmbudu guruvendalliye hōyittu.*

*nirṇayadalli nijaikyanādahenendaḍe*

*eccarikeyalli tappittu.*

*sahaja sambandhakke guruvallade*

*asahajakke guru unṇe?*

*Guhēśvaraliṅgadalli, paravendalli guruvuṇṭallade,*

*svayavendalli nuḍiyalilla.*



To say you have found  
The Consciousness,  
Is ignorance.

To say you have quelled  
This ignorance,  
Is ignorance.

To say that all form dies,  
And all without form  
Is visible, shows  
An unquiet mind.

The very thought of Master  
Evaporates  
At the word disciple.

The very thought of disciple  
Evaporates  
At the word Master.

When you say you have won  
Union with the Absolute,  
This awareness itself is wrong.

If Master needs must be  
For the normal relationship,  
Does it mean one needs him  
For the supernormal?

In Guhśēvaraliṅga's mind,  
The thought of Twain  
Does mean a Master;  
The thought of One  
Is beyond all words!

ಇಂತು ತಾನು ಲಿಂಗವಾದಹೆನೆಂಬನ್ನಕ್ಕರ ಗುರುವುಂಟಲ್ಲದೆ, ತಾನು ತಾನೆಯಾದ  
ಬಳಿಕ ಗುರು ತಾನೇಕೆಂದು ಪ್ರಭುದೇವರು ನಿರೂಪಿಸಲು, ಅದಕ್ಕೆ ಮುಕ್ತಾಯಕ್ಕಗಳು  
ಕೊಟ್ಟ ಪ್ರತ್ಯುತ್ತರ:

*intu tānu liṅgavādaheṇembannakkara guruvuṇṭallade, tānu  
tāneyāda baḷika guru tānēkendu Prabhudēvaru nirūpisalu, adakke  
Muktāyakkagaḷu koḷḷa pratyuttara:*



Thus the reply given by Sister Mukṭāyi when Prabhudēva remarks that, though the Guru is there as long as one says one would become Liṅga, there is no justification for a Guru after one has become oneself:

೨೭

ಅದ್ವೈತವ ನೆಲೆಗೊಳಿಸಿ ಎರಡಳಿದೆನೆಂಬವರು  
 ಶಿಶು ಕಂಡ ಕನಸಿನಂತಿರಬೇಕಲ್ಲದೆ,  
 ನುಡಿದು ಹೇಳುವನ್ನಕ್ಕರ ಭಿನ್ನವಲ್ಲದೇನು ಹೇಳಾ?  
 ಅಟುವಟತು, ಮಟಹು ನಷ್ಟವಾಗಿ ಗುರುವ ತೊಟದಿನೆಂಬವರು  
 ಇದಿರಿಗೆ ಕರುಳ ಕಲೆಯನಟುಹುವ ಪರಿ ಎಂತು ಹೇಳಾ?  
 ಮನದ ಕೊನೆಯ ಮೊನೆಯ ಮೇಲಣ ಅಟುಹಿನ ಕಣ್ಣು ಮುಂದೆ  
 ಸ್ವಯಂ ಪ್ರಕಾಶ ತೋಟುತ್ತಿದ್ದಡೆ ತಾನಾಗಬಲ್ಲನೆ?  
 ನೆಟಿಯಟತು ಮಟಿಯ ಬಲ್ಲರಿ  
 ಎನ್ನ ಅಜಗಣ್ಣನಂತೆ ಶಬ್ದಮುಗ್ಧವಾಗಿರಬೇಕಲ್ಲದೆ  
 ಶಬ್ದ ಸಂದಣಿಯ ಮಾತು ಸಯವಲ್ಲ ನೋಡಾ, ಪ್ರಭುವೆ.

*advaitava nelegolisi eraḍaḷidenembavaru*  
*śiśu kaṇḍa kanasinantirabēkallade,*  
*nuḍidu hēḷuvannakkara bhinnavalladēnu hēḷā?*  
*aṛivaraṭu, maṛahu naṣṭavāgi guruva toṛedenembavaru*  
*idiriṅge karuḷa kaleyanaruḥuva pari entu hēḷā?*  
*manada koneya moneya mēlaṇa aṛuhina kaṇṇa munde*  
*svayam prakāśa tōṛuttirdaḍe tānāḡaballane?*  
*neṛeyaritu maṛeya ballare*  
*enna Ajagaṇṇanante śabdamugdhavāgirabēkallade*  
*śabda sandaṇiya mātu sayavalla nōḍā, Prabhuve.*

The people who say  
 They have gone beyond  
 The thought of Twain  
 And grasped the One,  
 Should be as a child  
 Who has dreamt a dream.



For, so long as they  
 Can speak of it,  
 Are they not within  
 The thought of Twain?  
 The people who say  
 They have destroyed  
 All consciousness  
 And ignorance too,  
 And are released  
 From the Master's strings,  
 How could they explain  
 The heart's art of love?

If the self-effulgent  
 Appears before  
 The eye of Awareness,  
 Upon the sharp  
 Summit of Mind,  
 Tell me, can one  
 Become oneself?

If one can forget  
 The knowledge grasped,  
 One should be dumb  
 Like my Ajaganna . . .  
 For the traffic of words  
 Goes with the lack  
 Of self-possession,  
 O Prabhu!

ನಿನ್ನ ನೀನಿಹು ಪರಬ್ರಹ್ಮವಾದೆನೆಂದರೆ ನಿಶ್ಚಬ್ದವೇದ್ಯವಾಗಿರಬೇಕಲ್ಲದೆ, ತಬ್ಬ  
 ಸಂದಣಿ ಹಿಂಗದೆಂದರೆ ಪ್ರಭುದೇವರು ಕೊಟ್ಟ ಪ್ರಶ್ನೋತ್ತರ:

*ninna nīnāritu parabrahmavādenendare niśśabdavēdyavāgira-  
 bēkallade, śabdasaṇḍaṇi hiṅgadendare Prabhudēvaru koṭṭa prat-  
 yuttara:*

The reply given by Prabhu when she (Sister Mukṭāyi) says that, if one says that one has become Parabrahma by realising one-self, one should be silence-bound, and yet the traffic of words has not ceased (in him):



೨೮

ಮಾತೆಂಬುದು ಜ್ಯೋತಿರ್ಲಿಂಗ, ಸ್ವರವೆಂಬುದು ಪರತತ್ವ.  
ತಾಳೋಷ್ಠ್ಯ ಸಂಪುಟವೆಂಬುದು ನಾದಬಿಂದುಕಳಾತೀತ.  
ಗುಹೇಶ್ವರನ ಶರಣರು ನುಡಿದು ಸೂತಕಿಗಳೆಲ್ಲ ಕೇಳಾ, ಮರುಳೆ.

*māteṃbudu jyōtirliṅga, svaraveṃbudu paratatva.*  
*tālōṣṭra saṃpuṭaveṃbudu nādabindukaḷāṭita.*  
*Guhēśvarana śaraṇaru nuḍidu sūtakigaḷalla kēḷā, maruḷe.*

The word they speak  
Is the Effulgent Liṅga;  
The sound they make  
Is the Supreme Law.

When palate and lips  
Conspire in the mouth,  
You have That which transcends  
Nāda, Bindu, Kaḷā.

Listen, O fool!  
Guhēśvara's devotees,  
Even though they speak,  
Are immaculate!

ಶಿವಶರಣರು ಶಬ್ದಸೂತಕಿಗಳೆಲ್ಲವೆಂದು ಪ್ರಭುದೇವರು ನಿರೂಪಿಸಲು, ಅದಕ್ಕೆ  
ಮುಕ್ತಾಯಕ್ಕಗಳು ಕೊಟ್ಟ ಪ್ರತ್ಯುತ್ತರ:

*śivaśaraṇaru śabdasaṭakigaḷallavendu Prabhudēvaru nirūpisalu,*  
*adakke Mukṭāyakkagaḷu koḷḷa pratyuttara:*

The reply given by Sister Mukṭāyi to Prabhudēva when he  
says that Śivaśaraṇas are beyond the taint of speech:

೨೯

ನಡೆದು ನಡೆದು ಕಡೆಯ ಕಂಡವರು  
ನುಡಿದು ನುಡಿದು ಹೇಳುತ್ತಿಹರೆ?  
ನುಡಿದು ನುಡಿದು ಹೇಳುವನ್ನಕ್ಕರ  
ನಡೆದುದೆಲ್ಲಾ ಹುಸಿಯೆಂಬೆನು.



ಮಾತಿನ ಮಠನದಿಂದಾದವು  
 ಕರಣಮಠನದಿಂದಾದವಲ್ಲದೆ  
 ಅನುಪಮ ಸ್ವರಭೇದವಾದ ಪರಿ ಎಂದು ಹೇಳಾ?  
 ಇದಿರ ಗೆಲಬೇಕೆಂದು ನುಡಿದುಕೊಂಡರೇನು?  
 ಮನಕ್ಕೆ ಮನವೆ ಸಾಕ್ಷಿಯಾಗಿ ನಿಷ್ಪತ್ತಿಯಲ್ಲ, ನೋಡಾ!  
 ಎನ್ನ ಅಜಗಣ್ಣ ತಂದೆ ಶಬುದಕ್ಕೆ ಹೇಸಿ ಮುಗುದನಾದನು.

*naḍedu naḍedu kaḍeya kaṇḍavaru  
 nuḍidu nuḍidu hēluttihare?  
 nuḍidu nuḍidu hēlūvannakkara  
 naḍedudellā hūsi em̐benu.  
 māṭina mathanadindādaṛivu  
 karaṇamathanadindādavallade  
 anupama svarabhēdavāda pari entu hēlā?  
 idira gelabēkendu nuḍidukōṇḍarēnu?  
 manakke manave sākṣiyāgi niṣpattiyalla, nōḍā!  
 enna Ajagaṇṇa tande śabudakke hēsi mugudanādanu.*

Those who have walked and walked  
 And found the goal,  
 Will they speak of it in words  
 And yet more words?

So long as you speak of it  
 In words and more words,  
 All your progress, I say,  
 Is only a lie!

When your awareness, born  
 Of the churning of words,  
 Is itself the result  
 Of the senses' churning,

What could have made this sound  
 So matchless different?  
 Do you, then, talk to score a point?

It's no achievement, sure,  
 This mind's self-witnessing!

My Ajaganna, my brother,



Has withdrawn into silence, just  
Because he was tired of words!

ಇಂತು ಇದಿರ ಗೆಲಬೇಕೆಂದು ನುಡಿದ ನುಡಿಗಳಿವಲ್ಲದೆ, ಅಱುವನಱಿದು ಮಱಿದ  
ನುಡಿಗಳಿವಲ್ಲ; ಸಹಜಜ್ಞಾನ ನಿನಗಿಲ್ಲೆಂದು ಬಿನ್ನೈಸಲು, ಪ್ರಭುದೇವರು ಕೊಟ್ಟ  
ಪ್ರತ್ಯುತ್ತರ:

*intu idira gelabēkendu nuḍida nuḍigaḷivallade, aṛivanaridu  
maṛeda nuḍigaḷivalla; saḥajajñāna ninagillendu binnaṣalu, Prabhu-  
dēvaru koṭṭa pratyuttara:*

The reply given by Prabhudēva when Mukṭāyakka observes  
that one has not the real wisdom if what one says is said to score  
a point and not after forgetting one's awareness of Awareness:

೩೦

ತನ್ನ ತಾನಱಿದಡೆ ನುಡಿಯೆಲ್ಲ ಪರತತ್ವ ನೋಡಾ.

ತನ್ನ ತಾ ಮಱಿದಡೆ ನುಡಿಯೆಲ್ಲ ಮಾಯೆ ನೋಡಾ.

ಅಱಿದು ಮಱಿದ ಶಿವಯೋಗಿಯ ಶಬುದವೆಲ್ಲವು

ಉಪದೇಶವಲ್ಲದೆ ಭಿನ್ನ ಉಂಟೆ?

ನಿನ್ನ ಮನದ ಕಳವಳವ ತಿಳುಹಲೆಂದು

ಮಾತನಾಡಿಸಿ ನೋಡಿದಡೆ,

ಎನ್ನ ಮನದೊಳಗೆ ಕಂದುಕಲೆಯೆಂಬುದಿಲ್ಲ ನೋಡಾ.

ನಮ್ಮ ಗುಹೇಶ್ವರ ಲಿಂಗಕ್ಕೆ

ನೀನು ಕರುಣದ ಶಿಶುವಾದ ಕಾರಣ

ಬಾಯ್ತೆಗೆದೆನಲ್ಲದೆ ಭಿನ್ನ ಉಂಟೆ ಹೇಳಾ, ಮರುಳೆ?

*tanna tānaridaḍe nuḍiyella paratatva nōḍā.*

*tanna tā maṛedaḍe nuḍiyella māye nōḍā.*

*aṛidu maṛeda śivayōgiya śabudavellavu*

*upadēśavallade bhinna unṭe ?*

*ninna manada kaḷavaḷava tiḷuhalendu*

*mātanāḍisi nōḍidaḍe,*

*enna manadoḷage kandukaleyēmbudilla nōḷa.*

*namma Guhēśvaraliṅgakke*

*nīnu karuṇada śīśuvāda kāraṇa*

*bāydegedenallade bhinna unṭe hēḷā, maruḷe ?*



If you know yourself, all speech is  
The Supreme Truth!

If you forget yourself, all speech is  
Only a lie!

To have known and forgotten, makes  
The Śivayōgi's words  
A spiritual discourse.

If I inquire, so that I may clear  
The turbid waters of your mind,  
My mind has neither spot nor stain!

Because you are Guhēśvaralinga's  
Favoured child,

I opened my mouth:  
Did I not? Speak, you fool!

ಹೀಗೆಂದು ಪ್ರಭುದೇವರು ನಿರೂಪಿಸಲು, ಅದಕ್ಕೆ ಮುಕ್ತಾಯಕ್ಕಗಳು ಕೊಟ್ಟ  
ಪ್ರತ್ಯುತ್ತರ:

*hīgeṇḍu Prabhudēvaru nirūpisalu, adakke Mukṭāyakkagaḷu koḷḷa  
pratyuttara:*

The reply given by Mukṭāyakka to this remark of Prabhudēva:

೩೧

ನುಡಿಯ ಹಂಗಿನನ್ನಾ ನಿಮಗೆ ಹಿಂಗದು;

ನಡೆಯನೆಂತು ಪರರಿಗೆ ಹೇಳುವಿರಿ?

ಒಡಲ ಹಂಗಿನ ಸುಳುಹು ಬಿಡದು;

ಎನ್ನೊಡನೆ ಮತ್ತೇತನುಭಾವವನ್ನಾ?

ತಾನಾದಲ್ಲದೆ ಇದಿರಿಂಗಿ ಹೇಳಬಹುದೆ?

ಅಜ್ಞಾನ ತೋಪಬಲ್ಲರೆ, ತನ್ನನಜ್ಞಾನದ ಅಜ್ಞಾನವನು

ಕಾಣಾ, ಎನ್ನ ಅಜ್ಞಾನ ತಂದೆ.

*nuḍiya haṅginṇu nimage hiṅgadu.*

*naḍeyanentu pararige hēḷuviri?*

*oḍala haṅgina suḷuhu biḍḍadu;*

*ennoḍane matṭētaṅganubhāvanāṇu?*

*tēnāḍallade idiriṅge hēḷabahude?*



*ariva tōraballare, tannanaruḥade aruhuvanu  
kāṇā, emma Ajagaṇṇa tande.*

The need for words has not yet ceased:  
Then, how tell others what to do?

The trace of the body's needs remains:  
Why, then, this mystic talk, brother?  
If you are That, how could you tell?

If you can show your wit,  
Look, my brother Ajagaṇṇa  
Wordless communicates!

ನಿನಗಿನ್ನೂ ಒಡಲ ಹಂಗು ಬಿಡದು, ಮಾತಿನ ಮಥನ ಹಿಂಗದು, ಎನಗೇತ-  
ಜಿವ ಹೇಳಿಹೆ ಹೋಗಿಂದು ಮುಕ್ತಾಯಕ್ಕಗಳು ಬಿನ್ನೈಸಲು, ಅದಕ್ಕೆ ಪ್ರಭುದೇವರು  
ಕೊಟ್ಟ ಪ್ರತ್ಯುತ್ತರ:

*ninaginnū oḍala haṅgu biḍadu, mātina mathana hiṅgadu, ena-  
gētarariva hēlihe hōgendu Mukṭāyakkagaḷu binmaisalu, adakke Pra-  
bhudēvaru koṭṭa pratyuttara:*

The reply given by Prabhudēva to Mukṭāyakka when she asks  
him what wisdom can he teach when he is himself not rid of the  
bonds of body nor of the grinding of words, and bids him leave  
her alone:

೩೨

ಅಂಗದ ಕಳೆ ಲಿಂಗದಲ್ಲಿ ಅಜಿತ ಬಳಿಕ,  
ಅಂಗವೆಂಬ ಶಂಕೆಯಿಲ್ಲ ನೋಡಾ ಶರಣಂಗಿ.  
ಪ್ರಾಣದ ಕಳೆ ಅಜಿವಿನಲ್ಲಿ ಅಜಿತ ಬಳಿಕ,  
ಶಬ್ದಸಂದಣಿಯ ಹಂಗಿಲ್ಲ ನೋಡಾ.  
ಶರಣ ನಡೆದರೆ ನಿರ್ಗಮನಿ, ನುಡಿದರೆ ನಿಶ್ಚಬ್ದಿ;  
ಗುಹೇಶ್ವರನ ಶರಣಂಗಿ ಕುಲುಹಿಲ್ಲ ಕೇಳಾ, ಎಲೆ ಅವ್ಯಾ.

*aṅgada kaḷe liṅgadalli ajata baḷika.  
aṅgavemba śaṅkeyilla nōḍā śaraṇaṅge.  
prāṇada kaḷe arivinalli ajata baḷika,  
śabdasaṇḍaṇiya haṅgilla nōḍā.  
śaraṇa naḍedare nirgamani, nuḍidare niśśabdi;  
Guḥēśvarana śaraṇaṅge kuruhilla kēḷā, ele avvā.*



When the body's sheen •  
Is absorbed in the Liṅga,  
The devotee is past  
The body's doubt.

When the lustre of breath  
Is dissolved in consciousness,  
The devotee needs not  
The traffic of words.

Moving, he moves not;  
Speaks not, speaking,  
For Guhēśvara's devotee  
No symbol needs,  
O Mother!

ಹೀಗೆಂದು ಪ್ರಭುದೇವರು ನಿರೂಪಿಸಲು, ಅದಕ್ಕೆ ಮುಕ್ತಾಯಕ್ಕಗಳು ಕೊಟ್ಟ  
ಪ್ರತ್ಯುತ್ತರ:

*hīgendu Prabhudēvaru nirūpisalu, adakke Muktiāyakkagaḷu  
koṭṭa pratyuttara:*

The reply given by Sister Muktiāyi to these observations of  
Prabhudēva:

ಇತಿ

ಕೈಯದು ಕುಱುಹು, ಬಾಯದು ಬೊಬ್ಬೆ,  
ಉಲಿಯದಿರೊ ಭಾವಾ, ಉಲಿಯದಿರೊ ಭಾವಾ!  
ವಾರಿಕಲ್ಲ ಕೊಡನಲ್ಲಿ ಮುತ್ತು ಮಾಣಿಕೈವ ತುಂಬಿ  
ಎತ್ತುವರಿಲ್ಲದೆ ಸಖಿಯನಟಿಸುತ್ತಿವೆ.  
ಮನದ ತನುವಿನಲ್ಲಿ, ಆ ತನುವಿನ ಮನದಲ್ಲಿ  
ತನಗೆ ತಾನೆತ್ತಿಕೊಂಡರೆ, ಮನಮೇರೆದಪ್ಪಿ  
ಕರಗಿ ಉಕ್ಕಿತ್ತು ನಮ್ಮ ಅಜಗಣ್ಣನ ಯೋಗ!

*kaiyadu kuruhu, bāyadu bobbe,  
uliyadiro bhāvā, uliyadiro bhāvā!  
vārikāḷla koḍanalli muttu māṇikyava tumbi  
ettuvarillade sakhiyanarasutippe.  
manada tanuvinalli, ā tanuvina manadalli  
tanage tānettikoṇḍare, mana mēredappi  
karagi ukkittu namma Ajagaṇṇana yōga!*



A sign in the hand, a noise on the lips,  
Do not talk, brother, do not talk!

You take a pot, of hailstones made,  
And fill it with rubies and pearls,  
And, seeing there's none to lift it, seek  
The aid of your female friend!

If one raises oneself  
In the mind's body, in the body's mind,  
As the mind melts beyond its bounds,  
My Ajaganna's yōga overflows.

ಇಂತು ಜಲಬಿಂದು ಸ್ವರೂಪಮಪ್ಪ ನಿನ್ನ ತನುವೆಂಬ ಘಟದಲ್ಲಿ ಜ್ಞಾನವೆಂಬ  
ರತ್ನವ ತುಂಬಿ, ನಿನಗೆ ನೀನೆ ಧರಿಸಲಿಷೆಯದೆ ಇನ್ನು ಸಖಿಯನಿಷಿಸುತಿಪ್ಪೆ, ನಿನ್ನ  
ಅಜಾವೇತರದೆಂದು ಮುಕ್ತಾಯಕ್ಕಗಳು ಬಿನ್ನೈಸಲು, ಅದಕ್ಕೆ ಪ್ರಭುದೇವರು ಕೊಟ್ಟ  
ಪ್ರತ್ಯುತ್ತರ:

*intu jalabindu svarūpamappa ninna tanuvemba ghaṭadalli jñāna-  
vemba ratnava tumbi, ninage nīne dharisalarīyade innu sakhiyanara-  
suttippe, ninna arivētaradendu Mukṭāyakkagaḷu binnaishalu, adakke  
Prabhudēvaru koṭṭa pratyuttara:*

The reply given by Prabhudēva when Mukṭāyakka observes  
what is his wisdom worth when he, having filled with jewels his  
body's vessel which is of the nature of a drop of water, is now look-  
ing for a female associate because he is unable to hold it himself:

೩೪

ಅಜಾವುಗೆಟ್ಟು, ಮಿಟಹಳಿದು, ಭಾವಭ್ರಾಂತು  
ನಿಭ್ರಾಂತವಾದವರ ಕೈಯಲ್ಲಿ ಕುಟುಹನಿಷಿಸುವರೆ, ಹೇಳಾ?  
ತಾನಳಿದು ತಾನುಳಿದು, ತಾನು ತಾನಾದ ನಿಜಶರಣಂಗೆ  
ಅಂತರಂಗದಲ್ಲಿ ಒಂದು ಅಜಾವುಂಟೆ?  
ಗುಹೇಶ್ವರನ ಶರಣನ ನಿಲವು  
ಕಾಯಗೊಂಡವರ ಕಣ್ಣಂಗೆ ಸಂದೇಹವಾಗಿವುದು;  
ನಿಸ್ಸಂದೇಹಿಗಳಿಗೆ ನಿಜವಾಗಿವುದು ನೋಡಾ, ಮರುಳೆ.



*arivugeṭṭu maṇahaḷidu, bhāvabhrāntu  
 nibhrāntavādavara kaiyalli kuṛuhanārasuvare, hēḷā?  
 tānaḷidu, tanuḷidu, tānu tānāda nijaśaraṇaṅge  
 antaraṅgadalli ondu arivuṇṇe?  
 Guhēśvaraṇa śaraṇaṇa nīlavu  
 kāyagonḍavara kaṇṇiṅge sandēhavāgippudu;  
 nissandēhigaḷige nijavāgippudu nōḍā, maruḷe.*

When awareness is lost,  
 When ignorance is gone,  
 When illusion itself  
     Is disillusioned,  
 Should you seek the symbol  
     In their hands?

When the self is destroyed,  
     The Self remains:  
 One has become oneself.  
 For such a devotee  
 Is there an awareness  
 In the heart's recesses?

To the eye of those  
 Who have assumed a form,  
 The sublimity  
 Of Guhēśvara's devotees  
 Is a doubtful thing;  
 But to those who doubt not  
 It's certitude, O fool!

ಹೀಗೆಂದು ಪ್ರಭುದೇವರು ನಿರೂಪಿಸಲು, ಈ ಉತ್ತರಕ್ಕೆ ಮುಕ್ತಾಯಕ್ಕಗಳು  
 ಕೊಟ್ಟ ಪ್ರತ್ಯುತ್ತರ:

*hīḡendu Prabhudēvaru nirūpisalu, ī uttarakke Mukṭāyakkagaḷu  
 koṭṭa pratyuttara:*

The rejoinder given by Mukṭāyakka to Prabhu's reply making  
 these observations:



೩೫

ನುಡಿಯನೆಂಬಲ್ಲಿಯೆ ನುಡಿಯದೆ.

ನಡೆಯನೆಂಬಲ್ಲಿಯೆ ನಡೆಯದೆ.

ಭಾವಿಸೆನೆಂಬಲ್ಲಿಯೆ ಭಾವವದೆ.

ಅಜ್ಞಾದು ಮಜ್ಞಿದೆನೆಂಬಲ್ಲಿಯೆ ಅಜ್ಞಾಪ್ತ ಮಜ್ಞವೆಯದೆ.

ಅಂಗದಲ್ಲಿ ಲಿಂಗ ಲೀಯವಾಯಿತ್ತೆಂದರೆ, ಅಲ್ಲಿಯೆ ಅಂಗವದೆ.

ಅನಂಗಸಂಗಿಯಾದೆನೆಂಬಲ್ಲಿಯೆ ವಿಷಯಸೂತಕವದೆ.

ನಾನೆ ನಾನಾದೆನೆಂಬಲ್ಲಿಯೆ ನೀನೆಂಬುದದೆ.

ಅಜ್ಞಾದು ಮಜ್ಞಿದ ಪರಿ ಎಂತು ಹೇಳಾ?

ಅಜ್ಞಾಪ್ತ ನಷ್ಟವಾಗಿ ಮಜ್ಞಾಪ್ತ ಲಯವಾಗಿಪ್ಪರೆ,

ಎನ್ನ ಅಜಗಣ್ಣ ತಂದೆಯಲ್ಲದೆ ಮತ್ತಾರನೂ ಕಾಣೆ.

*nuḍiyenemballiye nuḍiyade.*

*naḍeyenemballiye naḍeyade.*

*bhāvisenemballiye bhāvavade.*

*aṛidu māredenemballiye aṛivu māṛaveyade.*

*aṅgadalli liṅga līyavāyittendare, alliye aṅgavade.*

*anaṅgasanṅgiyādenemballiye viṣayasūtakavade.*

*nāne nānādenemballiye nīnenembudade.*

*aṛidu māreda pari entu hēḷā?*

*aṛivu naṣṭavāgi māṛahu layavāgippare,*

*enna Ajagaṇṇa tandeyallade mattāranū kāṇe.*

Do you say you speak not?

There lies your speech!

Do you say you act not?

There lies the act!

Do you say you think not?

There lies your thought!

Do you say you've forgotten

What you have known?

There's knowledge and forgetfulness!

Do you say that Liṅga

Is absorbed in your Aṅga?

Even there is Aṅga!



Do you say you are  
Divorced from the flesh?  
There is the taint of sense!

Do you say 'I am I'?  
Then you are you!

How, then, did you forget  
What you have known?

If there is one in whom  
All knowledge is lost,  
All ignorance has ceased,  
I know it's none other  
Than Ajaganna, my brother!

ಹೀಗೆಂದು ಮುಕ್ತಾಯಕ್ಕಗಳು ಬಿನ್ನೈಸಲು, ಅದಕ್ಕೆ ಪ್ರಭುದೇವರು ಕೊಟ್ಟ  
ಪ್ರತ್ಯುತ್ತರ:

*hīgendu Mukṭāyakkagaḷu binnaṣalu, adakke Prabhudēvaru koḷḷa  
pratyuttara:*

The reply given by Prabhudēva to Mukṭāy akka when she  
makes these remarks:

೩೬

ಅಂಗ ಅನಂಗವೆಂಬೆರಡು ಅಳಿದು, ನಿಜದಲ್ಲಿ ನಿಂದ ಲಿಂಗೈಕ್ಯನ  
ಅಂಗದಲುಳ್ಳ ಕ್ರೀಗಳೆಲ್ಲವು ಲಿಂಗಕ್ರೀಗಳು ನೋಡಾ.  
ಮನೋಲಯವಾಗಿವೆ ನಿಜಲಿಂಗೈಕ್ಯನ ಅನುಭಾವವೆಲ್ಲವೂ  
ಜ್ಞಾನನಷ್ಟ, ಶಬ್ದ ನೋಡಾ.  
ತನ್ನಲ್ಲಿ ತಾನು ತದ್ಗತವಾಗಿವೆ ಶಿವಯೋಗಿಗೆ  
ಭಿನ್ನವಿಲ್ಲ ನೋಡಾ, ಗುಹೇಶ್ವರ ಸಾಕ್ಷಿಯಾಗಿ.

*aṅga anaṅgavem̐beraḍu aḷidu nijadalli ninda liṅgaikyana  
aṅgadalulḷa krīgalellavu liṅgakraīgalaḷu nōḍa.  
manōlayavāgippa nijaliṅgaikyana  
anubhāvavellavū jñānanaṣṭa śabda nōḍā.  
tannalli tānu tadgatavāgippa śivayōgige  
bhinnavilla nōḍa, Guhēśvara sākṣiyōgi.*



Whatever is done  
In the body of one  
Who is one with Liṅga—  
That, having destroyed  
All difference  
Of formless and form,  
Abides in the Self—  
Is Liṅga's work.

Whatever is gained  
Of mystic sense  
By one who's attained  
Cessation of mind  
And oneness with Liṅga,  
Declares in a word  
That knowledge is lost.

For the Śivayōgi who has drowned  
Himself in himself,  
All sense's undone  
Of Twain and of One:  
Let Guhṛēśvara  
Be witness thereof!

ಹೀಗೆಂದು ಪ್ರಭುದೇವರು ತಮ್ಮ ನಿಜಪದದ ನಿಲವ ನಿರೂಪಿಸಲು, ಅದಕ್ಕೆ  
ಮುಕ್ತಾಯಕ್ಕಗಳು ಕೊಟ್ಟ ಪ್ರತ್ಯುತ್ತರ:

*higendu Prabhudēvaru tamma nijapadada nilava nirūpisaḷu,  
adakke Mukṭāyakkagaḷu koṭṭa pratyuttara:*

The reply given by Mukṭāy akka to Prabhudēva when he speaks  
of the exalted state of mystic experience attained by him:

೩೨

ಸಿಡಿಲು ಹೊಯ್ದ ಬಾವಿಗೆ ಸೋಪಾನವೇಕೋ?  
ನೆಲೆಯಿರದ ಬಳಿಕ ಮತ್ತೆ ಮತಿ ಹುಟ್ಟಲುಂಟೆ?  
ಸೊಡರುಳ್ಳ ಮನೆಗೆ ಮತ್ತೆ ತಮಂಧವೆಂಬುದೇನೋ?  
ತನ್ನಲ್ಲಿ ತಾನು ತದ್ಗತವಾದ ಬಳಿಕ  
ಬೊಮ್ಮ ಪರಬೊಮ್ಮವಾದೆನೆಂಬುದಿಲ್ಲ ನೋಡಾ,  
ಎನ್ನ ಅಜಗಣ್ಣ ತಂದೆಗೆ.



*siḍilu hoyda bāvige sōpānavēko ?  
 nēreyarida baḷika matte mati huḷḷaluṁṇe ?  
 soḍaruḷḷa manege matte tamandhaveṁbudēno ?  
 tannalli tānu tadgataṁvāda baḷika  
 bomma parabomnavādenēṁbudilla nōḍā,  
 enna Ajagaṇṇa tandege.*

What need of steps to a well that's struck  
 By a lightning-stroke?

What need, again for reason to rise  
 When knowledge is full?

Can there be darkness still in a house  
 That is lit by a lamp?

Once he is fully lost in his own Self,  
 There's no need for Ajagaṇṇa to say,  
 'Lo! I am God, I am Godhead!'

ಹೀಗೆಂದು ಮುಕ್ತಾಯಕ್ಕಗಳು ಬಿನ್ನೈಸಲು, ಅದಕ್ಕೆ ಪ್ರಭುದೇವರು ಕೊಟ್ಟ  
 ಪ್ರತ್ಯುತ್ತರ:

*hīgendu Mukṭāyakkagaḷu binnaṁsalu, adakke Prabhudēvaru  
 koḷḷa pratyuttara:*

The reply given by Prabhudēva to Mukṭāyakka when she  
 makes these remarks:

೩೮

ನುಡಿಯಿಂದ ನಡೆಗೆಟ್ಟಿತ್ತು; ನಡೆಯಿಂದ ನುಡಿಗೆಟ್ಟಿತ್ತು.  
 ಭಾವದ ಗುಸುಟು ಅದು ತಾನೆ ನಾಚಿ ಮಾಡುದು ನೋಡಾ!  
 ಗುಹೇಶ್ವರನೆಂಬ ಅಜ್ಜಾವು ಸಿನೆ ಬಂಜೆಯಾದುದಲ್ಲಾ!

*nuḍiyinda naḍeḡeḡittu; naḍeyinda nuḍiḡeḡittu.  
 bhāṁvada gusuṭu adu tāne nāci māḍudu nōḍā!  
 Guhēśvaranēmba aṟivu sine baṇṇeyādudallā!*

In speech the action is consumed;  
 In action, speech.



The traces of the will, of their own accord,  
Look, they have gone to hide their shame!

Mark you, the consciousness  
Of Guhṛṣvara is sure  
An utterly barren thing.

ಹೀಗೆಂದು ಪ್ರಭುದೇವರು ತಮ್ಮ ನಿಜಪದದ ನಿಲವ ನಿರೂಪಿಸಲು, ಅದಕ್ಕೆ  
ಮುಕ್ತಾಯಕ್ಕಗಳು ಪರಾಮರಿಸಿದ ಪ್ರತ್ಯುತ್ತರ:

*higendu Prabhudēvaru tamma nijapadada nilava nirūpīsalu,  
adakke Mukṭāyakkagaḷu parāmarisida pratyuttara:*

The vacana which tells how Mukṭāyaka acquiesced when  
Prabhudēva spoke thus of his exalted state in mystic realisation:

೩೯

ಅಹುದಹುದು ಶಿವಶರಣರ ಮಹಿಮೆ ಅರಿಗೆಯೂ ಕಾಣಬಾರದು.  
ಕಬ್ಬುನ ಉಂಡ ನೀರಿನಂತೆ, ಕಬ್ಬಿಸಿಲುಂಡ ಅರಿಸಿನದಂತೆ,  
ಉರಿಯೊಳಡಗಿದ ಕರ್ಪುರದಂತೆ, ಬಯಲನಪ್ಪಿದ ವಾಯುವಿನಂತೆ  
ಇಷ್ಟ ನಿಲವು ನುಡಿದು ಹೇಳಿಹೆನೆಂಬ ಮಾತಿಗೆ ಅಳವಡುವುದೆ?  
ಅಱುವಡೆ ಮತಿಯಿಲ್ಲ, ನೆನೆವಡೆ ಮನವಿಲ್ಲ.  
ಎನ್ನ ಅಜಗಣ್ಣು ತಂದೆಯನೊಳಕೊಂಡಿವು ನಿಮ್ಮ ಮಹಿಮೆಗೆ  
ನಮೋ ನಮೋ ಎನುತಿದೆನು.

*ahudahudu śivaśaraṇara mahime ārigeṃ kṛṇābārādu.  
kabbuna ṇṇḍa nīrinante, kabbisiluṇḍa arisinadante,  
uriyoḷaḍagida karpuradante, bayalanappida vāyuvīnante  
ippa nilavu nuḍidu hēḷiheneriba mātīṅge āḷavaḍuvude?  
arivaḍe matiyilla, nenevaḍe manavilla.  
enna Ajagaṇṇa tandeyanoḷakoṇḍippa nimma mahimege  
namō namō enutirdenu.*

Surely, not anybody can see  
The glory of the Śaraṇa!

Like water that iron sucks,  
Like turmeric kept in the shade,  
Like camphor merged in fire,  
Like wind embraced by the sky,—



There's never a word, none, to express  
This ineffable Sublime!  
No understanding can understand,  
No memory retain!

Therefore, to that glory of thine  
Within which Ajaganna dwells,  
I humbly bow, and cry, All hail!

ಹೀಗೆಂದು ಮುಕ್ತಾಯಕ್ಕಗಳು ಬಿನ್ನೈಸಲು, ಅದಕ್ಕೆ ಪ್ರಭುದೇವರು ನಿರವಯಲ ಸಮಾಧಿಯ ಭೇದಮಂ ನಿರೂಪಿಸುತ್ತಿದ್ದ ಪ್ರಸ್ತಾವದ ವಚನ:

*higendu Mukṭāyakkagaḷu binnaṣalu, adakke Prabhudēvaru  
niravayalasamādhiya bhēdamam nirūpisuttirḍa prastāvada vacana:*

The vacana which tells how, on Sister Mukṭāyi making these remarks, Prabhudēva reveals to her the secret of the spaceless trance:

೪೦

ಮುಕ್ತಿಗೆ ಮುಖವಾಗಿ ಯುಕ್ತಿಗೆ ಹೊಜಿಗಾಗಿ,  
ಅಜಿವಿಗೆ ಅಜಿವಾಗಿವು ಭೇದ ಕಾಣಬಂದಿತ್ತು ನೋಡಾ!  
ಅಜಿವವಿತ್ತು ಮಜಿವು ನಷ್ಟವಾಗಿವುದು  
ನಿನ್ನಲ್ಲಿ ಸನ್ನಹಿತವಾಗಿವುದು.  
ಗುಹೇಶ್ವರನ ಶರಣ ಅಜಗಣ್ಣನ ನಿಲವು  
ಬಯಲ ಬೆರಸಿದ ಮರೀಚಿಯಂತಾಯಿತ್ತು;  
ಬೆರಸಿ ನೋಡಾ ಬೇಜಿಲ್ಲದೆ.

*muktige mukhavāgi, yuktige hoṣagāgi,  
ajivige ajivāgippa bhēda kāṇabandittu nōḍā!  
ajivaratu marāhu naṣṭavāgippudu  
ninnalli sannahitavāgippudu.  
Guhēśvarana śaraṇa Ajagaṇṇana nilavu  
bayala berasida marīciyanāyittu;  
berasi nōḍā bēṣillade.*

Lo! that Mystery have I seen,  
Which is Salvation's height!  
Beyond all reason's pale:  
The Consciousness of consciousness!



That cancelled knowledge and  
Annihilated forgetfulness  
Is all in you embedded!

The glory of Ajaganna,  
The devotee of Guhēśvara,  
Is as a ray of light  
Immersed in space!

Unite, and you'll see;  
You'll part no more!

ಇಂತು ಪ್ರಭುದೇವರು ಮಹಾಲಿಂಗೈಕ್ಯದ ಭೇದಮಂ ನಿರೂಪಿಸಲು, ಮುಕ್ತಾಯಕ್ಕಗಳು ಆ ಉಪದೇಶಮಂ ಮನೋಲಯಸ್ಥಾನದೊಳು ಧರಿಸಿ, ನಿತ್ಯನಿರವಯಲ ಸಮಾಧಿಯೊಳು ನಿಜವನ್ನೆದಿದ ಪ್ರಸ್ತಾವದ ವಚನ:

*intu Prabhudēvaru mahāliṅgaikyada bhēdamam nirūpisālu,  
Muktāyakkagaḷu ā upadēśamam manōlayasthānadoḷu dharisi, nitya-  
niravayala samādhioḷu nijavanaidida prastāvada vacana:*

The vacana which tells how, on Prabhudēva revealing the secret of oneness with the Great Liṅga, Muktāyaka grasped it at the level where the mind dissolves, and attained the trance beyond space and time:

೪೧

ಘನಮಹಿಮ ಶರಣರ ಸಂಗದಿಂದ  
ಘನಕ್ಕೆ ಘನವೇಡ್ಯವಾದ ಬಳಿಕ  
ಅಱಿಯಲಿಲ್ಲ, ಮಱಿಯಲಿಲ್ಲ, ಕೂಡಲಿಲ್ಲ, ಅಗಲಲಿಲ್ಲ.  
ಮನಮೇರೆದಪ್ಪಿ ನಿರವಯಲಾದ ಸುಖವ  
ತೂನ್ಯ ನಿತ್ಯಾನ್ಯವೆಂದು ನುಡಿಯಲುಂಟೆ?  
ತಬ್ಬ ಮುಗ್ಧವಾಗಿ ಎನ್ನ ಅಜಗಣ್ಣ ತಂದೆಯ ಬೆರಸಿದ ಬಳಿಕ  
ಉರಿಯುಂಡ ಕರ್ಪುರದಂತಾದೆನೆಯ್ಯಾ!

*ghanamahima śaraṇara saṅgadinda  
ghanakke ghanavēdyavāda baḷika  
aṛiyalilla, maṛeyalilla; kūḍalilla, agalalilla.*



*manamēredappi niravayalāda sukhava  
 śūnya niśśūnyavendu nuḍiyaluṇṭe?  
 śabdāmugdhavāgi enna Ajagannātandeya berasida baḷika  
 uriyuṇḍa karpuradantādenayyā.*

Once you have attained  
 The Absolute  
 Through contact with  
 His devotees,  
 There is no knowing nor forgetting,  
 No union and no parting!

Having transcended  
 The bounds of mind,  
 And tasted the joy  
 Of the Infinite,  
 Could you, say, call it  
 Either naught or aught?

Once I am lost  
 In my brother Ajaganna,  
 I have lost all speech;  
 Become as camphor  
 Consumed by fire!

ಇಂತೀ ಶ್ರೀಮತ್ಸಕಲಗಣ ಪುರಾತನರೊಳ್ ಪ್ರಭುದೇವರು  
 ಮಹಾನುಭಾವ ಸದ್ಗೋಷ್ಠಿಯಂ ಮಾಡಿದ ಶೂನ್ಯಸಂಪಾದನೆಯೊಳ್  
 ಮುಕ್ತಾಯಕ್ಕಗಳ ಸಂಪಾದನೆಗಂ  
 ದ್ವಿತೀಯೋಪದೇಶಂ ಸಮಾಪ್ತಂ  
 ಅಂತು ವಚನ ಗರ್ವಕ್ಕಂ ಮಂಗಳಮಹಾ  
 ಶ್ರೀ

*intī śrīmatsakalagaṇa purātanaṛoḷ Prabhudēvaru  
 mahānubhāva sadgōṣṭhiyaṁ māḍida śūnyasaṁpādaneyoḷ  
 Mukṭāyakkagaḷa saṁpādanegaṁ  
 dvitīyōpadēśaṁ samāptaṁ  
 antu vacana 119kkaṁ maṅgaḷamahā  
 śrī*



Thus ends  
the second of the mystic discourses  
of the *Śūnya Sampādane*  
—chapter on Mukṭāyaka—  
held by Prabhu with the venerable Saints.

Thus it ends auspiciously with Vacana No. 119.

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## SIDDHARĀMĒSVARA

### III

Among the immortals of Virāśaivism, Siddharāmayya finds a distinguished place, along with Basavaṇṇa, Cennabasavaṇṇa, Prabhudēva and others. In the *Śūnyasaṃpādane*, two chapters—the third and the tenth, are devoted to him. In the present chapter, the eminence of two yōgis—their encounter and debate, the trial of their yōgic powers and the final mastery of the one over the other, are vividly brought out. One is Prabhu, the other, Siddharāma. To enjoy the piquant flavour of their debate, it is essential to know their life-story. Prabhu's has already been told. Let us now turn to the important events in the life of Siddharāmayya.

In Virāśaiva literature there is much material about Siddharāma. Since much of it is made up of legends and myths, we have to sift it carefully so as to arrive at the historical truth. He was certainly an historical person, since references to him are found in inscriptions as well as in what remains of his works. He is known as Siddharāma of Sonnalige, the present Sholapur, a district headquarters in the present Mahārāṣṭra State. Here can be seen to this day the Liṅgas he installed, the temples and tanks he built, and other relics of his activity.

At Sonnalige there lived an old couple, Muddugauḍa and Suggavve. One day Rēvaṇasiddhēśvara, the great Guru of the day, arrived and, alighting from his palanquin, walked up to their home and prophesied that she would be the mother of a great yōgi. True to the prophecy, the boy they had waited for so long was born, endowed with splendid features. But to the parents' distress, the child neither cried nor sucked his mother's breast, and seemed unaware of things around him. Being an unusual child, his parents brought him up with particular care and affection. When the boy was about ten years old and still a source of anxiety to his parents, he was sent one day into the fields to graze cattle. Here the queer boy begins to worship a Śivaliṅga under a mango-tree and gives his meal away among his companions. One day Mallikārjuna appeared before him in the guise of a Jaṅgama. Siddharāma enquired who he was. After being told that he was residing at Śrīśailam and his name was Mallikārjuna, Siddharāma was very pleased



and offered him delicious food prepared out of fresh corn. Mallikārjuna then demanded buttermilk and gruel, and Siddharāma ran home for them, and in the meanwhile Mallikārjuna disappears. The boy, returning, searches for him in vain. As he runs about crying 'Mallayya', 'Mallayya', he meets with a pilgrim-party on its way to Śrīsailam. The pilgrims offer to show him Mallinātha if he would go with them. Once there, he was shown the temple where Mallikārjuna Liṅga was installed and informed that the Liṅga was Mallinātha Himself. Siddharāma, however, refusing to believe that Mallinātha was in the Liṅga installed there, threw himself into the valley in despair; but the god, appearing to him in person, caught him up and sent him back home with the advice to take up some philanthropic work, since the very purpose of a Śivayōgi's life is to uplift the people. On his return, Siddharāma sets up sixty-four Liṅgas at Sonnalige and constructs temples, tanks, alms-sheds etc. As he is engaged in the pursuit of his appointed work, Prabhu arrives in the course of his tour, to find Siddharāma's disciples digging tanks. Resolving to show Siddharāma the true way to self-realisation, Prabhu taunts them:

"Released from the petty world,  
Behold, he has entered the great  
From a desire of fame,  
Of honour and reward!  
Siddharāma is fallen into the trap!  
As for the rest  
Who bear the burden of the world,  
Sure, doom hath swallowed them!  
Saying this, Allama  
Has wondered at the sight!"<sup>1</sup>

Prabhu has realised that Māyā must still be lurking in Siddharāmayya's consciousness. When he asks the disciples where the mason is to be found, they attack him with stones and staves; but they attack him in vain. Siddharāmayya, learning of this, himself comes to the spot. He is swollen with pride, as the possessor of the third eye; besides, has he not established numerous Liṅgas? When he threatens to open his third eye, Prabhu, not the least ruffled, asks him if he could be a yōgi in his violence. At these words,

1. P. L. Ch. XIII—verse 6



Siddharāma opens his fiery eye; but the flame issuing from it is meekly absorbed in the soles of Prabhu's feet. At this, Siddharāma, realising his folly, instantly falls at Prabhu's feet, and is by him forgiven and set on the right path.

From this time begins the second stage of Siddharāma's life. He has now realised that salvation cannot be attained through philanthropic acts and worship of Liṅgas established in the temples. Prabhu's purpose is to wean Siddharāma from this form of worship to Iṣṭaliṅga, and so to transform him from a yōgi into a Śivayōgi. Hence he proposed that Siddharāma should accompany him to Kalyāṇa, which was then the home of Basavaṇṇa and Iṣṭaliṅga worship.

But there was no entrance into Basavaṇṇa's Anubhava Maṇṭapa for one who had no Iṣṭaliṅga. Siddharāmāyya had accordingly to learn its secret. So he was invested with Iṣṭaliṅga, and it seems that the ceremony was performed by Cennabasavaṇṇa.

After his initiation, Siddharāmāyya made rapid progress along the path of Śivayōga, and in course of time succeeded Cennabasavaṇṇa on the Śūnya Simhāsana, or the pontifical throne. He entered his ultimate trance at Sonnalige where he had retired.

His influence on several contemporaneous as well as subsequent Śaraṇas is evident from many sources. Hāvinahāla Kallayya, one of his disciples, and others have extolled him.<sup>1</sup> His tradition has

1. a. "What you call wealth is sin:  
There is no other sin besides!  
What you call peace, that merit is:  
There is no other merit, Sir!  
The rest, transcending merit and sin,  
Is Śivayōga...  
Mahāliṅga Kallēśvara knows  
Siddharāma's way!" H. K. V—15.

- b. "Is he a yōgi at all  
Who eats and eats and mocks?  
Is he a yōgi at all  
Who is tormented by vice?  
Is he a yōgi at all  
In whom disease and care exist?  
If one such claims to be  
A yōgi, I'll chop his nose  
At once... Śivayogi Siddharāma's  
The yōgis' yōgi, the one yōgi!" V. S. S. III—75.

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come down continuously from his time to ours throughout South India. Gifts and charities made in his name by kings and other rulers are recorded in inscriptions. One of them records how Caṭṭayyadēva, the Kadam̐ba king of Goa (A.D. 1246-1272), donated a village called Vuchchaṅgi near Hubli.<sup>1</sup> So great was his prestige that many inscriptions contain, and some even begin with, quotations from his vacanas.<sup>2</sup> One of them is found in the Saṅgūr inscription in the present Hāvēri Taluka. We come across them, in full or in parts, in some other inscriptions as well. In the<sup>3</sup> follow-

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1. "Caṭṭayyadēva's grant is dated Sunday 29th April 1257 A.D. (Śakavarṣa 1179 Piṅgaḷa Saṁvatsara, Vaiśākha Śuddha 15, Ādityavāra). The village "Vuchchaṅgi" is identified with Buḍarsaṅgi, a small village 5 miles south of Hubli and about half a mile west of the Hubli-Harihara Road in the Hubli Taluka of Dharwar District. In this inscription the first 15 lines contain a Vacana of Siddharāma which ends with "Śrī Siddharāmadēvaru puṇya-pāpakke niyamisi koṭṭa vachana."

J.K.U. Vol. VI. pp. 133-135

2. "Siddharāma of Sonnalige was a consummate saint and philanthropist. He became widely known in his own lifetime for his pious acts and beneficent public activities. No less than fifteen inscriptions referring to him and registering endowments of villages by the kings and officers to his favourite deity Kapilasiddha Mallikārjuna have been discovered so far."

J.K.U. Vol. VI. p. 136.

Ep. K. Vol. XII Chitradurga 6.

Ep. Ind. Vol. XIII. p. 199 (see foot note)

3. "The record states that the minister, Dēvarāja, the Mahāpradhāna of the Yādava king Mahādeva visited Sonnalige-nagara which had been formerly the residence of the saint Siddharāma and feeling himself purified at the sight of the god Kapilasiddha Mallikārjunadēva there, made a gift of the village Chaṅgūra included in Bāsura *yishaya* together with a right over all treasure-troves etc., and with various incomes accruing from fines and śulkas, to provide for worship and offerings to the deity and for the expenses of renovation of the temple, maintenance of the poor and the orphans and for conducting several charities such as water-sheds and daily oblations. Lines 59-66 contain a stipulation that certain estates and the incomes of the village specified therein must be enjoyed by the Gauḍas, Hiṭṭukaras and Chaḍarasa, the Heggade of the temple (dēvara mane).

The record is dated on the day of Ardhōdaya in Pushya of the cyclic year Raktakshin falling in the Śaka year 1186 Sunday 18th January, 1265 A.D.



ing inscription, so far unpublished, a vacana of his appears in a Sanskrit translation.<sup>1</sup> The inscriptions which contain the Vacanas of Siddharāma Śivayōgi belong to the Kadambas of Goa and the Yādavas of Dēvagiri and are distributed in the vast area spread over the Sholapur, Bijapur, Dharwar and Chitradurga districts. It shows that Siddharāma was accepted and revered as a great saint. The very fact that his vacanas are used as invocations in these inscriptions is sufficient indication of his eminence as a saint. As he was a contemporary of Basavēśvara, he must have lived in the 12th century A.D.

Several stories in respect of Siddharāma are found in *Siddharāma charitra* of Rāghavāṅka. For instance, when Karnadēva, the brother of the Kalacūri king Bijjala, sent him a palanquin with an invitation to bless his coronation after the death of his brother, Siddharāma declined, saying that he was not an officiating priest or a master of mantras. Such stories seem to suggest that his blessings were sought by the ruling personages and also that he was not attracted by worldly considerations. There are also anecdotes and parables in Viraśaiva literature, exemplifying his yōgic ability, serenity of mind, faith in Iṣṭaliṅga and humanitarian compassion. A certain impostor, Billēsa Bommayya, went to him in the guise of a Śaraṇa for sympathy and joined the group of Siddharāmēśvara's disciples as a śaraṇa. But his record was very bad; Siddharāma came to know of him and advised him to make amends for the sins he had committed. Bommayya, disregarding the Guru's advice,

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The chief interest of the record lies in the fact that it contains two vacanas of saint Siddharāmanātha. The same vacanas are found in the beginning of the unpublished inscriptions at Koṭabāgi (No. 447 of 1926 of the Madras Epigraphical collection and Yeḍahalli (B.K. No. 95 of 1928-29 in the Bombay Karnatak. The second vacana is only partially reproduced in the imprecatory portion of an inscription of Bukkarāya dated in Śakā 1278 (Ep. Cara Vol. XI Chitradurga —4)''

Ep. Indica Vol. XXIII pp. 182-185  
No. 28

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1. Two vacanas of Siddharāma Śivayōgi are found in the inscription at Saṅgūra, Taluka Hāvēri, Dharwar District, of the time of Dēvagiri Yādava king Mahādēvarāya. The inscription is dated Śakā 1186 corresponding to 1265 A.D. The Sanskrit version refers to one of these vacanas.

Ep. Indica Vol. XXIII. p. 189.



committed suicide and went to hell. On one of his usual visits to Kailāsa, Siddharāma was met by a Yakṣa who told him that Billēśa Bommayya had repented and was praying for help. Siddharāma goes to meet him. Seeing the Guru there, Bommayya prays for mercy. Siddharāma redeemed him along with other numerous inmates of hell. Hundreds of such stories are woven around his life. The object of the poet reflected in the story is to show that Siddharāma was very compassionate and friendly to all beings. The charities, gifts, help to the needy, hundreds of marriages celebrated by him, are sufficient indications of his philanthropic and compassionate nature. He is described as an incarnation of Śiva's pure essence (Śuddha-sātvika tattva). When we meditate on these stories and his own vacanas, Siddharāma's personality emerges as follows:

He was an ardent believer in Action. Though he was at first inclined towards visible works such as construction of tanks and temples, installation of Liṅgas, establishment of alms-houses etc., as calculated to lead him to Heaven, he came later, under Prabhu's influence, to believe that such philanthropic works by themselves, any more than the possession of the third eye, the daily access to Kailāsa and such other yogic accomplishments, would not lead to Mukti. As apparent from his vacanas as well as from his biography by Rāghavāṅka, his mastery of yōga was extraordinary. His meeting with Prabhu proved to be a turning-point in his life, and his yōga was transformed into Śivayōga. Another important stage in his life is the initiation given him by Cennabasavaṇṇa. His sojourn at Kalyāṇa gave a new orientation to his life, living as he now did among numerous Śaraṇas in Basavaṇṇa's Anubhava Maṇṭapa, and the feeling that he was God made way for a spirit of utter submission to God.

Out of the sixty-eight thousand<sup>1</sup> vacanas which Siddharāmēśvara

1. "Look Sir, I have sung and sung  
Sixty-eight thousand vacanas,  
And now I am tired.  
One only vacana is to be sung,  
One only to be dwelt upon;  
The one vacana is  
To leave all sensual joys  
And be immune to sense,  
In Kapilasiddhamallēśa."



is claimed to have composed, only a few hundred have survived, and many of them are noted for their literary excellence. From some of them it becomes clear that he was from the first in the Prāṇa-līṅgi-sthala. Many contemporary Śaraṇas, too, have testified to it; and it may be presumed that he had simultaneously mastered the other sthalas and their subdivisions.

Many Śaraṇas, both men and women, have paid tributes to Siddharāmēśvara. The following may be quoted among others:

“I gained through Siddharāmayya one-pointed faith.”

—*Prabhu.*

Siddharāmēśvara is

The Śivayōgi who can be Liṅga himself

And himself be Liṅga.

—*Cennabasavaṇṇa.*

“Siddharāmayya’s trance has become mine as well.

As I am his little child,

He has in his pity bestowed on me

The ‘Prāṇa-prasāda’.”

—*Mahādēviyakka.*

“Siddharāmayya had attained

The sanctity of yōga.”

—*Ēlēśvara Kēṭayya.*

“Following Basavaṇṇa, the Jaṅgamaliṅga,  
Siddharāmayya became as Basavaṇṇa.”

—*Nīlāmbike.*

“Siddharāmayya is the spirit of my God.”

—*Maruḷa Śaṅkaradēva.*

“Through Siddharāmayya’s grace  
I gained the pure Śiva-principle.”

—*Tōṇṭada Siddhaliṅgēśvara.*







## INTRODUCTION

to the

### SAMPĀDANE OF SIDDHARĀMĒSVARA

Prabhu, arriving at Sonnalige, finds Siddharāmayya busy with philanthropic work. With a view to redirecting his efforts into better channels, Prabhu proposes to meet him. Ridiculing Siddharāmayya's anxiety to build temples, canals and tanks, he declares that he should rather have built a spiritual tank in his heart and filled it with the essence of beatific joy, unless he was a mason rather than a true yogi. When Siddharāmayya, resenting the insult, opens his third eye, Prabhu is seen to be immune to all such fire. However, at the same time being moved to compassion, he relates to Siddharāmayya the greatness of the Śaraṇas:

“Just because you have Hara's grace,  
Is it wise to rub with His devotees?  
For every wonder-monger, lo!  
Are greater wonder-makers here!  
If you but open your forehead eye,  
Another opens it on his foot...  
Peerless are Guhēśvara's devotees!”

At the same time, Prabhu opens the eye in the sole of his foot and an extraordinary light is seen spreading all around. Prabhu says:

“Guhēśvara, if the light of Thy knowledge  
Be kindled, the target shall be  
The heart of Siddharāmayya, Śiva's yōgi.”

This touches Siddharāmayya's heart and he, realising his temerity, repents. He nearly believes that Prabhu is no other than Kapila-siddha Mallikārjuna himself:

“I did not know it was you, O Lord!  
Not knowing 't was you, I agonised in flesh,  
And lo! I'm perishing, O Lord!”



Yet he is not ready to make his surrender:

“He’d wake up in my mind the sense  
Of unseeing insipience  
In failing to know Him when he came.  
Now, having found Him, I will place  
Him in my heart: Kapilasiddha Mallikārjuna.”

His disciples recognise the true character of Prabhu and wonder how their master could placate him:

“O God, he stands without shadow,  
He walks without footprints,  
He is disembodied though in body.  
In what manner will you, then,  
Soothe his anger and make him  
Come?”

But Siddharāmayya knows his answer:

“I will become what He’s become;  
I will stand the height He stands;  
I will renounce what He renounced;  
I will be ever upon His trail;  
I will place my life into His hands,  
Until I am made one with Him—  
Kapasiddha Mallikārjuna.”

He is ready to go even further to make his peace with Prabhu:

“With my brow’s coolness will I spray  
The feet of Him who has set  
The sole’s anger in the mind,  
And the mind’s anger in the heart.  
With my brow’s nectar will I clear  
The heart of Him who is called  
Kapasiddha Mallikārjuna.”

As he attains calm through surrender, an ineffable joy fills his heart, his very words become a prayer. He feels a great change come over him:

“When once my head has touched Thy feet,  
O Lord, why do you look in me  
For good and ill, virtue and vice?”



His gratitude breaks out into a hymn of extravagant praise:

“He who is known as Hari knows not Thy feet;  
He who is known as Brahma knows not Thy crown;  
Neither the ascetic nor the dedicated soul,  
Nay, not the sages know Thy mystery.  
The gods, not one, can measure up Thy hair,  
Nor myriad suns can gaze upon Thy light:  
Then, O Kapilasiddha Mallikārjuna,  
How can I comprehend Thee, O my Lord?”

He acknowledges his enormous debt to Prabhu’s intervention:

“Thou art the cause that I remember;  
Thou art the cause that I forget;  
Thou art my evil and my good.  
Hearken, O Lord, unto my prayer!  
Lord, it’s not I remember Thee:  
If I remember Thee, it’s but through Thee!  
O Kapilasiddha Mallikārjuna,  
Have mercy on me!”

His self-surrender and submission to his new Master is so complete that he exclaims:

“Look you, Kapilasiddha Mallikārjuna !  
Unclasp my hands and fling me away,  
I will not leave Thy feet !  
Chop me limb-meal and scatter me about,  
I will not leave Thy feet!  
Let my body perish, I will bear Thee  
Aloft upon my soul!”

Prabhu is now convinced that Siddharāmayya has reached the first stage of his transformation and he is resolved to guide him through the remaining stages. He warns him that the Absolute cannot be attained by mere praise.

He must be approached by special means:

“You cannot grasp Him, as you can  
Those who have donned the flesh.



He does not move this way and that,  
 As breathing mortals do.  
 You cannot size Him up with eyes,  
 Nor measure Him with ears."

He who has neither form nor body nor motion and is beyond the reach of word or thought cannot be attained by praise, for He transcends praise and scorn alike. When Siddharāmayya ventures to disagree:

"O Kapilasiddha Mallinātha,  
 Were you not fond of praise,  
 You would not care to respond  
 To Bāṇa, Mayūra and Halāyudha!"

Prabhu replies:

"All those who've known Him  
 In singing His praise,  
 Lo! they have become  
 The slaves of form!

Look you, Siddharāmayya!  
 The three worlds know,  
 Thro' Guhēśvara's witness:  
 The Scriptures and the several paths  
 Cannot attain to Him  
 By hymns of praise!"

When Siddharāmayya pleads that his former way was followed in simple faith:

"Thou art not fond of the Vēdas, good Sir,  
 Thou art not fond of the Scriptures, too,  
 Thou dost not love the music of hymns;  
 Deliverance and union mean little to Thee:  
 None can attain Thee in this wise.  
 Thinking Thou wert fond of devotion, Lord  
 I resorted to Thee: protect me now,  
 Kapilasiddha Mallikārjuna!"



Prabhu sees in this a chance to remove Siddharāmayya's erroneous notions about Bhakti. So he says:

"He is truly devout  
Who, unaware of self,  
Has flung all else away:  
To such Śiva responds!  
Lip-homage without works  
Is not the way to the goal;  
That's not the way at all  
Of making Śiva respond.  
Will our Guhēśvaraliṅga respond  
To one who spits fire  
In a state of forgetfulness,  
And the moment knowledge comes,  
Says, Here I lie at thy feet?"

Now at last Siddharāmayya's submission is complete:

"Lo, my anger is but Thy look:  
Myself, I am nothing worth!  
What price my knowledge, Lord, before  
The splendour of Thy Light?  
My true devotion is but Thy face;  
My false devotion is also Thy face:  
Without Thee there's no freedom for me,  
O Kapilasiddha Mallinātha!"

And yet Prabhu does not seem to be satisfied, for he remarks:

"By fostering passion, how can you serve  
The Passionless?  
If, having known the majesty  
Of your holy guest,  
You do not give him all your faith  
Undimmed by doubt,  
Lo, our Guhēśvaraliṅga  
Wavers and goes!"

and makes as if to leave the place. Siddharāmayya pleads and protests his affection:

"Though you may wriggle out from my hands,  
Could you wriggle out from my heart?"



and requests Prabhu to come to his solitary abode and bless him. Prabhu finds in this invitation an opportunity to deprecate Siddharāmayya's attachment to his abode:

"Why should a Śaraṇa fear to be  
Alone and separate,  
If, knowing that the guest has come  
And what his greatness is,  
He can unite with him?  
When in you dwells the Absolute beyond  
Space, what space is there for Guhēśvaralinga  
To come within?"

Prabhu taunts him with his recent show of strength:

"But if, at sight of him, he spits forth fire  
Where is the bond of servant and the Lord?"

This moves Siddharāmayya to intense grief and penitence and to further protestation of his love and faith:

"O Lord, what can I say of the loss I bore  
When I presumed to answer Thee in return?"

.. .. .  
.. .. .

"I have endured the burden of pride  
And thoughtlessly, alas, am lost!  
Lord, what fool was I to lose,  
And then repenting, seek again!

O Kapilasiddha Mallinātha,  
Thou art my reason and resort:  
Do Thou with me as Thou wilt!"

and prostrates himself at Prabhu's feet in ultimate surrender. Prabhu's heart is now touched, and he raises Siddharāmayya up as he says:

"I held my tongue, not meaning to speak,  
Seeing your mind was still in the world;

.. .. .

Now that you sob in fear and trembling  
And are prostrated at my feet,  
The water from your eyes is as  
Water to wash my feet!"



Siddharāmayya is hereupon overwhelmed with joy and expresses his gratitude.

Now that Siddharāmayya's heart is illumined with true devotion, Prabhu expresses his admiration for Siddharāmayya as an accomplished Śivayōgi:

"The Śivayōgi who has attained the Truth  
And, in communion, dwells within Thee!"

"In your body there's no sense;  
In your breath there's no desire;  
In your will no error dwells;  
Through your nine channels moves no air.  
Having seen your consciousness  
Lost in the Brahmarandhra,  
O Siddharāmayya, Śivayōgi,  
Guhēśvara's own devotee,  
My wheel of birth has come to a stand!"

and speaks of his identification with Paraśiva in the thousand-petalled lotus. But Siddharāmayya insists that the true yōga has been attained by Prabhu alone and extols Prabhu's generosity:

"The right and wrong, Thou makest all good:  
O Lord, how comely is Thy grace!  
Who can deny that all things are  
As Thou dost them, O Kapilasiddha Mallikārjuna?"

At this point, Prabhu discourses on the connotation of the two terms, self-governed (*svatantra*) and God-governed (*paratantra*). The former is synonymous with Jñāna, and the latter with Bhakti:

"Here are the marks of one who can rely  
Upon himself, and one on others' aid:  
He is the self-dependent who, both self  
And not-self ceasing, the sense of those  
Is ashes in his heart.  
He who depends on others owns a lord,  
Disowns himself, and rests in either sense.  
One who is able to forget oneself  
And not discriminate  
What self-dependence be, and what the other,  
Is without peer"



and ends with declaring that Siddharāmayya is at once self-governed in Jñāna and God-governed in Bhakti and therefore disembodied though still in the body. There follows a discussion on body and bodilessness. Siddharāmayya claims that Prabhu alone possesses the art of undoing the stitch of body and breath, and so must leave his entire burden in Prabhu's hands:

"If you erase my inmost sins  
And render me like unto you,  
I live, there being nowhere else  
Where can I go!"

Prabhu is pleased at this and agrees to visit Siddharāmayya's solitary retreat:

"Come now, Siddharāmayya, let me see  
This great abode of happiness and peace."

Here Prabhu explains to him the secret of his failure:

"Unless you possess the key  
To rip the seam of body and self,  
O Siddharāmayya,  
You will not be able to realise  
Guhēśvaraliṅga."

"Look, grasp this for yourself,  
Siddharāmayya:  
You did not understand  
Because your heart was sick  
For Guhēśvaraliṅga."

"That which is called desire  
Is union from afar;  
While absence of desire  
Is union from anear.  
These two are veils of guile,  
Without reality . . .  
Then, tell me, how to realise  
This union with the Liṅga?  
Will not, to say you are lost  
In the beloved object, hurt  
Our Guhēśvaraliṅga?"



When Siddharāmayya contends that both the aspiration and the awareness merge in Paraśiva, Prabhu asks:

“Why should a temple be built apart  
For the sake of a devotee  
With body to Liṅga, breath to devotee turned?”

To this Siddharāmayya replies that there is no speck of dust where-in Paraśiva does not dwell and therefore he had built temples to him. He had been worshipping the static Liṅga so far according to the dictates of Mallikārjuna of Śrīśailam.

There follows a discussion on Karma. While Siddharāmayya contends that pure consciousness cannot be attained without action, Prabhu insists that pure knowledge cannot be attained if action is attended by motive. Siddharāmayya asks:

“To gaze upon the Liṅga on the palm,  
Is not that worship through the deed?  
To meditate in all you do,  
Does it not mean the body’s act?  
O Kapilasiddha Mallikārjuna,  
How else can I refine the will?”

Prabhu answers:

“Can you, by doing, realise the Truth?  
Can you, by claiming to be Guhēśvara,  
Attain identity with the Absolute?”

Siddharāmayya believes that purity of action leads to purity of will, and Prabhu agrees. Siddharāmayya then inquires whether there are any other better means for realising the Absolute. Prabhu points out that one can realise the Absolute as soon as all doubt in Karma, Jñāna and Bhakti is expelled from one’s consciousness. The Absolute is not a figment of the imagination. It cannot be realised unless the tie between body and life is broken. The awareness of the union of body and ego is an impurity of the mind; if this is eliminated, the bond of body and ego automatically ceases and the Supreme Principle of Śiva can be attained.

In Prabhu’s opinion, mind has no absolute existence. The idea of purifying the mind, therefore, has no meaning. If the



Absolute is to be realised, mind should cease to be. As long as thoughts arise, doubt too persists. The Absolute cannot be grasped by mere thought. This gradually leads to a discussion on yōga.

As understood by Siddharāmayya, suspension of breath is not yōga; nor the unravelling of the mystery of the fifty-two letters; nor indeed the identification of oneself with the Absolute in the lotus of the heart; neither outer actions nor inward meditation is yōga. Prabhu, on the other hand, insists that the Absolute cannot be realised in Brahmarandhra, and the Śivayōgi must attain It by entering the Ultimate Silence.

Siddharāmayya is faced with another problem, which relates to the art of forgetting even the consciousness of the Absolute. So Prabhu proceeds to explain the nature of the absolute trance. Siddharāmayya proposes to abide in it as water absorbed by a red-hot iron. Prabhu, however, advises him to be rather like a crystal of camphor consumed by fire.

There is one more question vexing Siddharāmayya. How is it that Prabhu, who can bestow the spaceless trance upon others, himself wears Liṅga on his person? Prabhu explains:

“Having focussed on the Form enthroned  
Both mind and will, both thought and sight,—  
Lest Liṅga—consciousness, possessing mind,  
Should fall a prey to untranquil thought,—  
The devotee has won the unwinking gaze  
And lost all consciousness of In and Out.”

which means that through the symbol must the symbol be destroyed. Here Prabhu could have installed the Iṣṭaliṅga on Siddharāmayya's person, but prefers that he should have it from Saṅgana Basavaṇṇa. So Siddharāmayya is ready to proceed to Kalyāṇa.



ತೃತೀಯೋಪದೇಶ

## ಸಿದ್ಧರಾಮಯ್ಯಗಳ ಸಂಪಾದನೆ

ಗುಡಿಗೋಪುರಕೆಳಿಯಾರವೆ-  
ಗಡಣಗಳಂ ಬಿಡಿಸಿಯಲ್ಲಮಪ್ರಭುರಾಯನು  
ಮೃಡ ಸಿದ್ಧರಾಮಗೊಲವಿಂ  
ಸಡಗರದಿಂ ನಿಜವನಿತ್ತುದೆಂತೆನೆ ಪೇಳ್ವೆಂ.

*tr̥tīyōpadēśa*

*Siddharāmayyagaḷa saṁpādane*

*guḍigōpurakeḷeyāra-  
gaḍaṇagaḷaṁ biḍisiyallamaṇḍurāyanu  
mṛḍa Siddharāmagolaviṁ  
saḍagaradiṁ nijavanittudentene pēḷveṁ.*

*The third lesson*

*Siddharāmayya's saṁpādane*

I tell how the excellent Allama Prabhu,  
Out of his love, gladly gave to Śiva-Siddharāma  
The Truth, weaning him from temples  
And towers, from tanks and groves and crowds of people.

ಅದೆಂತೆಂದಡೆ: ಆ ಪ್ರಭುದೇವರು ಮುಕ್ತಾಯಕ್ಕಗಳ ಪ್ರಲಾಪಮಂ ನಿಲಿಸಿ,  
ಮಹಾನುಭಾವಮಂ ಬೋಧಿಸಿ, ಅಜಗಣ್ಣದೇವರ ನಿಲವನು ಆಕೆಯ ಸರ್ವಾಂಗದೊಳು  
ಪ್ರತಿಷ್ಠಿಸಿ ತೋಪಿ, ನಿರವಯಲಸಮಾಧಿಯೊಳು ನಿಲಿಸಿ, ಅಲ್ಲಿಂ ಸೊನ್ನಲಿಗೆಯ ಪುರ-  
ಕೃಭಿಮುಖವಾಗಿ ಬರುತ್ತಿರಲತ್ತ ಕೈಲಾಸದಿಂದ ಶ್ರೀಪರಮೇಶ್ವರನ ಶುದ್ಧಸಾತ್ವಿಕವೆ  
ಜಗಹಿತಾರ್ಥವಾಗಿ ಮರ್ತ್ಯಕೃವತರಿಸಿ, ಸಿದ್ಧರಾಮೇಶ್ವರನೆಂಬಭಿಧಾನದಿಂದ ಕೆಳಿಯ-  
ವವಟ್ಟಿಗೆಗುಡಿಗೋಪುರಂಗಳಂ ರಚಿಸುತ್ತಿರಲು—ಅಲ್ಲಿಗೆ ಪ್ರಭುದೇವರು ಬಂದು ಆ  
ಪುರದ ಜನಪದದ ನೆರವಿಯಂ ಕಂಡು ವಿಡಂಬಿಸುವ ಪ್ರಸ್ತಾವದ ವಚನ:



adentendade:

*ā Prabhudēvaru Mukṭāyakkagaḷa pralūpamaṁ nilisi, mahā-nubhūvamam bōdhiṣi, Ajagaṇṇadēvara nilavanu ākeya sarvāṅgadoḷu pratiṣṭhiṣi tōṛi, niravayalasamādhīyoḷu nilisi, allin Sonnaligeyapura-kkabhimukhavāgi baruttiralatta kailāsadinda śrīparamēśvarana śud-dhasātvikave jagahitārthavāgi martyakkavatarisi, Siddharāmēśvara-nenṁbabhidhānadinda kezeṇaṇavalligeguḷigōpuraṅgaḷam racisuttiralu-allige Prabhudēvaru bandu ā purada janapadada neraviyaṁ kaṇḍu viḍambisuva prastūvada vacana:*

For instance, the vacana which tells how Prabhudēva, having allayed Sister Mukṭāyi's grief, instructed her in the mystic way, convinced her through and through of Ajagaṇṇa's greatness, and fixed her in a spaceless trance, was then proceeding towards the city of Sonnalige; here the pure sātvic essence of the glorious Paramēśvara, incarnating as Siddharāma on this mortal earth from Kailāsa for the world's profit, was building tanks and water-sheds, temples and spires, when Prabhudēva, coming thither and seeing a crowd of people, ridiculed them:

೧

ಧರೆಯ ಮೇಲೊಂದು ಪಿರಿದಪ್ಪ ಸಂತೆಯ ನೆರವಿಗೆ ಬಂದವರನೇನೆಂಬೆನು!

ಪರಪರಿಯ ಭಂಡದ ವ್ಯವಹಾರದೊಳಗೆ ಕೊಡಲಿಲ್ಲ, ಕೊಳಲಿಲ್ಲ.

ವೃಥಾವಿಳಾಸವಿದೇನೋ?

ಅರಿಮರುಳೆಂಬ ಶಿವನು ನೆಜೆಮರುಳೆಂಬ

ಜಗವ ಹುಟ್ಟಿಸಿದ ಪರಿಯ ಕಂಡು ಬೆಟಗಾದೆ, ಗುಹೇಶ್ವರಾ!

*dhareya mēlondu piridappa santēya neravige bandavarānēnēmbenu!  
paripariya bhaṇḍada vyavahāradoḷage koḷalilla, koḷalilla.  
vṛthāvilāsavidēnō?*

*aremaruḷēmba śivanu neṇmaruḷēmba*

*jagava huṭṭisida pariya kaṇḍu beṇagāde, Guhēśvarā!*

What shall I say of those  
Who throng in flocks to this  
Vast market of a world?



The trade is varied here,  
Varied the merchandise;  
Yet, nothing's bought or sold:  
It's only a vanity fair!

Was it a half-mad god  
That made this quite mad world?  
I wonder, O Guhēśvara!

೨

ಮತ್ತೂ,

ಸಾಗರದೊಳಗಿಪ್ಪ ಪ್ರಾಣಿಗಳು ಮತ್ತೊಂದೆಡೆಯಲ್ಲಿ ಇರಬಲ್ಲವೇ?  
ಭವಸಾಗರದೊಳಗಿಪ್ಪ ಜೀವಿಗಳಿಗೆ ಅದೇ ಗತಿಯಲ್ಲದೆ  
ಬೇಟಿ ಮತ್ತೊಂದೆಡೆಯುಂಟೆ?  
ಗುಹೇಶ್ವರನ ಲೀಲೆ ಜಗನ್ಮಯವಾದಡೆ ನಾನು ಬೆಟಗಾದೆನು!

*mattaiṇ,*

*sāgaradoḷagippa prāṇigaḷu mattondeḍeyalli iraballavē?*  
*bhavasāgaradoḷagippa jīvigalige adē gatiyallade*  
*bēṭi mattondeḍeyuṇṭe?*  
*Guhēśvarana līle jagannmayavādaḍe nānu beṭagādenū!*

Again,

Creatures that live in the sea,  
Can they subsist elsewhere?  
Beings that live in the world,  
What lot is theirs, except to be  
Just where they are?

I wonder at this play  
Guhēśvara plays  
Throughout the world!

ಇಂತು ಪುರಜನಂಗಳಂ ನೋಡಿ ವಿಡಂಬಿಸುತ್ತ ಬರಲು, ಮುಂದೆ ಲಕ್ಷದ ಮೇಲೆ  
ತೊಂಬತ್ತಾಱುಸಾವಿರ ಶಿವಾಲಯಂಗಳಂ ಮಾಡುತ್ತಿಪ್ಪವರಂ ಕಂಡು ವಿಡಂಬಿಸುವ  
ಪ್ರಸ್ತಾವದ ವಚನ:

*intu purajanāṅgaḷaṇ nōḍi viḍaṇbisutta baralu, munde lakṣada*  
*mēle toṇbattāṭṛusaṁvira śivālayaṅgaḷaṇ māduttippavarāṇ kaṇḍu viḍaṇ-*  
*bisuva prastāvada vacana:*



Thus the vacana which tells how he (Prabhudēva), as he came laughing at the sight of the city crowd, saw people building a lakh and ninety-six thousand temples to Śiva, and made fun of them:

೩

ಕಲ್ಲ ಮನೆಯ ಮಾಡಿ, ಕಲ್ಲ ದೇವರ ಮಾಡಿ,  
ಆ ಕಲ್ಲ ಕಲ್ಲ ಮೇಲೆ ಕೆಡೆದರೆ ದೇವರೆತ್ತ ಹೋದರೊ?  
ಲಿಂಗವೃತ್ತಿಷ್ಠೆಯ ಮಾಡಿದವರಿಗೆ ನಾಯಕನರಕ,  
ಗುಹೇಶ್ವರಾ.

*kalla maneya māḍi, kalla dēvara māḍi,  
ā kallu kalla mēle keḍedare dēvaretta hōdaro?  
liṅgapraṭiṣṭheya māḍidavarige nāyakanaraka,  
Guhēśvarā.*

You make of stone a house;  
You make an idol of stone.

If stone falls down on stone,  
Where should the poor god go?

Guhēśvara, the arch-hell  
Is for them who set up  
A liṅga!

೪

ಮತ್ತಂ:

ದೇಹವೆ ದೇಗುಲವಾಗಿರಲು,  
ಬೇಟೆ ಮತ್ತೆ ದೇವಾಲಯವೇಕಯ್ಯ?  
ಪ್ರಾಣವೆ ಲಿಂಗವಾಗಿರಲು,  
ಬೇಟೆ ಮತ್ತೆ ಲಿಂಗವೇಕಯ್ಯ?  
ಹೇಳಲಿಲ್ಲ, ಕೇಳಲಿಲ್ಲ.  
ಗುಹೇಶ್ವರಾ, ನೀನು ಕಲ್ಲಾದರೆ ನಾನೇನಪ್ಪೆನಯ್ಯ?

*mattarṁ:*

*dēhave dēgulaṁvāgiralu,  
bēṭe matte dēvālayavēkayya?*



*prāṇave liṅgavāgiralu,  
bēḡe matte liṅgavēkayya?  
hēḷalilla, kēḷalilla.  
Guhēśvarā, nīnu kallādare nānēnappenayya?*

Again,

When the body itself is the temple of God,  
Why ask for a temple else?

When the breath itself has become the Liṅga,  
Why ask for a liṅga else?

It is not for lips to tell,  
It is not for ears to hear.

O Guhēśvara, if you should turn  
Into a stone,  
What should I be?

ಇಂತು ಶಿವಾಲಯ ಪ್ರತಿಷ್ಠೆಯಂ ನೋಡಿ ಹಾಸ್ಯವಂ ಮಾಡುತ್ತ ಬರಲು,  
ಮುಂದೆ ಕೆಲಸು ಕೆಟ್ಟಿಸುವವರ ಕಂಡು ವಿಡಂಬಿಸುವ ಪ್ರಸ್ತಾವದ ವಚನ:

*intu śivālaya pratiṣṭheyam nōḍi hāsyavam māḍutta baralu, munde  
kereya kaḷḷisuvavara kaṇḍu viḍambisuva prastāvada vacana:*

Thus the vacana which tells how, while he (Prabhu), seeing the erection of temples to Śiva, was making fun of it, he saw ahead people building a tank and laughed at them:

೫

ಅನ್ನವನಿಕ್ಕಿ ನನ್ನಿಯ ನುಡಿದು,  
ಅಜವಟ್ಟಿಗೆಯನಿಕ್ಕಿ ಕೆಲಸು ಕಟ್ಟಿಸಿದರೆ,  
ಮರಣದಿಂ ಮೇಲೆ ಸ್ವರ್ಗವುಂಟಲ್ಲದೆ  
ಶಿವನ ನಿಜವು ಸಾಧ್ಯವಾಗದು.  
ಗುಹೇಶ್ವರನನಟಾದ ಶರಣಿಗೆ ಅವ ಫಲವೂ ಇಲ್ಲ.



*annavanikki nanniya nuḍidu,  
 aṇṇavaṭṭigeyanikki keṇya kaṭṭisidare,  
 maraṇadiraṁ mēle svargavunṭallade  
 śivana nijavu sādhyavāḍḍadu.  
 Guhēśvarananaṇḍida śaraṇaṅge āva phalavū illa.*

You give food to the poor, you speak the truth,  
 You open an alms-shed, you build a tank,  
 And, surely, earn Heaven after you die,  
 But altogether miss the presence of God!  
 The devotee who has known Guhēśvara's self,  
 For him there's no manner of recompense!

ಸಿದ್ಧರಾಮಯ್ಯದೇವರು ಕೆಲಸು ಕಟ್ಟಿಸುವದನ್ನು ವಿಡಂಬಿಸಿ, ನಾನೊಂದ ಕೆಲಸು  
 ಕಟ್ಟಿದನೆಂದು ಪರಮಾರ್ಥಸೂಚಕವಾಗಿ ನಿರೂಪಿಸಿದ ಪ್ರಸ್ತಾವದ ವಚನ:

*Siddharāmayyadēvaru keṇya kaṭṭisuvadanu viḍam̐bisi, nānonda  
 keṇya kaṭṭidenendu paramārthasūcakavāḍḍi nirūpisida prastāvada  
 vacana:*

The vacana which tells how he (Prabhu), laughing at Siddha-  
 rāmayyadēva who was building a tank, remarked, with a suggestion  
 of spiritual meaning, how he had built a tank:

೬

ತನುವೆಂಬ ಏಳಿಗೆ ಮನವೆಂಬ ಕಟ್ಟೆ,  
 ಆಚಾರವೆಂಬ ಸೋಪಾನ;  
 ಪರಮಾನಂದವೆಂಬ ಜಲವ ತುಂಬಿ  
 ಕೆಲಸು ಕಟ್ಟಿಬಲ್ಲವರನಾರನೂ ಕಾಣೆ.  
 ನಾನು ಕಟ್ಟಿದ ಕೆಲಸು ಸ್ಥಿರವಾಯಿತ್ತು,  
 ಗುಹೇಶ್ವರಾ, ನಿಮ್ಮಾಣೆ.

*tanuvem̐ba ēṇige manavem̐ba kaṭṭe,  
 ācāravem̐ba sōpāna;  
 paramānandavem̐ba jalava tum̐bi  
 keṇya kaṭṭaballavaranaṇṇānū kāṇe,  
 nānu kaṭṭida keṇe sthiraṇvāyittu,  
 Guhēśvarū, nimṁṇāṇe.*



I see none at all  
Who can build a tank  
With the body as bank,  
Buttress it with mind,  
With virtue for steps,  
And fill it all full  
With water of Bliss.

Before you I declare,  
Guhēśvara,  
Forever shall stand  
The tank I have built.

2

ಮತ್ತಂ ವಿಡಂಬನ:

ಕೆಳೆಯ ಕಟ್ಟಿಸುವ ಒಡ್ಡನ ಪ್ರತಾಪವನೇನೆಂಬೆಯ್ಯಾ!  
ನೀಲನಗಿದು ಜಲವ ತೆಗೆದಿಹೆನೆಂಬ ಬಳಲಿಕೆಯ ನೋಡಾ!  
ಒಂದು ಕಲ್ಲ ಕಡಿದು ಮತ್ತೊಂದು ಕಲ್ಲಿಗೆ  
ಭೋಗವ ಕೊಟ್ಟಿಹೆನೆಂಬ ಅಜ್ಞಾನವಿದೇನೊ?  
ಗುಹೇಶ್ವರಾ, ಈ ಇರವಿನ ಪರಿಗೆ ಬೆಳಗಾದೆನು!

*mattam viḍāmbana:*

*keṛeya kaṭṭisuva oḍḍana pratāpavanēneḥbenayyā!*  
*nelananagidu jalava tegediheneṁba baḷalikeya nōḍā!*  
*ondu kalla kaḍidu mattondu kallige*  
*bhōgava koṭṭiheneṁba ajñānavidēno?*  
*Guhēśvarā, ē iravina parige beṛagādenu!*

Again the ridicule:

What shall I say  
Of a mason's prowess,  
Who has had tanks  
Everywhere built?

What trouble it is  
To draw out water  
By digging the earth!



What folly it is  
To cut a stone,  
And wed it fast  
To another stone!

O Guhṛṣvara,  
This mode of life  
Is a wonder to me!

ಇಂತು ಕೆಲೆಯ ಕಟ್ಟಿಸುವುದಂ ವಿಡಂಬಿಸುತ್ತ, ಆ ಕೆಲೆಯ ಕಟ್ಟುವ ಗುಡ್ಡ  
ಗಲೊಡನೆ ಒಡ್ಡರಾಮಯ್ಯನಿದ್ದ ಹನೆ ಎಂದು ಬೆಸಗೊಂಬ ಪ್ರಸ್ತಾವದ ವಚನ:

*intu keṛeya kaṭṭisuvudaṁ viḍambisutta, ā keṛeya kaṭṭuva guḍḍa-  
gaḷoḍane oḍḍarāmayyaniddahane endu besagomba prastāvada vacana:*

The vacana which tells how he (Prabhu), having made fun of  
the building of the tank, inquired of the disciples who were build-  
ing the tank whether Rāmayya the Mason was there:

ಆ

ಒಳಗ ತೊಳೆದು ಜಲವ ತುಂಬಲಾಯದ  
ಅರೆಮರುಳನೇನಾದ ಹೇಳಿರೆ?  
ಜಲದ ಸಂಗವ ತೊಳೆಯಲಾಯದೆ,  
ಜಲವ ಬಯಸುವನೆಂತರ್ಹ ಹೇಳಿರೆ?  
ನೆಲನ ತೋಧಿಸಿ ನೆಲೆಯನಲಾಯದೆ,  
ಕೆಲೆಯ ಕಟ್ಟಿಸುವ ಒಡ್ಡರಾಮಯ್ಯನ ಇರವೆಂತು ಹೇಳಿರೆ?  
ನಮ್ಮ ಗುಹೇಶ್ವರನ ನಿಲವನಲಾಯದ  
ಮರುಳು ಸಿದ್ಧರಾಮನೆಂತರ್ಹ ಹೇಳಿರೆ?

*oḷaga toḷedu jalava tumbalariyada  
aremaruḷanēnāda hēḷire?  
jalada saṅgava toḷeyalariyade,  
jalava bayasuvanentirdaha hēḷire?  
nelana śōdhisi neleyanariyade,  
keṛeya kaṭṭisuva oḍḍarāmayyana iraventu hēḷire?  
namma Guhṛṣvarana nilavanariyada  
maruḷu Siddharāmanentirdaha hēḷire?*



Will you tell me what happens to the half-wit  
Who does not know to wash  
The pot inside  
Before the water is poured in?

Will you tell how he can be said to be  
A water-seeker,  
Who knows not how to purge himself  
Of all attachment to this water, pray?

Will you tell me what Mason Rāmayya be,  
That builder of tanks  
Who neither surveys the site  
Nor knows the water's source?

Will you tell what a fool  
Siddharāmayya must be, who does not know  
Our Guhēśvara's towering height?

ಇಂತು ಒಡ್ಡರಾಮಯ್ಯನೇನಾಗಿದನೆಂದು ಪ್ರಭುದೇವರು ಕೆಟ್ಟು ಕಟ್ಟಿಸು  
ವಂತಹ ಗುಡ್ಡಗಳ ಬೆಸಗೊಳಲು, ಅವರೆಲ್ಲರು ಗುರುನಿಂದೆಯ ಕೇಳಿ ಸುಮ್ಮನಿರಬಾರ  
ದೆಂದು ಕಲ್ಲು ಗುಂಡು ಬಡಿಗೆಗಳಿಂದಿಟ್ಟು ನೋಯಿಸಲು, ಆ ಪ್ರಭುದೇವರ ತಾಗಿದಂತಹ  
ಗಾಯಗಳೆಲ್ಲವೂ ಮರಳಿ ಗುಡ್ಡಗಳನೆ ತಾಗಲು, ಆ ಪ್ರಸ್ತಾವಕ್ಕೆ ಪ್ರಭುದೇವರು ಹೇಳಿದ  
ವಚನ:

*intu oḍḍarāmayyanēnāgirdahanendu Prabhudēvaru keṇeya kaṭṭi-  
suvantaha guḍḍagaḷa besagoḷalu, avarellaru gurunindeya kēḷi summa-  
nirabāradendu kallu guṇḍu baḍigeḷaḷindiṭṭu nōyisalu, ā Prabhudēvara  
tāgidantaha gāyagaḷellavū maraḷi guḍḍagaḷane tāgalu, ā prastāvakke  
Prabhudēvaru hēḷida vacana:*

The vacana said by Prabhudēva in the following context: when  
Prabhudēva inquired of the disciples building the tank where was  
Rāmayya the Mason, they all, hearing the affront to their Guru and  
being unable to tolerate it, tried to hurt him by hitting stones and  
staves; but when all these blows touched Prabhudēva, they recoiled  
upon the disciples themselves:



೯

ಗುರುವೆಂದಜಿಯರು, ಹಿರಿಯರೆಂದಜಿಯರು;  
 ದೇವರೆಂದಜಿಯರು, ಭಕ್ತರೆಂದಜಿಯರು;  
 ಲಿಂಗವೆಂದಜಿಯರು, ಜಂಗಮವೆಂದಜಿಯರು;  
 ಬಂದವರನಜಿಯರು, ನಿಂದವರನಜಿಯರು;  
 ಶಿವಶರಣರ ನೋಯಿಸುವ ಪಾತಕರನೇನೆಂಬೆ?  
 ಗುಹೇಶ್ವರಾ, ನಿಮ್ಮ ಮನನೊಂದ ನೋವು ಬಿಡದೆ ಹೋಗದು.

*guruvedaṇḍariyaru, hiriyaṇḍariyaru;  
 dēvaṇḍariyaru, bhaktareṇḍariyaru;  
 liṅgaveṇḍariyaru, jaṅgamaveṇḍariyaru;  
 bandavaranaṇḍariyaru, nindaṇḍariyaru;  
 Śivaśaraṇara nōyisuva pātakaraṇēneṁbe?  
 Guhēśvarā, nimma mananonda nōvu baḍide hōgadu.*

They know not one as Master,  
 They know not one as Elder;  
 They know not one as God,  
 Nor yet as devotee;  
 Nor Liṅga nor Jaṅgama  
 Means anything to them!

They know not those who come,  
 Nor yet the worth of those  
 Who come to them and stay.

What shall I say of those  
 Sinners who dare to hurt  
 Śiva's own devotees?

O Guhēśvara,  
 The hurt that hurts your heart  
 Doth not go by in vain!

೧೦

ಮತ್ತಂ

ಸಹಜವ ನುಡಿದರೆ ಸೇರುವರಿಲ್ಲ ಕಾಣರಣ್ಣಾ.  
 ಅಸಹಜಕ್ಕಲ್ಲದೆ ಲೋಕ ಭಜಿಸದು.



ಕೆಲಸಿಯ ಕಟ್ಟಿಸುವನ ಕಂಡು ಒಡ್ಡರಾಮಯ್ಯನೆಂದರೆ,  
ಮುಳಸಿಂದ ಲಿಂಗತನುವ ನೋಯಿಸುವರೆ?  
ನಮ್ಮ ಗುಹೇಶ್ವರ ಲಿಂಗವು ಜಗದೊಳಗೆ ಪರಿಪೂರ್ಣವಾದ ಕಾರಣ  
ಶರಣರ ನೋವು ಮರಳಿ ಪಾತಕರ ತಾಗಿದರೆ,  
ಅಲ್ಲಯ್ಯ ನೋಡಿ ನಗುತ್ತಿದನು!

*mattai,*

*sahajava nuḍidare sēruvarilla kāṇṇirāṇṇā.  
asahajakkallade lōka bhajisadu.  
keṇeya kaṇṇisuvana kaṇḍu oḍḍarāmayyanendare,  
muḷisinda liṅgatanuva nōyisuvare?  
namma Guhēśvara liṅgavu jagadoḷage paripūrṇavāda kāraṇa  
śaraṇara nōvu maraḷi pūtakara tūgidare,  
Allayya nōḍi nagutirdanu!*

Again,

If you should speak the truth,  
There's none who cares for it:  
The plaudits go to them  
That speak anything but truth!

If, seeing the builder of tanks,  
I call him Mason Rāmayya,  
Why should they, in anger, hurt  
The body that Liṅga has blessed?

Because my Guhēśvara's presence  
Pervades the universe,  
The injuries to his devotees  
Recoil upon the offenders,  
And Allayya merely smiles!

೧೧

ಮತ್ತಂ:

ತಾಯಿಗಾದ ಸುಖದುಃಖಗಳು ಬಸುಳಿ ಶಿಶುವಿಗೆ ನೋಡಯ್ಯಾ.  
ಶಿವಶರಣರಿಗೆ ಮಾಡಿದ ಸುಖದುಃಖಗಳು ಶಿವನ ತಾಗುವವು.



ಕರಣವುಳ್ಳವರು ಮರಣವಿಲ್ಲದವನೆಗೆ ಮುನಿದರೆ,  
ತನುವುಳ್ಳವರ ಮುಟ್ಟುವುದಲ್ಲದೆ  
ಒಡಲಿಲ್ಲದಾತನ ಮುಟ್ಟಬಲ್ಲದೆ?  
ಗುಹೇಶ್ವರಾ, ಕೆಂಡವ ಗೊಣಕೆ ಮುಟ್ಟಬಲ್ಲದೆ?

*mattam,*

*tāyigāda sukhaduḥkhaṅgaḷu basura śisuvuṅge nōḍayyā.  
śivaśaraṇarige māḍida sukhaduḥkhaṅgaḷu śivana tēguvavu.  
karaṇavuḷḷavaru maraṇavilladavaṅge munidare,  
tanuvuḷḷavara muṭṭuvudallade  
oḍalilladātana muṭṭaballude?  
Guhēśvarā, keṇḍava goṇale muṭṭaballude?*

Again,

The baby in the womb partakes  
The mother's joys and pains:  
The pains and pleasures felt  
By Śiva's devotees  
Affect the God Himself.

If mortal on immortal rage,  
The mortal bears the stroke:  
The bodiless is intact!

Imagine, O Guhēśvara,  
A white-ant hurting a glee!

ಇಂತಪ್ಪ ಅಜ್ಞಾನಿಗಳಿಗೆ ಉಪದೇಶವ ಮಾಡಿದ ಸಿದ್ಧರಾಮಯ್ಯನನು ಆ  
ಶಿಷ್ಯರು ಮಾಡಿದ ಪಾಪ ತಾಗುವುದೆಂದು ಪ್ರಭುದೇವರು ನಿರೂಪಿಸಿದ ಪ್ರಸ್ತಾವದ ವಚನ:

*intappa ajñānigaliḡe upadeśava māḍida Siddharāmayyananu ā  
śiṣyaru māḍida pāpa tēguvudendu Prabhudēvaru nirūpisida prastāvada  
vacana:*

The vacana which tells how Prabhudēva said that the sin committed by those disciples touched Siddharāmayya, who had given initiation to such ignorant men:



೧೨

ಜಗದ ಜನನ ಹಿಡಿದುಕೊಂಡು ಬಂದು  
 ಉಪದೇಶನ ಮಾಡಿದ ಗುರುವಿಗೆ,  
 ಆ ಉಪದೇಶ ಕೊಟ್ಟು ಕೊಂಡ ಮಾಟಾಂಗಿ ಹೋಹುದಲ್ಲದೆ,  
 ಅಲ್ಲಿ ನಿಜವಳವಡುವುದೆ?  
 ತೆಲಿನನಲಿಯದ ಸಂಸಾರಿಜೀವಿಗಳು ಮಾಡಿದ ದೋಷ ತನ್ನ ನುಂಗಿ.  
 ಆ ಗುರುವಿಗೆ ಉಪಹತಿಯ ಮಾಡುವುದು ನೋಡಾ!  
 ಗುಹೇಶ್ವರಾ, ತಾನಿಟ್ಟ ಬೇತಾಳ ತನ್ನನೆ ತಿಂದರೆ,  
 ಬೇಕು ಬೇಡೆನಲುಂಟೆ?

*jagada janava hiḍidukonḍu bandu  
 upadēśava māḍida guruvinṅge,  
 ā upadēśa koḷḷu konḍa māḥinṅge hōhudallade,  
 alli nijavaḷavaḍuvude?  
 tezananaṣṭiyada saṁsārījīvigaḷu māḍida dōṣa tamma nuṅgi,  
 ā guruvinṅge upahatiya māḍuvudu nōḍā!  
 Guhēśvarā, tāniḷḷa bēṭāḷa tannane tindare,  
 bēku bēḍenalunṭe?*

Suppose a Master scours the world  
 To gather up a crowd to hear  
 His Reverence preach, that sermon goes  
 As barter where they buy and sell.  
 How can you grasp the truth this way?.

The hurt that clumsy worldlings do  
 Recoils on them; their Master too  
 Must have his share of injury.  
 O Guhēśvara,  
 Suppose the goblin you nurse yourself  
 Gobbles the nurse, what chance is there  
 For yea and no?

ಇಂತು ಪ್ರಭುದೇವರ ನೋಯಿಸಿದ ನೋವು ಆ ಗುಡ್ಡಗಳನೆ ಮರಳಿ ತಾಗಲು, ಆ  
 ಗಾಯಂಗಳ ವಿಘಾತಿಯಿಂ ಗೋಳಿಡುತ್ತ ಓಡಿ ಬಂದು ಸಿದ್ಧರಾಮಯ್ಯದೇವರಿಗೆ ಮೊಟ್ಟಿ  
 ಯಿಟ್ಟು ದೂಟಾ—ದೇವಾ, ಅವನೋರ್ವ ಇಂದ್ರಜಾಲಕನು ನಿಮ್ಮನು ಬಾಯಿಗೆ  
 ಬಂದಂತೆ ನಿಂದಿಸುತ್ತಿರಲು, ನಾವೆಲ್ಲರು ಗುರು ನಿಂದೆಯ ಕೇಳಿ ಸುಮ್ಮನಿರಬಾರದೆಂದು  
 ಕಲ್ಲುಗುಂಡುಗಳನ್ನಿಟ್ಟು ನೋಯಿಸಲು, ಆತನ ತಾಗಿದಂತಹ ಗಾಯಗಳೆಲ್ಲವು ನಮ್ಮನೆ



ತಾಗಿ, ದೆಸೆದೆಯಿಂದೆಲ್ಲರು ನೊಂದು ಗಾಸಿಯಾದೆವೆಂದು ಬಿನ್ನೈಸಲು, ಸಿದ್ಧರಾಮ ತಂದೆಗಳು ಬಂದು, ಈತನು ಪ್ರಭುದೇವರೆಂದು ವಿಚಾರಿಸಿ ನೋಡದೆ ಕ್ರೋಧಕ್ಕೆ ಮನವನೆಡಗೊಟ್ಟು ಆ ಗುಡ್ಡಗಳ ನೋವೆ ತನ್ನ ನೋವಾಗಿ ಕೈಕೊಂಡು ನುಡಿನ ಪ್ರಸ್ತಾವದ ವಚನ:

*intu Prabhudēvara nōyisida nōvu ā guḍḍagaḷane maraḷi tūgalu, ā gūyaṅgaḷa vighātiyim gōḷiḍutta oḍi bandu Siddharāmayyadēvarige moṟeyittu dūgi—dēvā, āvanōrva indrajāḷakanu nimmanu bāyige bandante nindisuttiralu, nāvellaru gurunindeya kēli summanirabārādendu kallugunḍugalaṇittu nōyisalu, ātana tūgidantaha gūyagaḷellavu nammane tūgi, desedeseindellaru nondu gūsiyādevendu binnaḷisalu, Siddharāmatandegaḷu bandu, ātanu Prabhudēvarendu vicārisi nōḍade krōdhakke manavanedegoḷḷu, ā guḍḍagaḷa nōve tanna nōvūgi kaikonḍu: nuḍiva prastāvada vacana:*

The vacana which tells how, when the injury inflicted on Prabhudēva thus recoiled upon the disciples, they came running from the pain of their hurt and complained to Siddharāmayyadēva, crying: Lord, when some sorcerer was railing at you with a loose mouth, we all, hearing the affront to our Guru, could not keep quiet and so tried to hurt him with hitting stones, but the blows, touching him, hit back upon us and hurt us from all directions; when they complained thus, Father Siddharāma came and, without reflecting that this was Prabhudēva, yielded his mind to anger and took the hurt done to his disciples as if done to himself:

೧೩

ಎಲೆ ಅಯ್ಯಾ, ನಿಮ್ಮವರ ನೋವೆ ಎನ್ನ ನೋವು ನೋಡಾ!  
ಕಂಡು ಕಂಡು ಸೈರಿಸಲಾಟಿ ನೋಡಯ್ಯಾ!  
ನಿಮ್ಮವರೊಡನೆ ಒರಸೊರಸಾಗಿಪ್ಪವರ ಕಂಡರೆ  
ನಾನವರಿಗೆ ಮುನಿವೆ ನೋಡಾ,  
ಕಪಿಲಸಿದ್ಧ ಮಲ್ಲಿನಾಥಾ, ನೀನವರಲ್ಲಿಪ್ಪೆಯಾಗಿ.

*ele ayyā, nimnavara nōve enna nōvu nōḍā!  
kaṇḍu kaṇḍu sairisalāṭe nōḍayyā!  
nimnavaroḍane orasorasāgippavara kaṇḍare  
nānavarige munive nōḍā,  
Kapilasiddha Mallināthā, nīnavarallippeyyāgi.*



Behold, Lord, all the pains I see  
 My people bear, I suffer too.  
 Look! my own eyes have seen, O Lord,  
 Past bearing have I seen.

It makes me angry to behold  
 The people who clash and rub with yours;  
 Since you, Kapilasiddha Mallinātha,  
 Dwell in your followers.

ಇಂತು ಕ್ರೋಧಿಸಿ ಸಿದ್ಧರಾಮಯ್ಯದೇವರು ನೊಸಲ ಕಣ್ಣು ತೆಗೆನ ಪ್ರಸ್ತಾವದ  
 ವಚನ:

*intu krōdhisi Siddharāmayyadēvaru nosala kaṇṇa tegeva prastā-  
 vada vacana:*

The vacana which tells how Siddharāmayyadēva, being angry,  
 opened the eye on his forehead:

೧೪

ಎಕ್ಕೆವಿಂಡುಗಳೆಂಬವರು ಮುಕ್ಕಣ್ಣಾ, ನಿಮ್ಮ ಗಣಗಳು,  
 ಬತ್ತಿದ ಕೆಜೆ ಬಾಯ ಬಿಟ್ಟಂತೆ, ಮೊಜೆಯಿಟ್ಟು ಬರಲು,  
 ಹೊತ್ತಿದ ಅಂಗಾಲ ಕಿಚ್ಚು ನೆತ್ತಿಯ ಮುಟ್ಟಿದರೆ,  
 ಚಕ್ಕನೆ ಕಪಿಲಸಿದ್ಧ ಮಲ್ಲಿನಾಥ ನೊಸಲ ಕಣ್ಣು ತೆಗೆದನು.

*ekkevinḍugaḷembavaru mukkaṇṇā, nimma gaṇaṅgaḷu,  
 battida keze bāya biṭṭante, moṇeyiṭṭu baralu,  
 hottida aṅṅāla kiccu nettiya muṭṭidare,  
 cakkane Kapilasiddha Mallinātha nosala kaṇṇa tegedanu.*

All that high throng, O Lord of the third eye!  
 Are members of your entourage.  
 When they come whining, and panting like  
 A dried-up tank, the fire in my foot  
 Comes rushing to the crown of the head,  
 And Kapilasiddha Mallinātha  
 Suddenly opens the eye on his brow!



ಇಂತು ನೊಸಲ ಕಣ್ಣ ತೆಗೆದ ಸಿದ್ಧರಾಮಯ್ಯದೇವರು ಆ ನೊಸಲ ಕಣ್ಣಿಗೆ ಬೆಸನನಿತ್ತ ಪ್ರಸ್ತಾವದ ವಚನ:

*intu nosala kaṇṇa tegeda Siddharāmayyadēvaru ā nosala kaṇṇ-  
iṅge besananitta prastāvada vacana:*

The vacana which tells how Siddharāmayyadēva, who had opened the eye on his forehead, commands his forehead eye:

೧೫

ಬ್ರಹ್ಮನಾದಡಾಗಲಿ ವಿಷ್ಣುವಾದಡಾಗಲಿ,  
ಇಂದ್ರನಾದಡಾಗಲಿ ಚಂದ್ರನಾದಡಾಗಲಿ,  
ಎಮ್ಮ ಶಿವಶರಣರ ನೋವು ಎನ್ನ ನೋವು ನೋಡಾ!  
ಅವರನೊರಸುವೆನುರುಹುವೆನೆಂದು  
ಕಪಿಲಸಿದ್ಧ ಮಲ್ಲಿಕಾರ್ಜುನ ತನ್ನ ನೊಸಲ ಕಣ್ಣಿಗೆ ಬೆಸನನಿತ್ತರೆ  
ನಿಲಬಲ್ಲ ಗರುವರನಾರನೂ ಕಾಣೆ.

*Brahmanādaḍāḡali Viṣṇuvādaḍāḡali,  
Indranādaḍāḡali Candranādaḍāḡali,  
emma śivaśaraṇara nōvu enna nōvu nōḍā!  
avarānorasuvēnuruḥuvēnendu  
Kapilasiddha Mallikārjuna  
tanna nosala kaṇṇiṅge besananittare  
nilaballa garuvaranāranū kāṇe.*

Let him be what god he please—  
Brahma or Viṣṇu, Indra or Candra;  
The injury done my devotees  
Is injury done to me!

If, to burn and raze them now,  
Kapilasiddha Mallikārjuna  
Opens the eye upon his brow,  
I cannot see one stout and fast  
To stand within his blast.

ಇಂತು ನೊಸಲ ಕಣ್ಣಿನ ಕಿಚ್ಚಿಗೆ ಬೆಸನನಿತ್ತ ಸಿದ್ಧರಾಮಯ್ಯದೇವರು ಆ ನೊಸಲ ಕಣ್ಣಿನ ಮಹಾಜ್ವಾಲೆಯ ನೋಡಿ ನೋಡಿ ಆಶ್ಚರ್ಯಂಬಡುತ್ತಿದ್ದ ಪ್ರಸ್ತಾವದ ವಚನ:



*intu nosala kaṇṇina kicciṅge besananitta Siddharāmayyadēvaru  
ā nosala kaṇṇina mahājvāleya nōḍi nōḍi āścaryanibāḍuttirda prastā-  
vada vacana:*

Thus the vacana which tells how Siddharāmadēva, who com-  
manded the fire of the eye on his forehead, was astonished to see  
the great blaze made by his forehead eye:

೧೬

ಅಯ್ಯಾ, ನಿಮ್ಮ ಮೂರ್ತಿಯ ನೋಡಿಕೊಂಡರೆ ದೃಷ್ಟಿಯಾಗುವು.  
ನಿಮ್ಮ ತೇಜವನಾರೂ ನೋಡಲಮ್ಮರಯ್ಯಾ!  
ನಿಮ್ಮ ತೇಜವನೊಬ್ಬರಿಗೆಯೂ ಉಪಮಿಸಬಾರದು.  
ನೀವು ಮುನಿದು ನೊಸಲ ಕಣ್ಣ ತೆಗೆದರೆ  
ಅದಕ್ಕೆ ಇದಿರಪ್ಪರಿನ್ನಾರು ಹೇಳಯ್ಯಾ?  
ಕಪಿಲಸಿದ್ಧ ಮಲ್ಲಿಕಾರ್ಜುನಾ,  
ನಿಮ್ಮ ತೇಜ ಮೂಳು ಲೋಕವ ನುಂಗಿದರೆ  
ನಾನು ನೋಡಿ ಕಣ್ಣ ಮುಚ್ಚುತ್ತಿದ್ದೇನು!

*ayyā, nimma mūrtiya nōḍihenendare dṛṣṭiyānavu.  
nimma tējavanārū nōḍalammarayyū!  
nimma tējavanobbarigeyū upamisabāradu.  
nīvu munidu nosala kaṇṇa tegedare-  
adakke idirapparinnāru hēlayyā?  
Kapilasiddha Mallikārjunā,  
nimma tēja mūḥu lōkava nuṅgidare  
nānu nōḍi kaṇṇa muccutirdenu!*

Lord, if I try to see Thy face,  
My dazzled eyes refuse their sight.  
Lord, who can look upon Thy white  
Effulgence beyond compare?  
If, angry, Thou open thy forehead eye,  
Who else can dare  
To stand Thy stare?  
O Kapilasiddha Mallikārjuna,  
I look, and close my eyes upon  
The triple-world-consuming light!



ಇಂತು ಸಿದ್ಧರಾಮಯ್ಯದೇವರ ನೊಸಲ ಕಣ್ಣಿನ ಮಹಾಜ್ವಾಲೆಯ ದಾಳಿ  
ಬ್ರಹ್ಮಾಂಡಮಂಡಲಮಂ ಮುಸುಕುತ ಬವ್ವದಂ ಕಂಡು ಅಲ್ಲಮಪ್ರಭುದೇವರು  
ನಿರೂಪಿಸಿದ ಪ್ರಸ್ತಾವದ ವಚನ:

*intu Siddharāmayyadēvara nosala kaṇṇina mahājvāleya dāḷi  
brahmāṇḍamaṇḍalamam musukuta bappudam kaṇḍu Allamaprabhu-  
dēvaru nirūpisida prastāvaḍa vacana:*

Thus the vacana which tells what Allamaprabhudēva remarked  
when he saw coming the world(cosmic-egg)-enveloping onset  
of the great fire from the eye of Siddharāmayyadēva's forehead:

## ೧೭

ಕಾಡುಗಿಚ್ಚೆದ್ದರೆ ಅಡವಿಯೆ ಗುಱಿ;  
ನೀರುಗಿಚ್ಚೆದ್ದರೆ ಸಮುದ್ರವೆ ಗುಱಿ,  
ಒಡಲುಗಿಚ್ಚೆದ್ದರೆ ಆ ತನುವೆ ಗುಱಿ;  
ಕಾಲಾಗ್ನಿ ಎದ್ದರೆ ಲೋಕಂಗಳೆ ಗುಱಿ.  
ಶಿವಶರಣರ ಮನದಲ್ಲಿ ಕೋಪಾಗ್ನಿ ಎದ್ದರೆ ನಿಂದಕರೆ ಗುಱಿ.  
ಗುಹೇಶ್ವರಾ, ನಿಮ್ಮ ಮಾಯದ ಹೊಡೆಗಿಚ್ಚಿಂಗೈ  
ನಾನು ಗುಱಿಯಲ್ಲ, ಕೇಳಾ.

*kāḍugicceddare āḍaviye guṛi;  
nīrugicceddare samudrave guṛi;  
oḍalugicceddare ā tanuve guṛi;  
kāḷāgni eddare lōkaṅgaḷe guṛi.  
śivaśaraṇara manadalli kōpāgni eddare nindakare guṛi.  
Guhēśvarā, nimma māyada hoḍegicciṅge  
nānu guṛiyalla, kēḷā.*

The forest-fire the forest burns,  
The ocean-fire, the sea;  
The body-fire the body burns,  
The doomsday fire, the worlds.

The fire of anger, rising in  
The hearts of Śiva's devotees,  
Burns only those who censure them.



O Guhēśvara, not for me  
The greedy flame that issues from  
Thy false and outer consciousness.

ಇಂತು ಭೂಮಿಯಾಕಾಶಮಂ ತುಡುಕುತ ಬಪ್ಪ ನುಹಾಜ್ವಾಲೆಯನು ಇದೆಲ್ಲಿಯ  
ದೆಂದು ತಿಳಿದು ನೋಡಿ, ಸಿದ್ಧರಾಮಯ್ಯದೇವರ ನೊಸಲ ಕಣ್ಣ ಕಿಚ್ಚೆಂದಿಡಿದ ಪ್ರಸ್ತಾವದ  
ವಚನ:

*intu bhūmīyākāśamān tuḍukuta bappa mahājvāleyanu idelliya-  
dendu tiliḍu nōḍi, Siddharāmayyadēvara nosala kaṇṇa kiccendaḍida  
prastāvada vacana:*

Thus the vacana which tells how he (Prabhu), trying to under-  
stand the source of the great fire overspreading earth and heaven  
as it came, learns that it is the fire from Siddharāmayyadēva's fore-  
head eye:

೧೮

ಕಾಯಗುಣವಳಿದು, ನಾಯದ ಮದನ ಮುಱಿದು,  
ಕಾಮಕ್ರೋಧಂಗಳೆಲ್ಲವು ಹೆಚ್ಚಿಹಿಂಗಿ ಹೋದವು.  
ಅಂಗವೆಲ್ಲವು ಲಿಂಗಲೀಯವಾಗಿ,  
ಕಂಗಳ ಕಳೆಯ ಬೆಳಗಳಿದು,  
ಗುಹೇಶ್ವರನ ವಿರಹದುರಿಯೊಳಗೆ ಬೆಂದವರ  
ಮರಳಿ ಸುಟ್ಟಿಹೆನೆಂಬ ಸಿದ್ಧರಾಮಯ್ಯ ಮರುಳು, ನೋಡಾ!

*kāyaguṇavaḷidu, māyada madava muḍidu,  
kāmakrōdhaṅgaḷellavu heṇhiṅgi hōdavu.  
aṅgavellavu liṅgaḷiyavāgi,  
kaṅgaḷa kaḷeya beḷagaḷidu,  
Guhēśvarana virahaduriyōḷage bendavara  
marali suṭṭiheneṇba Siddharāmayya maruḷu, nōḍā!*

Behold the fool, Siddharāmayya,  
Who wants to burn again  
One who is washed of fleshly stain,  
Whose arrogance of self is dust,  
One in whom all trace of lust  
Or anger is abolished all;



Whose body is absorbed in Liṅga;  
 Ay, even the gleam in his eye is out;  
 And all of him burnt quite away  
 In the fire of Guhṛṣvara's pangs.

೧೯

ಮತ್ತಂ:

ತಾಪತ್ರಯದಲ್ಲಿ ಬೆಂದ ಒಡಲ ಹಿಡಿದು ತಂದು  
 ಜ್ಞಾನವೆಂಬ ಉರಿಗೆ ಅಹುತಿಯ ಕೊಟ್ಟವನ,  
 ಜ್ಞಾನವೆಂಬ ಕಾಯವ ಹಿಡಿದು  
 ನಿಶ್ಯುನ್ಯವೆಂಬ ತೇಜದಲ್ಲಿ ಸುಟ್ಟವನ,  
 ನಿಶ್ಯುನ್ಯವೆಂಬ ಶಬ್ದವ ಸುಟ್ಟು  
 ಭಸ್ಮವ ಧರಿಸಿದ ಲಿಂಗೈಕ್ಯನ,  
 ಲೋಕದ ಸ್ಥಿತಿಗತಿಯ ಮಹಿದು ನಿರ್ವಾಣದಲ್ಲಿ ನಿಂದವನ,  
 ಗುಹೇಶ್ವರಲಿಂಗದಲ್ಲಿ ತನ್ನ ಮಹಿದ ಅಲ್ಲಯ್ಯನ  
 ಕೋಪದ ಕಿಚ್ಚಿನಲ್ಲಿ ಸುಟ್ಟಿಹೆನೆಂಬ  
 ಸಿದ್ಧರಾಮಯ್ಯನನೇನೆಂಬೆನು?

mattam:

tāpatrayadalli benda oḍala hiḍidu tandu  
 jñānavemba urige āhutiya koṭṭavana,  
 jñānavemba kāyava hiḍidu  
 niśśūnyavemba tējadalli suṭṭavana,  
 niśśūnyavemba śabdava suṭṭu  
 bhasmava dharisida liṅgaikyana,  
 lōkada sthitigatiya maredu nirvāṇadalli nindavana  
 Guhṛṣvaraliṅgadalli tanna mareda Allayyana  
 kōpada kiccinalli suṭṭiheneṁba  
 Siddharāmayyananēṁbenu?

Again,

What shall I say of Siddharāmayya,  
 That dares to burn in his fury's fire Allayya:  
 Who has sacrificed to the flame of knowledge  
 His body baked in the triple pain;  
 Who in the splendour of Being burnt  
 The body of his enlightenment;



Him who, become at one with Liṅga,  
Has reduced to ashes all notion of Being  
And smeared them upon him as a mark;  
Who, having forgotten how the world wags,  
Abides forever in the ultimate Peace,  
His selfhood lost in Guhēśvara-liṅga.

ಇಂತು ತಮ್ಮ ಮಹಾತ್ಮೆಯಂ ನಿರೂಪಿಸುತ್ತಿದ್ದ ಪ್ರಭುದೇವರು ಸಿದ್ಧರಾಮಯ್ಯ  
ದೇವರ ಗರ್ವವ ಮುಳುಗಿಸಿ, ನೊಸಲ ಕಣ್ಣಿನ ಮಹಾಜ್ವಾಲೆಯಂ ತಮ್ಮ ಶ್ರೀಪಾದ  
ಮೊಳೆಡಗಿಸಿಕೊಂಡ ಪ್ರಸ್ತಾವದ ವಚನ:

*intu tamma mahātmeyam nirūpisuttirda Prabhudēvaru Siddha-  
rāmayyadēvara garvava muṛidu, nōsala kaṇṇina mahājvāleyam  
tamma śrīpādadoḷagaḍagisikoṇḍa prastāvada vacana:*

Thus the vacana which tells how Prabhudēva, relating his own  
greatness, broke Siddharāmayyadeva's pride and absorbed in his  
holy feet the great fire from his (Siddharāma's) forehead eye:

೨೦

ನಿಮ್ಮ ಶಕ್ತಿ ಜಗದೊಳಗಿತ್ತುದು, ಜಗದ ಶಕ್ತಿ ನಿಮ್ಮೊಳಗಿತ್ತುದು;  
ಜಗಕ್ಕೆ ನಿಮಗೆ ಭೇದವಾದುದಕ್ಕೆ ಬೆಳಗಾದೆನು!  
ಅಂದೊಮ್ಮೆ ತ್ರಿಪುರವ ಸುಟ್ಟಲ್ಲಿ ನಾಚಿತ್ತೆನ್ನ ಮನವು.  
ಕಾಮನನುರುಹಿ ಕಾಮಹರನೆನಿಸಿಕೊಂಡರೆ,  
ನಿಮ್ಮ ಅಹಂಕಾರವ ನೋಡಿ ಹೇಸಿತ್ತೆನ್ನ ಮನವು.  
ಕಾಲನ ಸುಟ್ಟು ಬೊಟ್ಟುನಿಟ್ಟರೆ,  
ಎನಗೆ ನಗೆಗೆಡೆಯಾಯಿತ್ತು ನಿಮ್ಮ ಘನವೆನಗೆ.  
ಗುಹೇಶ್ವರಾ, ನೀ ಮುನಿದು ನೊಸಲ ಕಣ್ಣು ತೆಗೆದರೆ,  
ಎನ್ನಂಗಾಲೊಳೆಡಗಿತ್ತಯ್ಯಾ ನಿಮ್ಮ ಕೋಪ.

*nimma śakti jagadoḷagippudu, jagada śakti nimmoḷagippudu:  
jagakke nimage bhēdavādudakke beṛagādenu!  
andomme tripurava suṭṭalli nācittenna manavu.  
kāmananuruhi kāmaharanenisikoṇḍare,  
nimma ahaṁkāraṇa nōḍi hēsittenna manavu.  
kāḷana suṭṭu boṭṭanniṭṭare,  
enage nagegeḍeyāyittu nimma ghanavenage.*



*Guhēśvarā, nī munidu nosala kaṇṇa tegedare,  
ennaṅgūlolaḍagittayyā nimma kōpa.*

Thy power abides in the universe,  
The universal power in Thee;  
Therefore, I am amazed to see  
This breach between the world and Thee.

I blush to think that once, of yore,  
Thou didst consume the triple town.  
It makes me sick to see Thy pride  
Of having burnt the god of love  
And earned a paltry title-name!

Even if Thou burn out Death itself  
And flaunt his ash upon Thy brow,  
Thy feat does only make me laugh!

O Guhēśvara, should Thou open  
The fury of Thy forehead eye,  
The sole of my foot shall welcome it.

ಇಂತು ನೋಸಲ ಕಣ್ಣಿನ ಮಹಾಜ್ವಾಲೆಯನ್ನು ಪ್ರಭುದೇವರು ತಮ್ಮ ಅಂಗಾಲೊಳಗೆ  
ಅಡಗಿಸಿಕೊಂಡು, ಸಿದ್ಧರಾಮಯ್ಯದೇವರ ಶಕ್ತಿಯ ನೋಡಬೇಕೆಂದು ತಾವು ತಮ್ಮ  
ಅಂಗಾಲೊಳಗೆ ಉರಿಗಣ್ಣು ತೆಗೆದಿಹೆವೆಂದು ಉದ್ಯೋಗಿಸಿದ ವಚನ:

*intu nosala kaṇṇina mahājvāleyanu Prabhudēvaru tamma aṅgū-  
lolaḍe aḍagisikoṇḍu, Siddharāmayyadēvara śaktiya nōḍabēkendu  
tāvu tamma aṅgūlolaḍe urigaṇṇa tegedihevendu udyōgisida vacana:*

Thus the vacana which tells how Prabhudēva, having absorbed  
the great fire from the forehead eye in the sole of his foot, in order  
to test Siddharāmayyadēva's strength, declared he would open the  
eye of fire in his sole and proceeded to do it.

೨೧

ಹರನ ಕರುಣವ ಪಡೆದ ಸಾಮರ್ಥ್ಯದ ಬಲುಹಿಂದ  
ಶಿವಶರಣರೊಡನೆ ಸೆಣಸಿದರೆ ಲೇಸುಂಟೆ?  
ಅಘಟಿತಘಟಿತರಿಗೆ ಅಘಟಿತರುಂಟು ನೋಡಾ!



ನೊಸಲಲೊಬ್ಬ ಕಣ್ಣ ತೆಗೆದರೆ  
ಅಂಗಾಲಲೊಬ್ಬರು ಕಣ್ಣ ತೆಗೆವರು.  
ಗುಹೇಶ್ವರನ ಶರಣರು ಉಪನಾತೀತರು.

*harana karuṇava paḍeda sāmāthyada baluhinda  
śivaśaraṇarodane seṇasidare lēsunte?  
aghaṭitaḡhaṭitarige aghaṭitaruṃṭu nōḍḍē!  
nosalaḡlobba kaṇṇa tegedare  
aṅḡlalaḡlobbaru kaṇṇa tegevaru.  
Guhēśvaraṇa śaraṇaru upanāṭītaru.*

Just because you have Hara's grace,  
Is it wise to rub with His devotees?  
For every wonder-monger, lo!  
Are greater wonder-makers here!

If you but open your forehead eye,  
Another opens it on his foot. . .  
Peerless are Guhēśvara's devotees!

ಈ ಹೀಗೆಂದು ಪ್ರಭುದೇವರು ಅಂಗಾಲ ಕಣ್ಣ ತೆಗೆದ ಪ್ರಸ್ತಾವದ ವಚನ:

‡ *hīḡendu Prabhudēvaru aṅḡlā kaṇṇa tegeda prastāvada vacana:*

Thus the vacana which tells how Prabhudēva thus opened the  
eye in the sole of his foot:

೨೨

ಎರಡು ಕಣ್ಣುಳ್ಳರೆ ಚತುರ್ಭುಜನೆಂಬೆನು.  
ಮೂರು ಕಣ್ಣುಳ್ಳರೆ ಮಹೇಶ್ವರನೆಂಬೆನು.  
ಮೈಯೆಲ್ಲಾ ಕಣ್ಣಾದರೆ ಸದಾಶಿವನೆಂಬೆನು.  
ಗುಹೇಶ್ವರಾ, ನಿಮ್ಮ ಶರಣಗೆ ಅಂಗಾಲ ಕಣ್ಣ ಮೂಡಿದರೆ,  
ನಿರುಪಮ ಮಹಿಮೆ ಅಲ್ಲಯ್ಯನೆಂಬೆನು.

*eraḡu kaṇṇuḡḡare caturbhujanembenu.  
mūru kaṇṇuḡḡare mahēśvaranembenu.  
maiyeḡḡā kaṇṇāḡare sadāśivanembenu.  
Guhēśvarā, nimma śaraṇaṅḡe aṅḡlā kaṇṇu mūḡḡidare,  
nirupama mahima Allayyanembenu.*



If you have a two-eyed god,  
 You call him the Four-armed one.  
 If he has three eyes, Mahāśvara;  
 If the whole of him is speckled with eyes,  
 You call him Sadāśiva.  
 O Guhāśvara, if thy devotee opens  
 The eye on the sole of his foot,  
 Allayya is he, the glorious without peer.

ಇಂತು ಅಂಗಾಲೋಕಿಗೆ ಮೂಡಿದ ಕಂಗಳ ತೇಜವ ನೋಡಿ ಪ್ರಭುದೇವರು  
 ಕೊಂಡಾಡುತ್ತಿದ್ದ ಪ್ರಸ್ತಾವನದ ವಚನ:

*intu aṅgālolage mūdida kaṅgaḷa tējaṇa nōḍi Prabhudēvaru  
 koṇḍāḍuttirida prastāvada vacana:*

Thus the vacana wherein Prabhudēva, seeing the splendour  
 of the eye which appeared on his sole, praises it:

೨೩

ನಿಮ್ಮ ತೇಜವ ನೋಡಲೆಂದು ಹೆಜ್ಜೆಸಾರಿ ನೋಡುತ್ತಿರಲು,  
 ಶತಕೋಟಿ ಸೂರ್ಯರು ಮೂಡಿದಂತಿದ್ದುದಯ್ಯಾ!  
 ಮಿಂಚಿನ ಬಳ್ಳಿಯ ಸಂಚವ ಕಂಡೆ;  
 ಎನೆಗಿದು ಸೋಜಿಗವಾಯಿತ್ತು!  
 ಗುಹೇಶ್ವರಾ, ನೀನು ಜ್ಯೋತಿರ್ಲಿಂಗವಾದರೆ  
 ಉಪಮಿಸಿ ನೋಡಬಲ್ಲವರಿಲ್ಲಯ್ಯಾ

*nimma tējaṇa nōḍalendu heṇesāri nōḍuttiralu,  
 śatakōṭi sūryaru mūdīdantirdudayyā!  
 miñcina baḷliya sañcava kaṇḍe;  
 enagidu sōjigavāyittu!  
 Guhēśvarā, nīnu jyōtirliṅgavādare  
 upamisi nōḍaballavarillayyā.*

As I stepped back and looked  
 To see Thy light,  
 It seemed a hundred million suns  
 Came into sight;  
 A cluster of creeping lightnings I  
 With wonder saw.



O Guhēśvara, if Thou become  
The effulgent Liṅga, there be none  
Thy glory to match!

ಇಂತಪ್ಪ ಅಂಗಾಲ ಕಣ್ಣಿನ ಮಹಾಜ್ವಾಲೆಯನು ಪ್ರಭುದೇವರು ಸಿದ್ಧರಾಮಯ್ಯ  
ದೇವರ ಬಳಿಗೆ ಹೋಗಿಂದು ಬೆಸಸಿ ಕಳುಹುವ ಪ್ರಸ್ತಾವದ ವಚನ:

*intappa aṅgāla kaṇṇina mahājvāleyanu Prabhudēvaru Siddha-  
rāmāyādēvara baḷige hōgendu besasi kaḷuhuva prastāvada vacana:*

The vacana which tells how Prabhudēva, having commanded  
the great fire from his sole to go near Siddharāmāyādēva, actually  
sent it:

೨೪

ಕಾಲಾಗ್ನಿಯೆಂಬ ಕಾಡುಗಿಚ್ಚೆದ್ದು ಲೋಕವ ಸುಟ್ಟಿತ್ತೆಂದರೆ  
ಶಿವಶರಣರಂಜರು.  
ಶಶಿಧರ ಮುನಿದು ಬಿಸಿಗಣ್ಣ ತೆಗೆದರೆ  
ಶಿವಶರಣರ ಮನಸಿಗೆ ತಾರರು.  
ಅಸಮಾಕ್ಷಲಿಂಗವ ತಮ್ಮ ವಶಕ್ಕೆ ತಂದ ಶರಣರು  
ಮುನಿದು ಉರಿಗಣ್ಣ ತೆಗೆದರೆ  
ಚತುರ್ಧಶ ಭುವನದೊಳಗೆ ಆರು ಗುಱಿಯಲ್ಲ?  
ಗುಹೇಶ್ವರಾ, ನಿಮ್ಮ ಅಱುವಿನ ಬೆಳಗು ಬಿಸಿಯಾದರೆ  
ಸಿದ್ಧರಾಮಯ್ಯದೇವರೆಂಬ ಶಿವಯೋಗಿಯ ಹೃದಯವೆ ಗುಱಿ—  
ಎಂದು ಬೆಸಸಿದನಲ್ಲಯ್ಯನು.

*kālāgniyeṁba kāḍugicceddu lōkava suṭṭittendare  
śivaśaraṇaraṅjaru.  
śaśidhara munidu bisigaṇṇa tegedare  
śivaśaraṇarada manasige tāraru.  
asamākṣaliṅgava tamma vaśakke tanda  
śaraṇaru munidu urigaṇṇa tegedare  
caturdaśa bhuvanadoḷage āru guṛiyalla?  
Guhēśvarā, nimma aṛivina beḷagu bisiyādare  
Siddharāmāyādēvareṁba śivayōgiya hṛdayave guṛi—  
endu besasidanallayyanu.*

The doomsday flames, like wildfire burning  
The world, cow not the devotees.



The Moon-holder, opening his angry eye,  
Cows not great Siva's devotees.

Should a devotee who has mastered the God  
With the odd eyes, open his eyes,  
Who'll in the fourteen mansions stand  
The anger of his gaze?

Guhēśvara, if the light of Thy knowledge  
Be kindled, the target shall be  
The heart of Siddharāmayya, Śiva's yōgi:  
So Allayya said.

ಇಂತು ತೇಜೋಮಯವಾಗಿ ಅಷ್ಟದಿಕ್ಕುಗಳನ್ನಾಲಿಂಗಿಸುತ್ತ, ಧರೆಯಾಕಾಶವನ್ನಾ-  
ಗುಳಿಸಿ ನುಂಗುತ್ತ, ಸಚರಾಚರಂಗಳನ್ನುವೆಂದು ಊದುತ್ತ, ಸಪ್ತಸಮುದ್ರಂಗಳನ್ನಾ-  
ವೋಷಣಂಗೊಳ್ಳುತ್ತ, ಭುಗಿರ್ಭುಗಿಲೆಂಬ ಮಹಾರಭಸಕ್ಕೆ ಬ್ರಹ್ಮಾಂಡಕಟಾಹಂ ಬಿರಿ  
ವುತ್ತ, ಚತುರ್ಧಶಭುವನವೆಲ್ಲಂ ಪ್ರಳಯಕಾಲ ತುಂಬದ ಮುನ್ನವೆ ಮಹಾಪ್ರಳಯ ಬಂದಿ  
ತ್ತೆಂದು ಜಗ್ಗನೆ ಜರಿವುತ್ತ, ಹರಿವಿರಿಂಜಿ ಮೊದಲಾದ ಸಮಸ್ತ ದೇವರ್ಕ್ಕೆಲ್ಲರು  
'ಶಿವಧೋ' ಎಂದು ಕೈಲಾಸದತ್ತಲೋಡುತ್ತಮಿರಲು ಅನಂತ ಮುಖ ಒಂದೆ ಮುಖವಾಗಿ,  
ಒಂದು ಮುಖ ಅನಂತ ಮುಖವಾಗಿ ಬಪ್ಪ ಮಹಾತೇಜೋರಾಶಿಯಂ ಕಂಡು,  
ಸಿದ್ಧರಾಮತಂದೆಗಳು ಇದೆಲ್ಲಿಯ ಮಹಾಜ್ವಾಲೆಯೆಂದು ವಿನೇಕದಿಂ ತಿಳಿದು  
ನೋಡಿ, 'ಈತನು ಶಿವನಲಾ' ಎಂದಱಿದು ಅನುತಾಪಿಸುತ್ತಿದ್ದ ಪ್ರಸ್ತಾವದ ವಚನ:

*intu tējōmayavāgi aṣṭadikkugaḷanālīṅgisutta, dhareyākāśavanā-  
gūḷisi nuṅgutta, sacarācaraṅgaḷanuḷpendu ūdutta, saptasamudraṅgaḷa-  
nāpōṣaṇaṅgollutta, bhugirbhugileṁba mahārabhasakke brahmāṇḍa  
kaṭāham birivutta, caturdaśabhuvanavellaṁ pralayaḱāla tum̐bada  
munṇave mahāpralaya bandittendu jaggane jarivutta, hariviriṅci  
modālōda samasta dēvarkaḷellaru 'śivadhō' endu kailāsadatta-  
lōḍuttamiralu ananta mukha onde mukhavāgi, ondu mukha ananta-  
mukhavāgi bappa mahātējōrāśiyaṁ kaṇḍu, Siddharāmatandegaḷu  
idelliya mahājvāleyendu vivēkadiṁ tīḷidu nōḍi, 'ētanu śivanalū'  
endaḱidu anutāpisuttir̐da prastāvada vacana:*

The vacana that tells how Father Siddharāma, seeing the great  
fire embracing the eight directions in a blaze of light, swallowing  
and engulfing earth and sky, blazing with a puff both the animate  
and the inanimate, draining the seven seas dry, breaking the shell of  
the Cosmic Egg by its great roaring rush, as the fourteen worlds



shrink as if the deluge had come before doomsday, with all the gods, including Hari and Brahma, running towards Kailāsa crying to Śiva for help, as the fire was coming as if infinite faces had become one face and one face infinite faces; and realising in his wisdom the source of the great fire, Siddharāma grieved when he knew it was indeed Śiva:

೨೫

ಯುಗಜುಗ ಮಡಿವಂದು ಧಿಗಿಲುಭುಗಿಲೆಂದು  
 ಮುಸುಕಿದ ಮಹಾಜ್ವಾಲೆ ಇದೇನೊ?  
 ಇಂದೆನ್ನ ಕಂಗೆ ಗೋಚರವಾಯಿತ್ತಲೆ, ಅಯ್ಯಾ!  
 ನೀವೆಂದಱುಯೆನಯ್ಯಾ!  
 ನಾನೆನ್ನ ಕಾಯದ ಕಳವಳದಲ್ಲಿದ್ದೆ ನಲ್ಲದೆ  
 ನೀವೆಂಬ ಬಗೆದೋಱಿದೆ ಕೆಟ್ಟಿನೆಲೆ, ಅಯ್ಯಾ!  
 ಆಳ್ವನೊಡನೆ ಆಳು ಮುನಿದರೆ ಆರು ಕೆಡುವರು ಹೇಳಾ,  
 ಕಪಿಲಸಿದ್ಧ ಮಲ್ಲಿಕಾರ್ಜುನಾ?

*yugajuga maḍivandu dhigilubhugilendu  
 musukida mahājvāle idēno?  
 indenna kaṅge gōcaravāyittile, ayyā!  
 nēvendarīyenayyā!  
 nānenna kāyada kaḷavaḷadalliddenallade  
 nēveṁba bagedōṛade keṭṭenele, ayyā!  
 āḷdanoḷane āḷu munidare āru keḍuvāru hēḷā,  
 Kapilasiddha Mallikārjunā?*

What is this huge enveloping flame  
 In which the ages crackling die?  
 Today it is come within my sight:  
 I did not know it was you, O Lord!

Not knowing 'twas you, I agonised in flesh,  
 And lo! I'm perishing, O Lord!  
 When the servant is angry with the Master, who,  
 Pray tell me, Kapilasiddha Mallikārjuna,  
 Shall lose the game?



ಮತ್ತಂ:

ಅಱಿಯಬಾರದ ಘನವನಱಿದು, ಸಾಧಿಸಿ ಗೆದ್ದ  
 ಘನಮಹಿಮ ಶರಣರ ಮುಂದೆ ಎನ್ನ ಪ್ರತಾಪ ನಿಲುಕುವುದೆ?  
 ಅವರಿರ್ಪರು ಲಿಂಗಪ್ರಭೆಯೊಳಗೆ:  
 ನಾನಿಪ್ಪೆನು ಅಹಂಕಾರದ ಪಂಜರದೊಳಗೆ,  
 ಎನ್ನ ನೊಸಲ ಕಣ್ಣಿನ ಕಿಚ್ಚುಡುಗಿ ಲಜ್ಜಿತನಾಗಿ  
 ಮರಳಿ ಬಂದೆನ್ನ ಸುತ್ತಿ ಮುತ್ತಿತ್ತು.  
 'ನಾನು ಶರಣೆಂಬ ಗುರುವಚನವಿದಿರೆದ್ದು ಕೊಲುವರೆ,  
 ಕಪಿಲಸಿದ್ಧ ಮಲ್ಲಿನಾಥನೊಳಗೆ ಅಳಿವೆನಲ್ಲದೆ ಉಳಿವನಲ್ಲ.

*mattam:*

*aṛiyabārada ghanavanaridu, sādhisī gedda*  
*ghanamahima śaraṇara munde enna pratāpa nilukuvude?*  
*avarirparu liṅgaprabheyolage:*  
*nānippenu ahaṁkāraḍa pañjaradolage.*  
*enna nosala kaṇṇina kiccuḍugi lajjitanāgi*  
*marali bandenna suttī muttittu.*  
*'nānu śaraṇe' mba guruvacanavidireddu koluvare,*  
*Kapilasiddha Mallināthanolage alivenallade ulivanalla.*

Again:

The glorious devotees  
 Who have triumphed in deeds,  
 Having known the Unknowable  
 Absolute—  
 My prowess is no match for these!

They dwell in Liṅga's light;  
 I am caged within my self.

The flame in my forehead eye, now faint,  
 Has back returned in shame  
 And clasped me round and round.

Should the Guru's word 'I am thy home'  
 Stand up and strike me dead,



By Kapilasiddha Mallikārjuna  
I shall perish and be no more.

ಮತ್ತಂ ಅನುತಾಪಂಗೆಯ್ದು ಪ್ರಸ್ತಾವದ ವಚನ:

*mattam anutāpaṅgeyda prastāvada vacana:*

The vacana which tells of his (Siddharāma's) repentance:

೨೭

ಕಾಲವೇಕೆ ಬಾರದಯ್ಯಾ ಇಂದಿನ ಅವಸ್ಥೆಗೆ?  
ಲಿಖಿತವೇಕೆ ತೊಡೆಯದಯ್ಯಾ ಇಂದಿನ ಅವಸ್ಥೆಗೆ?  
ಇಂದಿನಿಶೀಸು ಏಕೆ ಬಾರದಯ್ಯಾ?  
ಎನ್ನ ದೇವ ಕಪಿಲಸಿದ್ಧ ಮಲ್ಲಿಕಾರ್ಜುನಾ,  
ನಿಮಗೆ ಕೂರ್ತ ಅವಸ್ಥೆಯೊಳಗೆ  
ಲಿಖಿತ ತೊಡೆಯದು, ಪ್ರಾಣ ಬಿಡದು.  
ಇಂತಿರಿಸದಿರಾ, ಎನ್ನ ದೇವರ ದೇವಾ.

*kālavēke bāradayyā indina avasthege?*  
*likhitavēke toḍeyadayyā indina avasthege?*  
*indinīśu ēke bāradayyā?*  
*enna dēva Kapilasiddha Mallikārjunā,*  
*nimage kūrta avastheyolage*  
*likhita toḍeyadu, prāṇa biḍadu.*  
*intirisadirā, enna dēvara dēvā.*

Why shouldn't death overtake this state  
Today?

Why shouldn't the written scroll of fate  
Be wiped today?

Why should not this much fall today?  
My God, Kapilasiddha Mallikārjuna,  
Just when I've nettled Thee,  
Neither the writ of Fate will fade,  
Nor breath of life will fail.

My God of Gods,  
Deliver me from such a life!



೨೮

ಮತ್ತಂ

ಕಳವಳದ ಕಂದೆಲವೆಗೊಳಗು ಮಾಡಿದೆ;  
 ಆಹಾ! ಎಲೆ ಅಯ್ಯಾ, ಎನ್ನ ವಿಕಾರದಲ್ಲಿ ಗುಣಿ ಮಾಡಿದಿರಯ್ಯ!  
 ಕೋಪದ ಕಾಡುಗಿಚ್ಚಿಗೆ ಅಡವಿಯ ಗುಣಿ ಮಾಡಿದಿರಿ,  
 ಎನ್ನ ಕಪಿಲಸಿದ್ಧ ಮಲ್ಲಿಕಾರ್ಜುನಾ.

mattam,

kaḷavaḷada kanderavegoḷagu māḍide;  
 āhā! ele ayyā, enna vikāradalli guṇi māḍidirayyā!  
 kōpada kāḍugiccige aḍaviya guṇi māḍidiri,  
 enna Kapilasiddha Mallikārjunā.

Again,

O my Kapilasiddha Mallikārjuna,  
 You harnessed me to grief, O Lord;  
 Made me the mark of all desires!  
 My forest you have set ablaze  
 Upon the wildfire of Thy ire!

ಇಂತು ಅನುತಾಪಮಂ ಸಂತೈಸಿಕೊಂಡು ಪ್ರಭುದೇವರ ಶ್ರೀಪಾದದಲ್ಲಿಗೆ ಅಲಿಸಿ  
 ಕೊಂಡು ಬರುತ್ತಿಪ್ಪ ಪ್ರಸ್ತಾವದ ವಚನ:

intu anutāpamaṁ santaisikoṇḍu Prabhudēvara śrīpādadallige  
 aṅsasikoṇḍu baruttippa prastāvada vacana:

The vacana which tells how (Siddharāma), thus stilling his  
 grief, is moving towards Prabhudēva's sacred feet:

೨೯

ಅಟ್ಟಿಡವಿಯೊಳಗೆ ಇರುಳು ಹಗಲೆನ್ನದೆ  
 ನಾನು 'ಅಪ್ಪಾ ಅಯ್ಯಾ' ಎಂದು ಅಲಿಸುತ್ತ ಹೋದರೆ,  
 'ನಾನಿದ್ದೇನೆ ಬಾ ಮಗನೆ' ಎಂದು ಕರೆದೆನ್ನ ಕಂಬನಿಯ ತೊಡೆದು,  
 ತನ್ನ ನಿಜವ ತೋರಿದ ದೇವನ ಪಾದವಿಂದೆನ್ನಲ್ಲಿಗೆ ನಡೆದು ಬಂದರೆ,  
 ನಾನಲಿಯದೆ ಮರುಳುಗೊಂಡೆನೆಂದು  
 ಎನ್ನ ಮನದೊಳಗೆಚ್ಚಲಿ ಮಾಡಿದೆ.  
 ಆತನನಲಿಸಿಕೊಂಡು ಬಂದೆನ್ನ ಹೃದಯದಲ್ಲಿ ಇಂಬಿಟ್ಟುಕೊಂಬೆ,  
 ಎನ್ನ ಕಪಿಲಸಿದ್ಧ ಮಲ್ಲಿಕಾರ್ಜುನನಾ!



*aṭṭaḍaviyoḷage iruḷu haḡalennade*  
*nānu 'appā ayyā' endu aḡasutta hōdare,*  
*'nāniddēne bā magane' endu karedenna kaṁbaniya toḡedu,*  
*tanna nijava tōḡida dēvana pādavindennalige naḡedu bandare,*  
*nānaḡiyade maruḷuḡoḡḡenendu*  
*enna manadoḷageccaḡa māḡida.*  
*ātananaḡasikoḡḡu bandenna hṛdayadalli imbiḷḷukom̄be,*  
*enna Kapilasiddha Mallikāṛjuna!*

Should the God, who once—when I  
 Regardless both of day and night,  
 Went seeking Him in a dense wood,  
 Repeating: O Father, O my Lord,—  
 Called out to me, Come, child, I'm here,  
 And wiping the sorrow from my eyes,  
 Made manifest His majesty,  
 Now walk to me upon His feet:  
 He'd wake up in my mind the sense  
 Of my unseeing insipience  
 In failing to know Him when He came.

Now, having found Him, I will place  
 Him in my heart: Kapilasiddha Mallikāṛjuna.

೩೦

ಮತ್ತಂ,

ತನ್ನನಟಿಸಿ ಬಪ್ಪವರ ತಾನಟಿಸಿ ಬಪ್ಪ ನೋಡಾ!  
 ಎನ್ನ ದೇವನೆಲ್ಲಿದ್ದನಲ್ಲಿಗೆ ಹೋಗಿ  
 'ಬಾರಾ ಬಾರಾ' ಎಂದು ಮನದೊಳಗೆ  
 ಅಚ್ಚೊತ್ತಿ ಕೊಂಬೆನೆನ್ನ ಕಪಿಲಸಿದ್ಧ ಮಲ್ಲಿನಾಥಯ್ಯನ.

*mattam,*

*tannanaḡasi bappavara tānaḡasi bappa, nōḡḡā!*  
*enna dēvanelliddanallige hōḡi*  
*'bārā bārā' endu manadoḷage*  
*accottikōm̄benenna Kapilasiddha Mallināṭhayaṇa.*



Again:

He seeks them that seek Him.  
I will go where my God is,  
And saying, Come, O come,  
I will firmly stamp my Lord,  
Kapilasiddha Mallikārjuna,  
Upon my heart.

ಇಂತು ಪ್ರಭುದೇವರನಟಿಸಿಕೊಂಡು ಬರುತ್ತಿವೆ, ಸಿದ್ಧರಾಮಯ್ಯದೇವರೊಡನೆ ಗುಡ್ಡಗಳು 'ದೇವಾ, ಆತನು ನಿಂದರೆ ನೆಳಲಿಲ್ಲ, ಸುಳಿದರೆ ಹೆಜ್ಜೆಯಿಲ್ಲ, ಕಾಯವಿದ್ದೂ ಕಾಯವಿಲ್ಲ. ನೀವಿನ್ನು ಅವ ಪರಿಯಲ್ಲಿ ಮುನಿಸ ತಿಳುಹಿ ತಪ್ಪಿರಿ,' ಎಂದೆನೆ ಆ ಗುಡ್ಡಗಳೊಡನೆ ನುಡಿದ ಪ್ರಸ್ತಾವದ ವಚನ:

*intu Prabhudēvaranaṣaṣikonḍu baruttippa Siddharāmayyadēva-roḍane guḍḍagaḷu 'dēvā, ātanu nindare neḷalilla, suḷidare hejjevilla, kāyaviddū kāyavilla. nēvinmu āva pariyalli munisa tiḷuhi tappiri,' endene, ā guḍḍagaḷoḍane nuḍiva prastāvada vacana:*

Thus the disciples say to Siddharāmayyadēva as he is moving towards Prabhudēva: "O God, he stands without shadow, he walks without footprints, he is disembodied though in body. In what manner will you, then, soothe his anger and make him come?" This is the vacana which he spoke to the disciples:

೩೧

ಅವನಾದ ಗತಿಯ ನಾನಪ್ಪೆ;  
ಅವ ನಿಂದ ನಿಲವ ನಿಲುವೆನು,  
ಆತ ಬಿಟ್ಟುದ ಬಿಡುವೆನು.  
ಅವನ ಬೆಂಬಳಿಯ ಸಲುವೆ.  
ಎನ್ನ ಪ್ರಾಣವನವನ ಮೇಲಿಕ್ಕಿ ನೆರೆವೆ,  
ಕಪಿಲಸಿದ್ಧ ಮಲ್ಲಿಕಾರ್ಜುನನ.

*avanāda gatiya nānappe;  
ava ninda nilava niluvenu,  
āta biṭṭuda biḍuvenu.  
avana bembalīya saluve.  
enna prāṇavanavana mēlikki nereve,  
Kapilasiddha Mallikārjunana.*



I will become what He's become;  
 I will stand the height He stands;  
 I will renounce what He renounced;  
 I will be ever upon His trail.  
 I will place my life into His hands,  
 Until I am made one with Him—  
 Kapilasiddha Mallikārjuna.

೩೨

ಮತ್ತಂ,

ಮದಹಸ್ತಿ ಮದಹಸ್ತಿಯ ಹಿಡಿವುದಲ್ಲದೆ  
 ಮತ್ತೊಂದು ಹಿಡಿಯದು.  
 ಆ ರೂಪಿಗಾರೂಪಾಗಿ ಹಿಡಿವುದಲ್ಲದೆ  
 ಮತ್ತೊಂದು ರೂಪ ಹಿಡಿಯದು.  
 ರೂಪಿಲ್ಲದಾತನ ರೂಪಿಸಿ ಹಿಡಿದೆನು  
 ಕಪಿಲಸಿದ್ಧ ಮಲ್ಲಿಕಾರ್ಜುನನ.

*mattam,*

*madahasti madahastiya hiḍivudallade  
 mattondu hiḍiyadu.  
 ā rūpigārūpāgi hiḍivudallade  
 mattondu rūpa hiḍiyadu.  
 rūpilladātana rūpisi hiḍivenu  
 Kapilasiddha Mallikārjunana.*

Again :

An elephant in rut will seize  
 An elephant in rut, none else.

I must seize him wearing that form of his,  
 For no form else will seize him so.

By investing him with form,  
 I will seize the Formless One,  
 Kapilasiddha Mallikārjuna!



೩೩

ಮತ್ತಂ

ಹರಿದು ಹತ್ತುವೆನವನ;

ಹತ್ತಿ ಮನಮುಟ್ಟಿ ಹಿಡುವೆನವನ.

ಮಹಾಪ್ರಚಂಡ ಮನದಿಂದ

ಕಪಿಲಸಿದ್ಧ ಮಲ್ಲಿಕಾರ್ಜುನನ ಹಿಡುವೆನು.

*mattam,**haridu hattuvēnavana;**hatti manamuṭṭi hiḍivenavana.**mahāpracanḍa manadinda**Kapilasiddha Mallikārjunana hiḍivenu.*

Again:

I run and run and follow Him

And, following, I seize Him

In my heart's clasp.

With an indomitable heart

I'll seize at last

Kapilasiddha Mallikārjuna!

ಈ ಹೀಗೆಂದು ನುಡಿದ ಸಿದ್ಧರಾಮತಂದೆಗಳೊಡನೆ ಆ ಗುಡ್ಡಗಳು, 'ದೇವಾ, ಆತನ ಕೋಪಾರೂಢಿಯಿಂದೊಗೆದೆ ಅಂಗಾಲ ಕಣ್ಣಿನ ಮಹಾಜ್ವಾಲೆಯ ನಿಲಿಸುವ ಪರಿ ಎಂತೆನೆ' ಅವರಿಗೆ ಕೊಟ್ಟ ಪ್ರತ್ಯುತ್ತರ:

*i hiṅgendu nuḍiva Siddharāmatandegaḷoḷane, ā guḍḍagaḷu, 'dēvā, ātana kōpārūḍhiyindogeda aṅḡāla kaṇṇina mahājvāleya nilisuva parientene', avarige koṭṭa pratyuttara:*

To Father Siddharāma saying thus, the disciples said: "O God, how will you stay the great fire of the eye of his sole, issuing from his mounting anger?" This is the reply given to them:

೩೪

ಅಂಗಾಲ ಕೋಪವ ಮನಕ್ಕೆ ತಂದಿಪ್ಪವನ,

ಮನದ ಕೋಪವ ಹೃದಯದಲ್ಲಿ ಇಟ್ಟುಕೊಂಡಿಪ್ಪವನ,

ಅವನ ಪಾದಕ್ಕೆ ಎನ್ನ ನೊಸಲ ತಂಪ ತಂದು ತಳಿವೆ.



ಎನ್ನ ನೊಸಲ ಅಮೃತದಿಂದ ಅವನ ಮನನ ತಿಳುಹುವೆನು  
ಕಪಿಲಸಿದ್ಧ ಮಲ್ಲಿಕಾರ್ಜುನನ.

*aṅgūla kōpava manakke tandippavana,  
manada kōpava hṛdayadalli iṭṭukonḍippavana,  
avana pādakke enna nosala taṁpa tandu taḷive.  
enna nosala amṛtadinda avana manava tiḷuhuvenu  
Kapilasiddha Mallikārjunana.*

With my brow's coolness will I spray  
The feet of Him who has set  
The sole's anger in the mind,  
And the mind's anger in the heart.

With my brow's nectar will I clear  
The heart of Him who is called  
Kapilasiddha Mallikārjuna.

ಇಂತು ಗುಡ್ಡಗಳೊಡನೆ ಪ್ರಸಂಗಿಸುತ್ತಂ ಬಂದು ಸಿದ್ಧರಾಮಯ್ಯದೇವರು ಪ್ರಭು  
ದೇವರ ದರುಶನವಾಗಿ, ಅವರ ಶ್ರೀಮೂರ್ತಿಯ ನೋಡಿ ನೋಡಿ ಹರುಷಾಶ್ರುಗಳೊಳಗೆ  
ಒಲಾಡುತ್ತಿರ್ಪ ಪ್ರಸ್ತಾವದ ವಚನ:

*intu guḍḍagaḷoḷane prasaṅgisuttaṁ bandu Siddharāmayyadēvaru  
Prabhudēvara daruśanavāgi, avara śrīmūrtiya nōḍi nōḍi haruṣṣāśru-  
gaḷoḷage ṇḷēḍuttirpa prastāvada vacana:*

The vacana which tells how Siddharāmayyadēva, as he came  
conversing with his disciples, met Prabhudēva and, gazing at his  
glorious presence, overflowed with tears of joy:

೩೫

ಅಪಲುಗೊಂಡ ಕೆಂಪಿಗೆ ತೊಂಪೆ ಬಂದು ಹಾಯಿದಂತೆ,  
ಎಲೆ ಅಯ್ಯಾ, ನಿಮ್ಮ ಕಂಡು ಕಂಗಳು ಕಡೆಗೋಡಿವರಿದವಯ್ಯಾ!  
ಎನ್ನ ಮನಕ್ಕೆ ಮನ ವೇಡ್ಯವಾದರೆ ಕೈಮುಡಿದೆನೆಲೆ ಹಾ! ಅಯ್ಯಾ.  
ಕಪಿಲಸಿದ್ಧ ಮಲ್ಲಿನಾಥನ ಕಂಡ ಸುಖವು ಅರಿಗೆಯೂ ಇಲ್ಲ.

*aṛalugoṇḍa kerege toṛe bandu hāyidante,  
ele ayyā, nimma kaṇḍu kaṅgaḷu kaḍegōḍivaridavayyā!  
enna manakke mana vēḍyavādare kaimaṛedenele hā! ayyā.  
Kapilasiddha Mallināthana kaṇḍa sukhavu ārigeṇy illa.*



Like a channel flooding a tank  
Which was caked with mud,  
O Lord, at sight of Thee  
My eyes have flowed with tears!

When my heart of hearts knows Thee,  
I am lost to myself, O Lord!

Mine, mine only, the joy  
Of having seen  
Kapilasiddha Mallikārjuna!

೩೬

ಮತ್ತೂ,

ಅಯ್ಯಾ, ನಿಮ್ಮ ಕಂಡು ಕಂಗಳು ನೋಡಲಮ್ಮದೆ  
ಬೆಚ್ಚಿ ಬೆದರಿದುವಯ್ಯಾ!  
ನೀನು ಶತಕೋಟಿ ಸೂರ್ಯಪ್ರಕಾಶಕ್ಕತೀತನು.  
ನಿನ್ನ ಕಂಡ ಬಳಿಕ ಕರ್ಮ ಉಂಟೆ  
ಕಪಿಲಸಿದ್ಧ ಮಲ್ಲಿಕಾರ್ಜುನಾ?

*mattarū,*

*āyṣṣā, nimma kaṇḍu kaṅgaḷu nōḍalammade*  
*becci bedariduvayyā!*  
*nīnu śatakōṭi sūryaparakāśakkaṭitanu.*  
*ninna kaṇḍa baḷika karma unṭe*  
*Kapilasiddha Mallikārjunā?*

Again:

When I look at Thee, O Lord,  
My eyes are dazzled and aghast!  
Beyond the light of a myriad suns  
Is Thy unmeasured radiance!

If once I look upon Thy face,  
O Kapilasiddha Mallikārjuna,  
Can any taint remain in me  
Of my amassed inheritance?



ಇಂತು ಪ್ರಭುದೇವರ ಮೂರ್ತಿಯಂ ಕಂಡು ಸಿದ್ಧರಾಮಯ್ಯದೇವರು ಆ ಪ್ರಭುವಿನ ಶ್ರೀಪಾದಕ್ಕೆ ನಮಸ್ಕಾರವಂ ಮಾಡುವ ಪ್ರಸ್ತಾವದ ವಚನ:

*intu Prabhudēvara mūrtiyāṁ kaṇḍu Siddharāmayyadēvaru ā Prabhuvina śrīpādakke namaskāravam māḍuva prastāvada vacana:*

The vacana which tells how Siddharāmayyadēva, thus seeing Prabhudēva's person, made obeisance to Prabhu's holy feet:

೨೨

ಎಲೆ ಅಯ್ಯಾ, ಎನ್ನ ಶಿರ ನಿಮ್ಮ ಚರಣವ ಮುಟ್ಟಿದ ಬಳಿಕ  
ಎನ್ನಲ್ಲಿ ಗುಣದೋಷವನಟಿಸುವರೆ?  
'ಭೃತ್ಯಾಪರಾಧಃ ಸ್ವಾಮಿನೋ ದಂಡಃ'  
ಕಪಿಲಸಿದ್ಧ ಮಲ್ಲಿಕಾರ್ಜುನದೇವಾ,  
'ತ್ರಾಹಿ ತ್ರಾಹಿ ಕಾಯಯ್ಯಾ'

*ele ayyā, enna śira nimma caraṇava 'muṭṭida baḷika  
ennalli guṇadōṣavanasuvare?  
'bhṛtyāparādhaḥ svāminō dandāḥ'  
Kapilasiddha Mallikārjunadēvā,  
'trāhi trāhi kāyayyā'.*

When once my head has touched Thy feet,  
O Lord, why do you look in me  
For good and ill, virtue and vice?

'The servant's sin on the Master's head'.  
O God, Kapilasiddha Mallikārjuna,  
Save me, save me, protect me, O Lord!

ಇಂತು ನಮಸ್ಕಾರದೊಳು ತನ್ನವ ಮುಟ್ಟಿದು ಸ್ತೋತ್ರಮಂ ಮಾಡುತ್ತಿರ್ಪ ಪ್ರಸ್ತಾವದ ವಚನ:

*intu namaskāradolū tannuva māḍedu stōtramam māḍuttirpa prastāvada vacana:*

The vacana which tells how he (Siddharāma), forgetting himself in his obeisance, sang his (Prabhu's) praise:



೩೮

ನಿಮ್ಮ ನಿಜದಂತುವನಾರು ಬಲ್ಲರಯ್ಯಾ?

ಚತುರ್ದಶ ಭುವನಂಗಳೆಲ್ಲವು

ನಿಮ್ಮ ಕರಸ್ಥಲದೊಳಗಡಗಿಪ್ಪವಯ್ಯಾ!

ನಿಮಗೆಣೆಯಪ್ಪ ದೇವರುಂಟೆ ಕಪಿಲಸಿದ್ಧ ಮಲ್ಲಿಕಾರ್ಜುನಾ?

*nimma nijadantuvanāru ballarayyā?*

*caturdaśa bhuvanaṅgaḷellavu*

*nimma karasthaladoḷagaḍagippavayyā!*

*nimageneyappa dēvaruṅṭe Kapilasiddha Mallikārjunā?*

Who can understand, O Lord,  
The fullness of Thy mystery?  
The fourteen mansions sit and hide  
Upon Thy palm. Is there a God  
Who is a match for Thee,  
Kapilasiddha Mallikārjuna?

೩೯

ಮತ್ತಂ

ಅನಂತ ದೇವರೆಲ್ಲರು ತಂಡ ತಂಡದಲ್ಲಿ ಪ್ರಣಾಮಂಗಳಿಯಲು

ಅವರ ಮುಕುಟಸಂಘಟ್ಟರಜವುದುರಲಿಕೆ,

ಅಲ್ಲಿ ರಜತಗಿರಿಗಳಾದವು,

ಕಪಿಲಸಿದ್ಧ ಮಲ್ಲಿಕಾರ್ಜುನದೇವರ ದೇವಾ ನಿಮ್ಮ ಮುಂದೆ.

*mattam,*

*ananta dēvarellaru taṇḍa taṇḍadalli praṇāmaṅgaiyalu*

*avara makuṭasaṅghaṭṭarajavuduralike,*

*alli rajatagirigaḷāḍavu,*

*Kapilasiddha Mallikārjunadēvara dēvā, nimma munde.*

Again:

When gods innumerable come, throng on throng,  
To do Thee worship, the dust that falls  
From crown rubbing on crown, becomes  
In front of Thee, a silver mount—  
O Kapilasiddha Mallikārjuna, God of gods!



೪೦

ಮತ್ತಂ,

ಹರಿ ಎಂಬಾತ ನಿಮ್ಮ ಚರಣವನಟಿಯು.

ಬ್ರಹ್ಮನೆಂಬಾತ ನಿಮ್ಮ ಮುಕುಟವನಟಿಯು.

ಯತಿ ವ್ರತಿ ಋಷಿಗಳೆಂಬವರು ನಿಮ್ಮ ಒಳಗನಟಿಯರು.

ಸಮಸ್ತ ದೇವರ್ಕಳು ನಿಮ್ಮ ರೋಮದ ಪ್ರಮಾಣವನಟಿಯರು.

ಶತಕೋಟಿ ಸೂರ್ಯರು ನಿಮ್ಮ ಬೆಳಗ ಕಾಣಲಟಿಯರು.

ಕಪಿಲಸಿದ್ಧ ಮಲ್ಲಿಕಾರ್ಜುನಾ,

ನಾ ನಿಮ್ಮನಟಿಯ ಬಲ್ಲವನೆ, ಅಯ್ಯಾ?

*mattam,*

*Hari embāta nimma caraṇavanatīya.*

*Brahmanembāta nimma mukuṭavanatīya.*

*yati vrati ṛṣigaḷembavarū nimma oḷaganatīyaru.*

*samasta dēvarkaḷu nimma rōmada pramāṇavanatīyaru.*

*śatakōṭi sūryaru nimma beḷaga kṛṇalanatīyaru.*

*Kapilasiddha Mallikārjunā,*

*nā nimmanatīya ballavane, ayyā?*

Again:

He who is known as Hari knows not Thy feet;

He who is known as Brahma knows not Thy crown;

Neither the ascetic nor the dedicated soul,

Nay, not the sages know Thy mystery.

The gods, not one, can measure up Thy hair,

Nor myriad suns can gaze upon Thy light:

Then, O Kapilasiddha Mallikārjuna,

How can I comprehend Thee, O my Lord?

೪೧

ಮತ್ತಂ

ನೆನೆಸುವೆ ಮುಟಿಸುವೆ.

ಎನ್ನ ಗುಣದೋಷ ನಿಮ್ಮದು ಕೇಳಯ್ಯಾ, ಎನ್ನ ಬಿನ್ನವವ.

ನಿಮ್ಮ ನೆನೆವನ ನಾನಲ್ಲ, ಕಂಡಯ್ಯಾ.

ನಿಮ್ಮಿಂದ ನಿಮ್ಮ ನೆನೆವನು, ಕೃಪೆ ಮಾಡಾ,

ಕಪಿಲಸಿದ್ಧ ಮಲ್ಲಿಕಾರ್ಜುನಾ.



*mattam,*  
*nenesuve, magesuve.*  
*enna guṇadōṣa nimmadu kēlayyā, enna binnapava.*  
*nimma nenevava nānalla, kaṇḍayyā.*  
*nimminda nimma nenevenu, kṛpe māḍā,*  
*Kapilasiddha Mallikārjunā.*

Again:

Thou art the cause that I remember;  
 Thou art the cause that I forget;  
 Thine are my evil and my good.

Hearken, O Lord, unto my prayer!  
 Lord, it's not I remember Thee:  
 If I remember Thee, it's but through Thee!

O Kapilasiddha Mallikārjuna,  
 Have mercy on me!

೪೨

ಮತ್ತಂ

ಕೈಗಳ ಬಿಚ್ಚಿ ಬಿಸಾಟರೆ ಬಿಡೆನು,  
 ಮೈಗಳ ಕಡಿದು ಹರಹಿದಡೆ ಬಿಡೆ ಬಿಡೆನು  
 ನಿಮ್ಮ ಚರಣವನಿನ್ನು.  
 ಎನ್ನ ತನುವಳಿದರೆ ನಿಮ್ಮ  
 ಜ್ಞಾನತನುವಿಂದ ಹೊದ್ದುವೆನು,  
 ಕಾಣಾ, ಕಪಿಲಸಿದ್ಧ ಮಲ್ಲಿಕಾರ್ಜುನಾ.

*mattam,*  
*kaigala bicci bisūtare biḍenu,*  
*maigala kaḍidu harahidaḍe biḍe biḍenu*  
*nimma caraṇavaninnu.*  
*enna tanuvalidare nimma*  
*jñānatānuvinda hoddūvenu,*  
*kāṇā, Kapilasiddha Mallikārjunā.*



Again:

Look you, Kapilasiddha Mallikārjuna!  
 Unclass my hands and fling me away,  
 I will not leave Thy feet!  
 Chop me limb-meal and scatter me about,  
 I will not leave Thy feet!  
 Let my body perish, I will bear Thee  
 Aloft upon my soul!

ಇಂತು ಸಿದ್ಧರಾಮಯ್ಯದೇವರು ಸ್ತೋತ್ರನು ಮಾಡುತ್ತಿರಲು, ಪ್ರಭುದೇವರು  
 ಆ ಸ್ತೋತ್ರನು ಜಜ್ಜಿದು ತಮ್ಮ ನಿಲವ ಹೇಳುವ ಪ್ರಸ್ತಾವದ ವಚನ:

*intu Siddharāmayyadēvaru stōtramam māduttirālu, Prabhu-  
 dēvaru ā stōtramam jagedu tamma nilava hēluva prastāvada vacana:*

The vacana which tells how, while Siddharāmayyadēva was  
 singing his praise, Prabhu, mocking at the praise, spoke of his own  
 attainment:

೪೩

ಕಾಯಗೊಂಡ ಮಾನವರಂತೆ ಕೈಗೆ ನಿಲುಕ,  
 ಪ್ರಾಣವಿಡಿದ ಜೀವಿಗಳಂತೆ ಎಡೆಯಾಡದಿಷ್ಟು.  
 ಕಾಂಬಡೆ ಕಂಗಳತೆಯಲ್ಲ; ಕೇಳುವಡೆ ಕಿವಿಗಳತೆಯಲ್ಲ.  
 ಗುಹೇಶ್ವರನ ನಿಲವು ಬಹುಯ ಸ್ತೋತ್ರಕ್ಕೆ ನಿಲುಕದು  
 ಕಾಣಾ, ಸಿದ್ಧರಾಮಯ್ಯಾ!

*kāyagoṇḍa mānavarante kaige siluka,  
 prāṇavidida jīvigalante eḍeyāḍadip̄pa.  
 kām̄baḍe kaṅgalateyyalla; kēluvaḍe kivigalateyyalla.  
 Guhēśvarana nilavu baṛiya stōtrakke nilukadu  
 kāṇā, Siddharāmayyā!*

You cannot grasp Him, as you can  
 Those who have donned the flesh.

He does not move this way and that,  
 As breathing mortals do.



You cannot size Him up with eyes,  
Nor measure Him with ears.

Look you, O Siddharāmayya,  
Guhēśvara's glory cannot be grasped  
By simple flattery!

೪೪

ಮತ್ತಂ

ಕೆಂಗೆ ಕಾಂಬಡೆ ರೂಪಲ್ಲ;  
ಕೈಗೆ ಸಿಲುಕುವಡೆ ದೇಹಿಯಲ್ಲ.  
ನಡೆದಡೆ ಗಮನಿಯಲ್ಲ; ನುಡಿದಡೆ ವಾಚಾಳನಲ್ಲ.  
ನಿಂದಿಸಿದವರಿಗೆ ಹಗೆಯಲ್ಲ;  
ಹೊಗಳಿದವರಿಗೆ ಕೆಳೆಯಲ್ಲ.  
ಗುಹೇಶ್ವರನ ನಿಲವು ಮಾತಿನ ಮಾತೆಗೆ ಸಿಲುಕುವುದೆ?  
ಸಿದ್ಧರಾಮಯ್ಯಾ, ನೀನು ಮರುಳಾದೆಯಲ್ಲಾ!

*mattam,*

*kaṅge kām̐baḍe rūpalla;*  
*kaige silukuvaḍe dēhiyalla.*  
*naḍedaḍe gamaniyalla; nuḍidaḍe vācāḷanalla.*  
*nindisidavarige hageyalla;*  
*hogalidaḍavarige keḷeyalla.*  
*Guhēśvaraṇa nilavu mātina mālege silukuvude?*  
*Siddharāmayyā, nīnu maruḷādeyallā!*

Again:

Though you can see Him,  
He has no form;  
Though you can seize Him,  
He has no body;

Although He moves,  
He has no motion;  
Although he speaks,  
He has no speech.



To those who curse Him  
He is no foe;  
To those who praise Him  
He is no friend.

Did you hope to catch  
Guhēśvara's glory  
In a net of words,  
You must be a fool,  
O Siddharāmayya!

ಈ ಹೀಗೆಂದು ಪ್ರಭುದೇವರು ನಿರೂಪಿಸಲು ಸಿದ್ಧರಾಮಯ್ಯದೇವರು ಕೊಟ್ಟ  
ಪ್ರತ್ಯುತ್ತರ:

॥ *hīgeṇḍu Prabhudēvaru nirūpisalu, Siddharāmayyadēvaru koḷḷa  
pratyuttara:*

Siddharamayya's reply:

೪೫

ಸೋತ್ರವೆಂಬವು ನೀ ಮಾಡಲಾದವು ಕಂಡಯ್ಯಾ!  
ಮೂರ್ತಿ ಎಂಬುದು ನೀನು ನೆನೆದಡಾದುದು, ಕಂಡಯ್ಯಾ!  
ಆ ಮೂರ್ತಿ ಎಂಬುದು ನಿನ್ನ ಸ್ವಭಾವ, ಕಂಡಯ್ಯಾ!  
ಎನ್ನ ಹೃತ್ಯಮಲದೊಳಗೆ ಹುಟ್ಟುವ ಸ್ಮರಣೆ ನಿನ್ನ ಗತಿ, ನೋಡಯ್ಯಾ!  
ಕಪಿಲಸಿದ್ಧ ಮಲ್ಲಿನಾಥಯ್ಯಾ,  
ನೀನು ಸೋತ್ರಪ್ರಿಯನಲ್ಲದಿದ್ದರೆ  
ಬಾಣ ಮಯೂರ ಹಲಾಯುಧಂಗೆ ಒಲಿದೆ ಎಂತು ಹೇಳಯ್ಯಾ?

*stōtravēmbavu nē māḍalāḍavu, kaṇḍayyā!  
mūrti embudu nīnu nēṇeḍāḍudu, kaṇḍayyā!  
ā mūrti embudu ninna svabhāva, kaṇḍayyā!  
enna hṛtkamaladoḷage huḷḷava śmarāṇe ninna gati,  
nōḍayyā!*

*Kapilasiddha Mallināthayyā,  
nīnu stōtrapriyanalladiddaḍe,  
Bāṇa Mayūra Halāyudhaṅge olide entu hēlayyā?*



Look you, Lord,  
All praise is  
Of your own making!

Look you, Lord,  
The image we fashion  
Is but your thought!

Look you, Lord,  
That very image is  
But what you are!

The memory born  
In my heart's lotus  
Is all your doing!

O Kapilasiddha Mallinātha,  
Were you not fond of praise,  
You would not care to respond  
To Bāṇa, Mayūra and Halāyudha!

ಈ ಹೀಗೆಂದು ಸಿದ್ಧರಾಮಯ್ಯದೇವರು ಬಿನ್ನೈಸಲು, ಅದಕ್ಕೆ ಪ್ರಭುದೇವರು  
ಕೊಟ್ಟ ಪ್ರತ್ಯುತ್ತರ:

ī hīḡendu Siddharāmayyadēvaru binnaṣalu, adakke Prabhudēvaru koḷḷa pratyuttara:

The reply given by Prabhudēva to this remark of Siddharāmayyadēva :

೪೬

ವಚನದ ರಚನೆಯೆಂಬುದು] ಮಾತಿನ ಬಣ್ಣದ ಪರಿಯಲ್ಲ ನೋಡಾ!  
ಹೊಗಳಿ ಕಂಡವರೆಲ್ಲರು ಮೂರ್ತಿಗೊಳಗಾದರು,  
ವೇದಶಾಸ್ತ್ರ, ಮಾರ್ಗವೆಲ್ಲವು ಹೊಗಳಿ ಕಾಣವೆಂಬುದ,  
ಗುಹೇಶ್ವರ ಸಾಕ್ಷಿಯಾಗಿ, ಮೂಱು ತೋಕ ಬಲ್ಲುದು  
ಕಾಣಾ, ಸಿದ್ಧರಾಮಯ್ಯಾ!



*vacanada racaneyēmbu[du] māṭina baṇṇada pariyalla nōḍḍ!*  
*hogaḷi kaṇḍavarellaru mṛtigolaḡaḍḍaru.*  
*vēdaśāstra mārgavellavu hogaḷi kṛṇaveṃbuda,*  
*Guhēśvara sākṣiyūgi, mūḡu lōka balludu*  
*kṛṇḍ, Siddharāmayyā!*

The making of a psalm  
 Is not a figure of speech!

All those who've known Him  
 In singing His praise,  
 Lo! they have become  
 The slaves of form!

Look you, Siddharāmayya!  
 The three worlds know,  
 Thro' Guhēśvara's witness:  
 The Scriptures and the several paths  
 Cannot attain to Him  
 By hymns of praise!

ಈ ಹೀಗೆಂದು ಪ್ರಭುದೇವರು ನಿರೂಪಿಸಲು, ಅದಕ್ಕೆ ಸಿದ್ಧರಾಮಯ್ಯದೇವರ  
 ಬಿನ್ನಹ:

‡ *hīḡendu Prabhudēvaru nirūpisalu, adakke Siddharāmayya-*  
*dēvara binnaha:*

When Prabhudēva remarked as above, Siddharāmayyadēva  
 submitted as follows:

೪೭

ವೇದಪ್ರಿಯನಲ್ಲ ಯ್ಯಾ ನೀನು, ಶಾಸ್ತ್ರಪ್ರಿಯನಲ್ಲ ಯ್ಯಾ ನೀನು.  
 ನಾಡಪ್ರಿಯನಲ್ಲ ಯ್ಯಾ ನೀನು, ಸ್ತೋತ್ರಪ್ರಿಯನಲ್ಲ ಯ್ಯಾ ನೀನು.  
 ಯುಕ್ತಪ್ರಿಯನಲ್ಲ ಯ್ಯಾ ನೀನು, ಮುಕ್ತಿಪ್ರಿಯನಲ್ಲ ಯ್ಯಾ ನೀನು.  
 ಇವೆಲ್ಲವಕ್ಕೆ ನೀನು ಅಸಾಧ್ಯ ಕಂಡಯ್ಯಾ!  
 ನೀನು ಭಕ್ತಿಪ್ರಿಯನೆಂದು ಮುಞಃವೊಕ್ಕೆ ಕಾಯಯ್ಯಾ  
 ಕಪಿಲಸಿದ್ಧ ಮಲ್ಲಿಕಾರ್ಜುನಾ.



*vēdapriyanallayyā nīnu, śāstrapriyanallayyā nīnu.  
 nādapriyanallayyā nīnu, śāṭrapriyanallayyā nīnu.  
 yuktipriyanallayyā nīnu, muktipriyanallayyā nīnu.  
 ivellavakke nīnu asādhyā kaṇḍayyā!  
 nīnu bhaktipriyanendu māṇevokke kāyayyā  
 Kapilasiddha Mallikāṛjunā.*

Thou art not fond of the Vēdas, good Sir,  
 Thou art not fond of the Scriptures, too.  
 Thou dost not love the music of hymns;  
 Deliverance and union mean little to Thee:  
 None can attain Thee in this wise.  
 Thinking Thou wert fond of devotion, Lord,  
 I resorted to Thee; protect me now,  
 Kapilasiddha Mallikāṛjuna!

ಈ ಹೀಗೆಂದು ಸಿದ್ಧರಾಮಯ್ಯದೇವರು ನೀನು ಭಕ್ತಿಪ್ರಿಯನೆಂದು ನಂಬಿದನೆಂದು  
 ಬಿನ್ನೈಸಲು, ಅದಕ್ಕೆ ಪ್ರಭುದೇವರು ಕೊಟ್ಟ ಪ್ರತ್ಯುತ್ತರ:

*ī hīgendu Siddharāmayyadēvaru nīnu bhaktipriyanendu nam̐bi-  
 denendu binmaisalu, adakke Prabhudēvaru koṭṭa pratyuttara:*

The reply given by Prabhudēva to Siddharāmayyadēva when  
 the latter submitted that he believed that he (Prabhu) was fond of  
 Bhakti:

೪೮

ಭಕ್ತಿಯುಕ್ತಿಯನಾರು ಬಲ್ಲರು?

ಬಲ್ಲವರನಾರೂ ಕಾಣೆ.

ತನ್ನ ಮುಖವು ಇದಿರ ಹಜುವು ಇರಬಲ್ಲರೆ, ಆತ ಭಕ್ತ;

ಆ ಭಕ್ತನಿಗೆ ಶಿವನೊಲಿನ.

ನುಡಿಯಲ್ಲಿ ಭಕ್ತಿಯನಾಡಿ ನಡೆಯಿಲ್ಲದಿದ್ದರೆ ಕಡಿ ಮುಟ್ಟ;

ಶಿವನೊಲಿವುದು ಹುಸಿ.

ಮುಖವು ಕೋಸದುರಿಯನುಗುಳಿ,

ಅಜುವು ಬಂದೆಹಗಿದನೆಂಬ ನುಡಿಗೆ

ಒಲಿವನೆ ನಮ್ಮ ಗುಹೇಶ್ವರಲಿಂಗವು?



*bhaktiyuktiyanāru ballaru?*  
*ballavaranāranū kāṇe.*  
*tanna mazedu idira haṇḍu iraballare, āta bhakta;*  
*ā bhaktanṅe śivanoliva.*  
*nuḍiyalli bhaktiyannāḍi naḍeyilladiddare nuḍṭa;*  
*śivanolivudu husi.*  
*mazedu kōpaduriyanuguli,*  
*aṇḍu bandegagidenēmba nuḍige*  
*olivane namma Guhēśvaraliṅgavu?*

Who knows Devotion's key?  
 I know none that knows.

He is truly devout  
 Who, unaware of self,  
 Has flung all else away:  
 To such Śiva responds!

Lip-homage without works  
 Is not the way to the goal;  
 That's not the way at all  
 Of making Śiva respond.

Will our Guhēśvaraliṅga respond  
 To one who spits fire  
 In a state of forgetfulness,  
 And the moment knowledge comes,  
 Says, Here I lie at thy feet?

ಹೀಗೆಂದು ಪ್ರಭುದೇವರು ನಿರೂಪಿಸಲು, ಅದಕ್ಕೆ ಸಿದ್ಧರಾಮಯ್ಯದೇವರ  
 ಬಿನ್ನಹ:

*hṛṣṇendu Prabhudēvaru nirūpisalu, adakke Siddharāmayya-*  
*dēvara binṇaha:*

When Prabhudēva spoke thus, Siddharāmayyadēva submitted  
 to him:



೪೯

ಎನ್ನ ಕೋಪವೆಂಬುದು ನಿಮ್ಮ ಕಣ್ಣು, ನೋಡಯ್ಯಾ.  
 ನಾನೇತಲಿಖಿಳೆಗೆನು, ಹೇಳಯ್ಯಾ?  
 ನಿಮ್ಮ ಜ್ಞಾನದ ತೇಜದ ಮುಂದೆ ಎನ್ನ ಷೀವೇತಲಿದು ಹೇಳಾ?  
 ಎನ್ನ ದಿಟದ ಭಕ್ತಿ ನಿಮ್ಮ ರೂಪು, ಕಂಡಯ್ಯಾ.  
 ಎನ್ನ ಸಟೆಯ ಭಕ್ತಿಯೂ ನಿಮ್ಮ ರೂಪು ಕಂಡಯ್ಯಾ.  
 ಎನಗೆ ಬೇಡಿ ಸ್ವತಂತ್ರ ಉಂಟೆ, ಕಪಿಲಸಿದ್ಧ ಮಲ್ಲಿನಾಥಾ?

*enna kōpavēmbudu nimma kaṇṇu, noḍayyā.  
 nānetaliligeṇu, hēlayyā?  
 nimma jñānada tējada munde ennaṣivētalidu hēḷā?  
 enna ḍiṭada bhakti nimma rūpu, kaṇḍayyā.  
 enna saṭeya bhaktiyū nimma rūpu, kaṇḍayyā.  
 enage bēḷe svatantra uṇṭe, Kapilasiddha Mallināthā?*

Lo, my anger is but Thy look:  
 Myself, I am nothing worth!  
 What price my knowledge, Lord, before  
 The splendour of Thy Light?

My true devotion is but Thy face;  
 My false devotion is also Thy face:  
 Without Thee there's no freedom for me,  
 O Kapilasiddha Mallināthā!

ಈ ಹೀಗೆಂದು ಸಿದ್ಧರಾಮಯ್ಯದೇವರು ಬಿನ್ನೈಸಲು, ಅದಕ್ಕೆ ಪ್ರಭುದೇವರು  
 ಕೊಟ್ಟ ಪ್ರತ್ಯುತ್ತರ:

*ī hīḡendu Siddharāmayyadēvaru binṇaisalu, adakke Prabhudēvaru koḷḷa pratyuttara:*

The reply given by Prabhudēva to Siddharāmayyadēva when  
 he made this submission:

೫೦

ಕೋಪತಾಪವೆಂಬುದು ಅಲಿವಿನೊಳಗೆ.  
 ಭಕ್ತಿಯುಕ್ತಿಯೆಂಬುದು ನಿತ್ಯದೊಳಗೆ.  
 ಭಾವದ ಬಗೆಗೆ ಬಣ್ಣವಿಟ್ಟುಕೊಂಡರೆ,  
 ನಿರ್ಭಾವಿಕಗೆ ಅದು ಸಹಜವಹುದೆ?



ಬಂದ ಶರಣರ ನಿಲವನಜುಡು,  
ಸಂದುಸಂಶಯವಳಿದು ನಂಬದಿದ್ದರೆ,  
ಹಿಂದುಮುಂದಾಗಿ ಹೋಹನು ಕಾಣಾ,  
ನಮ್ಮ ಗುಹೇಶ್ವರಲಿಂಗವು.

*kōpatāpaveṇḥbūdu aṅvinolage.*  
*bhāktiyuktiyēmbudu nityadolage.*  
*bhāṇvada bagege baṅṅavittukonḍare,*  
*nirbhāvikāṅge adu saḥajavahude?*  
*banda śaraṇara nilavanāḍidu,*  
*sandusaṁśayavalīdu naṁbadiddare.*  
*hindumundāgi hōhanu kāṅṅē,*  
*namma Guhēśvara-līṅgavu.*

Anger and pain are rooted in  
The consciousness;  
Intense devotion's found within  
The Unbegun,  
By fostering passion, how can you serve  
The Passionless?  
If, having known the majesty  
Of your holy guest,  
You do not give him all your faith  
Undimmed by doubt,  
Lo, our Guhēśvara-līṅga  
Wavers and goes!

ಈ ಹೀಗೆಂದು ಪ್ರಭುದೇವರು ಮುನಿದು ಹಿಂದುಮುಂದಾಗಲು, ಸಿದ್ಧರಾಮತಂದೆ  
ಗಳು ಅಡ್ಡಬಿದ್ದು ಬಿನ್ನೈಸುವ ಪ್ರಸ್ತಾವದ ವಚನ:

*i hīḡendu Prabhudēvaru munidu hindumundāgalu, Siddharāma-*  
*tandegaḷu aḍḍabiddu binṇaisuva prastāvada vacana:*

The vacana which tells how Siddharāmayyadēva, when Prabhu-  
dēva in his anger hesitates, prostrates himself (before him):



೫೦

ಹಿರಿದು ಆಗ್ರದಿಂದ ನೀನೆನ್ನ ಮೇಲಿಕ್ಕಿ,  
 ಒಳ್ಳೆ ಸಾರೆಂದು ಹೋದೆ ಕಾಣಾ.  
 ಅಯ್ಯಾ, ಕೈ ಹಿಡಿದಡೆ ಅಂತು ಮುರುಚುವೆ,  
 ಎನ್ನ ಉರದಲಿಪ್ಪಿ ಹಿಡಿದಡೆಂತು ಮುರುಚುವೆ?  
 ನೀನಿಂತು ಹೋಹ ಪರಿಗಳ ನಿಲಿಸುವೆನು, ಕೇಳು ಗಡಾ.  
 ಸೂಕ್ಷ್ಮ ತನುವಿನಲ್ಲಿ ಹಿಡಿದಡೆ, ಎಂತು ಮುರುಚುವೆ ಹೇಳಾ,  
 ಕಪಿಲಸಿದ್ಧ ಮಲ್ಲಿಕಾರ್ಜುನಾ?

*hiridu āgradinda nīnenna mēlikki,  
 olle sārendu hōhe kōṇā.  
 ayyā, kai hiḍidade antu murucuve,  
 enna uradalappi hiḍidādentu murucuve?  
 nīnintu hōha parigala nilisuvenu, kēḷu gaḍā.  
 sūkṣma tanuvinalli hiḍidade, entu murucuve hēḷā,  
 Kapilasiddha Mallikārjuna?*

Now you have spent your rage on me,  
 You cannot rudely turn away.  
 Tho' you may wriggle out from my hands,  
 Could you wriggle out from my heart?

Listen to me, I am going to stop  
 All the ways you wish to go.  
 Could you wriggle out from my soul?  
 Tell me, Kapilasiddha Mallikārjuna!

ಈ ಹೀಗೊಂದು ಸಿದ್ಧರಾಮಯ್ಯದೇವರು ಬಿನ್ನೈಸಲು, ಅದಕ್ಕೆ ಪ್ರಭುದೇವರು  
 ನಿರೂಪಿಸಿದ ಪ್ರಸ್ತಾವದ ವಚನ:

*i hīgendu Siddharāmayyadēvaru binnaishalu, adakke Prabhu-  
 dēvaru nirūpisida prastāvada vacana:*

The vacana which tells what Prabhudēva said to Siddharāmayya-  
 dēva when he submitted thus:



೫೨

ಅಂಗದಲಪ್ಪಿದೆನೆಂದರೆ ಸಿಲುಕದು.  
 ಪ್ರಾಣದಲಪ್ಪಿದೆನೆಂದರೆ ಸಿಲುಕದು.  
 ಭಾವದಲಪ್ಪಿದೆನೆಂದರೆ ಸಿಲುಕದು.  
 ಸೂಕ್ಷ್ಮತನುವಿನ ಮನದ ಕೊನೆಯ ಮೇಲೆ ಅಪ್ಪಿದೆನೆಂದರೆ ಸಿಲುಕದು.  
 ಭಾವಾತೀತವಾದ ನಿರಾಕಾರದ ಘನವು  
 ಸುಜ್ಞಾನದ ಮುಖಕ್ಕೆ ಅಸಾಧ್ಯ ನೋಡಾ!  
 ಗುಹೇಶ್ವರನ ಶರಣರನ್ನಿನ್ನಾವ ಪರಿಯಲ್ಲಿ ತಡೆದು ನಿಲಿಸುವೆ  
 ಹೇಳಾ, ಸಿದ್ಧರಾಮಯ್ಯಾ?

*aṅgadalappidenendare silukadu.*  
*prāṇadalappidenendare silukadu.*  
*bhāvaladalappidenendare silukadu.*  
*sūkṣmatanuvina manada koneya mēle appidenendare silukadu.*  
*bhāvātītavāda nirākārada ghanavu*  
*sujñānada mukhaḥke asādhya nōḍā!*  
*Guhēśvaraṇa śaraṇaranimmāva pariyaḷli taḍedu nilisuve*  
*heḷā, Siddharāmayyā?*

You cannot catch Him, though you wish  
 To clasp Him with your body.

You cannot catch Him, though you wish  
 To clasp Him with your breath.

You cannot catch Him, though you wish  
 To clasp Him with your heart.

You cannot catch Him, though you wish  
 To clasp Him where the subtle body's mind  
 Sharpens to a peak...

Look, the disembodied one,  
 Sense-transcending Absolute,

Lies beyond the farthest reach  
 Of the enlightened countenance!

Tell me, Siddharāmayya, by what means  
 You stay Guhēśvara's devotees!



ಈ ಹೀಗೆಂದು ಪ್ರಭುದೇವರು ನಿರೂಪಿಸಲು, ಅದಕ್ಕೆ ಸಿದ್ಧರಾಮಯ್ಯದೇವರು ಬಿನ್ನೈಸಿದ ಪ್ರಸ್ತಾವದ ವಚನ:

‡ *hiṅendu Prabhudēvaru nirūpisalu, adakke Siddharāmayya-  
devaru binnaṣida prastāvada vacana:*

The vacana which tells what Siddharāmayyadēva submitted when Prabhudēva spoke thus:

ಖಿಡಿ

ಎನ್ನನಾಗಳೆ ಬಂದಿವಿಡಿದೆ ಗಡಾ, ನೀನು.

ನಿಮ್ಮ ಹಿಡಿವರೆ ಹಿಡಿವರು, ತನುವಿರೆ ತನು ಬೇಟಾದವರು!

ನಿಮ್ಮ ಹಿಡಿವರೆ ಹಿಡಿವರು, ಮನವಿರೆ ಮನ ಬೇಟಾದವರು!

ನಿಮ್ಮ ಹಿಡಿವರೆ ಹಿಡಿವರು, ಕೈಯಿರೆ ಕೈ ಬೇಟಾದವರು!

ನಿಮ್ಮ ಹಿಡಿವರೆ ಹಿಡಿವರು, ಕಣ್ಣಿರೆ ಕಣ್ಣು ಬೇಟಾದವರು!

ಇನಿಸುಳ್ಳವರು ಮೊದಲಾಗಿ ನಿಮ್ಮ ಹಿಡಿಯಲಾಟರು!

ಕಪಿಲಸಿದ್ಧ ಮಲ್ಲಿನಾಥಾ,

ನಿಮ್ಮ ಹಿಡಿದು ತಡೆಯಲಾನೇತಟವನಲ್ಲ,

ಕರುಣದಿಂ ಬಾರಾ, ಎನ್ನ ದೇವರ ದೇವಾ.

*emmanāgaḷe bandiviḍide gāḍā, nēnu.*

*nimma hiḍivare hiḍivaru, tanuvire tanu bēṭādavaru!*

*nimma hiḍivare hiḍivaru, manavire mana bēṭādavaru!*

*nimma hiḍivare hiḍivaru, kaiyire kai bēṭādavaru!*

*nimma hiḍivare hiḍivaru, kaṇṇire kaṇṇu bēṭādavaru!*

*inisuḷḷavaru modalāgi nimma hiḍiyalāṭṭaru!*

*Kapilasiddha Mallināthā,*

*nimma hiḍidu taḍeyalānētaṭavanalla,*

*karuṇadiṁ bārā, enna dēvara dēvā.*

Already, sure, I am Thy thrall. . .

Do they catch Thee when they catch ?

Only the disembodied body can!

Do they catch Thee when they catch ?

Only the Mind released from mind!

Do they catch Thee when they catch ?

Only the hands that need no hands!



Do they catch Thee when they catch?  
Only the eyes that are no eyes!

None can catch Thee, who have all these!  
What am I, then, to catch Thee and hold?

O Kapilasiddha Mallinātha,  
My God of gods, come and be kind!

ಈ ಹೀಗೆಂದು ಸಿದ್ಧರಾಮಯ್ಯದೇವರು ಬಿನ್ನಸುಂಗೈದು, ತಮ್ಮ ಮಠಕ್ಕೆ ಬಿಜಯಂ-  
ಗೈವುದು ಎಂದೆನಲು, ಪ್ರಭುದೇವರು ನಿಮ್ಮ ಮಠವೆಂದೇನು? ಇದ್ದ ತಾವಿನಲ್ಲಿದ್ದ  
ಭಕ್ತಿಯ ಮಾಡಿ ಪರಿಣಾಮಿಸುವುದಲ್ಲದೆ ನಾನತ್ತ ಬರಲಾಟವೆಂದು ನಿರೂಪಿಸಿದ  
ಪ್ರಸ್ತಾವದ ವಚನ:

ī hīgendu Siddharāmayyadēvaru binnapaṅgaidu, tamma  
maṭhakke bijayaṅgaivudu endenalu, Prabhudēvaru nimma matha-  
vendēnu? idda thāvinalliddu bhaktiya māḍi pariṇāmisuvudallade  
nāvatta baralārevendu nirūpisida prastāvada vacana:

The vacana which tells how, when Siddharāmayyadēva made  
this submission and begged him (Prabhudēva) to do him the grace  
to come to his maṭha, Prabhudēva asked: "What maṭha do you  
mean? Let us perform our devotions where we are and enjoy the  
fruit (joy) thereof, without going there":

೫೪

ಗತಿಗೆಟ್ಟು, ಧೃತಿಗೆಟ್ಟು, ಮತಿಗೆಟ್ಟವ ನಾನಯ್ಯಾ.  
ನಡೆವರೆ ಶಕ್ತಿಯಿಲ್ಲ, ನುಡಿವರೆ ಜಿಹ್ವೆಯಿಲ್ಲ.  
ಇದಿರಲೊಬ್ಬರ ಉಪಚಾರ ಸೇರದು ನೋಡಾ, ಎನುಗೆ.  
ಬಂದ ಬರವನೊಡು, ನಿಂದ ನಿಲವನೊಡು ಕೂಡ ಬಲ್ಲಡೆ.  
ಶರಣಿಗೆ ಬೇಟೊಂದೇಕಾಂತವೆಂಬ ಸಂದೇಹ ಉಂಟೆ?  
ತೆಪಿಹಿಲ್ಲದ ಘನವನೊಳಕೊಂಡ ಬಳಿಕ,  
ಬರಲೆಡೆಯುಂಟೆ ನಮ್ಮ ಗುಹೇಶ್ವರಲಿಂಗಕ್ಕೆ?

gatigeḷḷu, dhṛtigeḷḷu, matigeḷḷava nānayyā.  
naḍevare śaktiyilla, nuḍivare jihveyilla.  
idiralobbara upacāra sēradu nōḍē, emage.



*banda baṇavanagidu, ninda nilavanagidu kūḍa ballaḍe,  
śaraṇaṅge bēṇḍēkāntaveṃba sandēha unṇe?  
teṇahillada ghanavanolakoṇḍa baḷika,  
baraleḍeyunṇe namma Guhēśvaraliṅgake?*

Destitute, irresolute, bereft of reason !  
No strength to walk, no speech upon my tongue!  
Formalities were never to my taste:  
Why should a Śaraṇa fear to be  
Alone and separate,  
If, knowing that the guest has come  
And what his greatness is,  
He can unite with him?  
When in you dwells the Absolute beyond  
Space, what space is there for Guhēśvaraliṅga  
To come within?

ಈ ಹೀಗೆಂದು ಪ್ರಭುದೇವರು ನಿರೂಪಿಸಲು, ಭಕ್ತವತ್ಸಲನೆನಿಸಿ ಇಲ್ಲಿ ಪರಿಯಂತರ  
ಬಿಜಯಂಗೈದು, ಇನ್ನು ಬಾರೇನೆಂಬುದಕ್ಕೆ ಕಾರಣವೇನೆಂದು ಸಿದ್ಧರಾಮಯ್ಯದೇವರು  
ಬೆಸಗೊಂಬ ಪ್ರಸ್ತಾವದ ವಚನ:

*ī hīḡendu Prabhudēvaru nirūpisalu, bhaktavatsalanenisi illi  
pariyantara bijayaṅgaidu, innu būrenēmbudakke kūṇavēnendu  
Siddharāmayyadēvaru besagoṃba prastāvada vacana:*

The vacana which tells how, on Prabhudēva saying this, Siddharāmayyadēva asks what reason can there be for one who is regarded as the father of devotees, saying he cannot go farther when he has been good enough to come so far:

೫೫

ತೆರಿಹಿಲ್ಲದ ಘನವು ಕುಣುಹಿಗೆ ಬಂದ ಕಾರಣವೇನು  
ಹೇಳಾ ಎಲೆ ಅಯ್ಯಾ?  
ಭಕ್ತಿ ಕಾರಣ ಇಚ್ಛೆಗೆ ಬಂದ ಬಳಿಕ  
ಉಪಚಾರಕ್ಕೆ ತೆರಿಹುಂಟೆ?  
ಕಪಿಲಸಿದ್ಧ ಮಲ್ಲಿನಾಥಾ,  
ಬಿಜಯ ಮಾಡಾ ಕರುಣಿಗಳರಸಾ.



*tezahillada ghanavu kuzuhinṅe banda kāraṇavēnu*  
*hēlā, ele ayyā?*  
*bhakti kāraṇa icchege banda baḷiku*  
*upacārakke tezahuṅṅe?*  
*Kapilasiddha Mallināthā,*  
*bijaya māḍā, karuṇigaḷarasā.*

Tell me, why the Absolute  
 Beyond space  
 Assumes a form!

Since, unasked, you come to us  
 For devotion's sake,  
 Where is the room  
 For empty forms?

O Kapilasiddha Mallināthā,  
 King of the merciful,  
 Bless me with thy coming!

ಈ ಹೀಗೊಂದು ಸಿದ್ಧರಾಮಯ್ಯದೇವರು ಬಿನ್ನೈಸಲು, ಅದಕ್ಕೆ ಪ್ರಭುದೇವರು  
 ಕೊಟ್ಟ ಪ್ರತ್ಯುತ್ತರ:

‡ *hīgendu Siddharāmayyadēvaru binnaishalu, adakke Prabhu-*  
*dēvaru koḷḷa pratyuttara:*

The reply given by Prabhudēva to Siddharāmayyadēva when  
 he spoke thus:

೫೬

ಭಕ್ತನಿದ್ದ ತಾವಿಂಗೈ ಕರ್ತ ಬಂದರೆ,  
 ಅತ್ತಿತ್ತ ಹರಿಯದೆ ನಂಬಬೇಕು ನೋಡಾ.  
 ಕರ್ತನ ಕಂಡು ಭೃತ್ಯನುರಿಯನುಗುಳಿದರೆ,  
 ಬಳಿಕ ಕರ್ತೃತನ ಭೃತ್ಯಭಾವಕ್ಕೆ ಸಂಬಂಧವೇನು?  
 ತಪ್ಪಿ ತಪ್ಪಿ ತಿದ್ದಿಕೊಂಡಿಹೆನೆಂದರೆ ಹಸನಾಗಬಲ್ಲದೆ?  
 ಗುಹೇಶ್ವರಲಿಂಗದ ಶರಣನಾರಿಂಬುದ ನೀನೆತ್ತ ಬಲ್ಲೆ  
 ದೋಗಾ, ಮರುಳು ಸಿದ್ಧರಾಮಾ!



*bhaktanidda ṭhāvīṅge karta bandare,  
attitta hariyade nambabēku nōḍḍē.  
kartana kaṇḍu bhṛtyanuriyanuḷḷidare,  
baḷika kartṛtana bhṛtyabhāvakke saṃbandhavēnu?  
tappi tappi tiddikoṇḍahenendare hasanūgaballude?  
Guhēśvaraliṅgada śaraṇanāreṃbuda nīnetta balle  
hōgā, maruḷu Siddharāma!*

Whenever the Lord visits his servant's house,  
He must receive Him with unwavering faith.  
But if, at sight of Him, he spits forth fire,  
Where is the bond of servant and the Lord?  
Can your repentance make all good, if you  
But say, My fault, my fault, and pledge to mend?  
How could you recognise the devotee  
Of Guhēśvaraliṅga? Go to, Siddharāma, you fool!

ಈ ಹೀಗೆಂದು ಪ್ರಭುದೇವರು ನಿರೂಪಿಸಲು, ಸಿದ್ಧರಾಮಯ್ಯದೇವರು ನೊಂದು  
ಅತ್ಯಂತ ಭೀತಿಯನ್ನೈದಿ ಬಿನ್ನೈಸಿದ ಪ್ರಸ್ತಾವದ ವಚನ:

*i hīḡendu Prabhudēvaru nirūpisalu, Siddharāmayyadēvaru nondu  
atyanta bhītiyanaidi binnaśida prastāvada vacana:*

The vacana which tells what, on Prabhudēva saying this,  
Siddharāmayyadēva submitted, being exceedingly moved to fear:

೫೭

ಎನ್ನ ಒಳಗನೊತ್ತಿ ನೋಡುವಿರಿ, ಎನ್ನಲೇನುಂಟಯ್ಯಾ?  
ನುಡಿ ಇಲ್ಲದಭವ ನೀನು ನುಡಿದಲಿತೆಂದರೆ,  
ನಿಮ್ಮನೊಡಂಬಡಿಸಲಾನು ಸಮರ್ಥನೆ?  
ಅನಂತ ವೇದಂಗಳೆಲ್ಲವು ನಿಮ್ಮ ಮುಂದೆ  
ಉಸುರಿಕ್ಕಲಮ್ಮದೆ ಮೂಗರಾಗದವು.  
ನಿಮಗಾದಿರುತ್ತರವ ಕೊಟ್ಟು  
ಕೆಟ್ಟ ಕೇಡಿಗೆ ಏನೆಂಬೆನೆಯಯ್ಯಾ!  
ಕಪಿಲಸಿದ್ಧ ಮಲ್ಲಿಕಾರ್ಜುನಾ,  
ನಾನುಭಯಭ್ರಷ್ಟನೆಂಬುದ ನೀವೆ ಬಲ್ಲರಿ.



enna oḷaganotti nōḍuviri, ennalēnuṇṭayyā?  
 nuḍi illadabhava, nīnu nuḍigalitenendare,  
 nimmanoḍarṇbaḍisalanu samarthane?  
 ananta vēdaṇḡaḷellavu nimma munde  
 usurikkalammade mūgarūgirdavu.  
 nimagūnidiruttarava koṭṭu  
 keṭṭa kēḍiṇḡe ēneiṇbeneleyayyā!  
 Kapilasiddha Mallikārjuna,  
 nānubhaya bhraṣṭaneṇbuda nīve balliri.

You feel my heart's pulse: what is there in me?  
 Though you've learnt words, yet how can I convince  
 You who are past words and are never born?  
 The eternal Books, before Thee, are breathless and dumb.  
 O Lord, what can I say of the loss I bore  
 When I presumed to answer Thee in return?  
 O Kapilasiddha Mallikārjuna,  
 Thou only knowest of my twofold loss!

೫೮

ಮತ್ತಂ,  
 ಅಯ್ಯಾ ನಿಮ್ಮ ಕಂಡ ಕಾಣಿಕೆಯಲ್ಲಿ  
 ನಂಬಿ ನಚ್ಚಿ ಶರಣುವೋಗಲಪಾಯದೆ  
 ಕೆಮ್ಮನೆ ಅಹಂಕಾರವ ಹೊತ್ತುಕೊಂಡು ಕೆಟ್ಟಿ ನೋಡಯ್ಯಾ!  
 ಕೆಡಿಸಿ ಮಱುಗಿ ಅಱಿಸಿಹೆನೆಂಬ ಮರುಳ ನಾನಯ್ಯಾ!  
 ಕಪಿಲಸಿದ್ಧ ಮಲ್ಲಿನಾಥಯ್ಯಾ,  
 ಹಾಲಲದ್ದು, ನೀರಲದ್ದು; ನೀನೆ ಗತಿ ನೀನೆ ಮತಿ.

mattarṇ,  
 ayyā, nimma kaṇḍa kāṇikeyalli  
 naṇbi nacci śaraṇuvōgalaxiyade  
 kemmane ahaṇkārava hottukoṇḍu keṭṭe nōḍayyā!  
 keḍisi marugi aṇasiheneṇba maruḷa nānayyā!  
 Kapilasiddha Mallināthayyā,  
 hālaladdu, nīraladdu; nīne gati, nīne mati.



Again,

Lord, not knowing I must surrender,  
In perfect faith, on seeing Thee,  
I have endured the burden of pride  
And thoughtlessly, alas! am lost!

Lord, what fool was I to lose  
And then repenting, seek again!  
O Kapilasiddha Mallinātha,  
Thou art my reason and resort:  
Do Thou with me as Thou wilt!

೫೯

ಮತ್ತಂ,

ಎನ್ನ ಭರಭಾರ ನಿಮ್ಮದಯ್ಯಾ!  
ಎನ್ನ ಹಾನಿವೃದ್ಧಿ ನಿಮ್ಮದಯ್ಯಾ!  
ಎನ್ನ ಕರಕರ ಕಾಡದಿರು ತಂದೆ!  
ನಿನ್ನ ಕಾಟವೆನ್ನ ಪ್ರಾಣದೋಟ.  
ಕಪಿಲಸಿದ್ಧ ಮಲ್ಲಿನಾಥಾ,  
ಕೊಲ್ಲು ಕಾಯಿ, ನಿಮ್ಮ ಧರ್ಮದವ ನಾನು.

*mattam,*

*enna bharabhāra nimmadayyā!*  
*enna hāni vṛddhi nimmadayyā!*  
*enna karakara kāḍadīru tande!*  
*ninna kāṭavenna prāṇadōṭa.*  
*Kapilasiddha Mallinātha,*  
*kollu kāyi, ninma dharmadava nānu.*

Again,

Lord, my burden is Thy burden!  
My loss and gain are Thine.  
Do not, Father, harshly nag me,  
For Thy nagging is my death!

O Kapilasiddha Mallinātha,  
I'm at Thy mercy, to slay or save!



ಇಂತು ಕಿಂಕುರ್ವಾಣದಿಂದಿಪ್ಪ ಸಿದ್ಧರಾಮಯ್ಯದೇವರು ಪ್ರಭುದೇವರ ಚರಣದ ಮೇಲೆ ಬಿದ್ದು ಅಳುತ್ತಿರಲು, ಆ ಪ್ರಭುದೇವರು ಕರುಣದಿಂದ ಶಿರವ ಹಿಡಿದತ್ತಿದ ಪ್ರಸ್ತಾವನದ ವಚನ:

*intu kiṅkurvāṇadindippa Siddharāmayyadēvaru Prabhudēvara caranada mēle biddu aḷuttiralu, a Prabhudēvaru karuṇadinda śirava hiḍidettida prastāvada vacana:*

The vacana which tells how, when Siddharāmayyadēva was abashed and distraught and fell at Prabhudēva's feet weeping, Prabhudēva compassionately held up his head:

೬೦

ಹೊಣಿಗಾಡಿ ಬಂದನೆಂದು ನುಡಿಸಲೊಲ್ಲದೆ ಸುಮ್ಮನಿದ್ದೆನು.

ಎನ್ನ ಮನ ನೊಂದು ತಾಗಿದರೆ ನಿಮ್ಮತ್ತ ಮುಂದಾದೆನು.

ಬಿಕ್ಕುತ್ತ ಬೆಡುಟ್ಟ ಕಾಲ ಮೇಲೆ ಬಿದ್ದರೆ,

ಕಂಗಳುದಕ ಮಜ್ಜನಕ್ಕೆ ಟಿಡಂತಾಯಿತ್ತು.

ಅಂತಿದ್ದರೆ ಕಂಡು ನೆಗೆಹಿದನು

ನಮ್ಮ ಗುಹೇಶ್ವರಲಿಂಗವು.

*hoṟagāḍi bandanendu nuḍisalollade summaniddenu.*

*enna mana nondu tēgidare nimmatta mundādenū.*

*bikkutta bedarutta kāla mēle biddare,*

*kaṅgaḷudak majjanakkeṟedantāyittu.*

*antiddare kaṇḍu negahidānu*

*namma Guhēśvaraliṅgavu.*

I held my tongue, not meaning to speak,  
Seeing your mind was still in the world;  
But now your repentance touched my heart,  
And I make haste to come to you.

Now that you sob in fear and trembling  
And are prostrated at my feet,  
The water from your eyes is as  
Water to wash my feet!

Now our Lord Guhēśvarlaiṅga  
Has seen your state and lifts you up.



ಇಂತು ಅಳುತ್ತಿಪ್ಪ ಸಿದ್ಧರಾಮಯ್ಯದೇವರು ಬಿನ್ನೈಸಿದ ವಚನ:

*intu aḷutippa Siddharāmayyadēvaru binmaisida vacana:*

The vacana which tells what Siddharāmayyadēva submitted, weeping:

೬೧

ಎನ್ನ ತನು ಕರಗಿ, ಮನ ಕೊರಗಿದ ದುಃಖವಿದಾರದಯ್ಯಾ?  
 'ಅಯ್ಯಾ ಅಯ್ಯಾ' ಎಂದು ಅಳುವ ಅಕ್ಕಿ ಇದಾರದಯ್ಯಾ?  
 ಮುಳುಕೆಂಬ ಕೊರಸಿಗೆ ಗುಳುವಾಡಿದವರಾರಯ್ಯಾ?  
 ಹಾ! ಹಾ!! ಎಂಬ ಧ್ವನಿಯ ಕೇಳಲಾಡದೆ,  
 ಕಂಡು ಕರುಣದಿಂದ ಶಿರವ ಹಿಡಿದೆತ್ತಿ,  
 ಎನ್ನ ಕಣ್ಣು ನೀರ ತೊಡೆದನು  
 ಕಪಿಲಸಿದ್ಧ ಮಲ್ಲಿನಾಥಯ್ಯನು.

*enna tanu karagi, mana koragida duḥkhavidāradayyā?*  
*'ayyā ayyā' endu aḷuva akke idāradayyā?*  
*maṛaheṁba kūrasige guḷumāḍidavarārayyā?*  
*hā! hā!! eṁba dhvaniya kēḷalāḍade,*  
*kaṇḍu karuṇadinda śirava hiḍidetti,*  
*enna kaṇṇa nīra toḷedanu*  
*Kapilasiddha Mallināthayyanu.*

When the body melts and the heart grieves,  
 Whose is the grief?

When a person cries, O Lord, O Lord,  
 Whose is the cry?

When the sharp sword of ignorance  
 Pierces my heart, who aims the sword?

Our Lord, Kapilasiddha Mallinātha,  
 The moment he hears the cry of pain,  
 Sees, and compassionately lifts my head,  
 And wipes the water from my eyes.



ಇಂತು ಸಿದ್ಧರಾಮಯ್ಯದೇವರ ಕಿಂಕುರ್ವಾಣಮಂ ಕಂಡು, ಕೃಪೆಯಿಂದ ಶಿರವ ಹಿಡಿದತ್ತಿ, ಕಣ್ಣಿನೀರ ತೊಡೆದು ಆ ಪ್ರಭುದೇವರು ಪ್ರಸನ್ನರಾಗಿ—ಪರಮಯೋಗಿ, ಶುದ್ಧ ಸಾತ್ವಿಕಯೋಗಿ, ಸಚ್ಚಿದಾನಂದಯೋಗಿ, ನಿಷ್ಕಪರಿಪೂರ್ಣಯೋಗಿ, ಶಿವಯೋಗಾಮೃತ ಸೇವ್ಯಸಂತುಷ್ಟಯೋಗಿ, ಪರಮಾನಂದಯೋಗಿ, ಸಕಲಕರಣಗುಣರಹಿತಯೋಗಿ, ಸರ್ವೇಂದ್ರಿಯಸುಖನಿರ್ಮೂಲಯೋಗಿ, ಸಂಸಾರವನದಾವಾನಲಯೋಗಿ, ಮಾಯಾಹರಯೋಗಿ, ಮಾಯಾಮದದೂರಯೋಗಿ, ಮಾಯಾಮದಮಥನಯೋಗಿ, ಸಗುಣಯೋಗಿ, ಸನ್ನಿಧಾನಯೋಗಿ, ನಿರ್ಗುಣಯೋಗಿ, ನಿರಂಜನಯೋಗಿ, ಸಕಲನಿಷ್ಕಲತತ್ವ-ಶಿರೋರತ್ನಯೋಗಿ, ಅಖಂಡಪರಿಪೂರ್ಣಯೋಗಿ, ಅಪ್ರಮಾಣಗುಣಭರಿತಯೋಗಿ, ಅಪ್ರತರ್ಕ್ಯಚಾರಿತ್ರಯೋಗಿ, ಅಸಾಧ್ಯಸಾಧಕಯೋಗಿ, ಅಭೇದ್ಯಭೇದಕಯೋಗಿ, ಸುಜ್ಞಾನಪ್ರಭಾಮಯಯೋಗಿ, ಮಹಾಜ್ಞಾನೈಕೈತನ್ಯಯೋಗಿ, ಕಾಯಗುಣಧರ್ಮ-ಕರ್ಮಸಂಹಾರಯೋಗಿ, ಬ್ರಹ್ಮಾಂಡಸಂದೋಹಸಂಭೂತಕಾರಣಯೋಗಿ, ನಿರ-ವಯನಿರ್ಲೇಪನಿಃಪಾಪಯೋಗಿ, ಇಹಲೋಕಪರಲೋಕಗತಿರಹಿತಯೋಗಿ ಎಂದು ಕೊಂಡಾಡಿ—ಆ ಸಿದ್ಧರಾಮಯ್ಯದೇವರ ಬಿಗಿಯಪ್ಪಿಕೊಂಡ ಪ್ರಸ್ತಾವದ ವಚನ:

*intu Siddharāmayyadēvara kiṅkurvāṇamam kaṇḍu, kṛpeyinda śirava hiḍidetti, kaṇṇa nīra toḍedu ā Prabhudēvaru prasannarāgi—paramayōgi, śuddhasātvikayōgi, saccidānandayōgi, nityaparipūrṇayōgi, śivayōgāmṛtasēvyasantuṣṭayōgi, paramānandayōgi, sakala-karaṇaguṇarahitayōgi, sarvēndriyasukhanirṇūlayōgi, saṁsāraṇanadā-vānalayōgi, māyāharayōgi, māyāmadadūrayōgi, māyāmadamathana-yōgi, saguṇayōgi, sannidhānayōgi, nirguṇayōgi, nirañjanayōgi, sakalanīṣkalatāvatāśīrōratnayōgi, akhaṇḍaparipūrṇayōgi, apramāṇa-guṇabharitayōgi, apratarkyacāritrayōgi, asādhyasādhakayōgi, abhēd-yabhēdakayōgi, sujñānaprabhāmāyayōgi, mahājñānaikyacaitanyayōgi, kāyaguṇadharmakarmasāṁbhārayōgi, brahmāṇḍasandōhasāṁbhūta-kārayōgi, niravayanirlēpanilīpāpayōgi, ihalōkaparalōkagatirahita-yōgi endu koṇḍāḍi-ā Siddharāmayyadēvara bigiyappikoṇḍa prastāvada vacana:*

The vacana which tells how, seeing Siddharāmayyadēva's humility, Prabhudēva compassionately held up his head and wiped the water from his eyes and, regaining his calm, extolled him as: supreme yōgi, yōgi pure and blameless, yōgi abiding in existence-consciousness-bliss, timeless and perfect yōgi, yōgi delighting in the draught of the nectar of Śivayōga, yōgi enjoying the highest delight, yōgi beyond all sense and death, yōgi who has rooted out the joys of all the senses, yōgi like a forest-fire in this world's forest,



yōgi who is the bane of māyā, yōgi withdrawn from the pride of māyā, yōgi who has quelled the pride of māyā, yōgi endowed with attributes, yōgi in communion, yōgi unattached to attributes, spotless yōgi, yōgi crest-jewel of the principles of form and formless, yōgi undivided and all-perfect, yōgi fulfilled of virtues beyond measure, yōgi beyond reason, yōgi who has attained the unattainable, yōgi who has broken the unbreakable, yōgi filled with the splendour of the true knowledge, yōgi whose spirit is at one with the great knowledge, yōgi who has slain the body's traits and its nature and function, yōgi who is the cause of the birth of the cluster of cosmic eggs, yōgi without parts or stain or sin, yōgi who does not move between this world and the other—and then clasped him in a close embrace.

೬೨

ನಿಮ್ಮಲ್ಲಿ ಸನ್ನಹಿತವಾಗಿ,  
 ನಿಜವನಜುತು ಬೆರಸಿದ ಶಿವಯೋಗಿಯ ಕಂಡರೆ,  
 ಎನ್ನ ಮನವಗಲಲಾಱಿದಯ್ಯಾ!  
 ಎನ್ನ ತನುವಪ್ಪದಿರಲಾಱಿದಯ್ಯಾ!  
 ಎನ್ನ ಸಬುದ ಹೊಗಳಿದಲ್ಲದೆ ಸೈರಿಸದಯ್ಯಾ!  
 ಗುಹೇಶ್ವರಾ, ನಿಮ್ಮ ಶರಣ ಶಿವಯೋಗಿ  
 ಸಿದ್ಧರಾಮಯ್ಯನನಪ್ಪಿ ಸೊಪ್ಪಳಿದು  
 ನಮೋ ನಮೋ ಎನುತಿದೆನು!

*nimmalli sannahitavāgi,*  
*nijavanaritu berasida śivayōgiya kaṇḍare,*  
*enna manavagalalāṛadayyā!*  
*enna tanuvappadiralāṛadayyā!*  
*enna sabuda hogaḷidallade sairisadayyā!*  
*Guhēśvarā, nimma śaraṇa śivayōgi*  
*Siddharāmayyananappi soppaḷidu*  
*namō namō enutirdenu!*

Once met, my heart will never let him go—  
 The Śivayōgi who has attained the Truth  
 And, in communion, dwells within Thee!



It cannot be but I must clasp  
Thy body, and extol thy speech!

Guhēśvara, when I've clasped to me  
Siddharāmayya, Thy devotee,  
Look, all my severity is gone  
And I cry out, Hail! O Hail!

೬೩

ಕಾಯದೊಳಗೆ ಕರಣವಿಲ್ಲ, ಪ್ರಾಣದೊಳಗೆ ಭಾವವಿಲ್ಲ.  
ಭಾವದೊಳಗೆ ಭ್ರಮೆಯಿಲ್ಲ, ನವನಾಳದೊಳಗೆ ಸುಳುಹು ಮುನ್ನಿಲ್ಲ.  
ಬ್ರಹ್ಮರಂಧ್ರದಲ್ಲಿ ಅಜಾವಟತ ಶಿವಯೋಗಿ,  
ಗುಹೇಶ್ವರ[ನ] ಶರಣ ಸಿದ್ಧರಾಮಯ್ಯಾ,  
ನಿನ್ನ ಕಂಡೆನ್ನ ಭವ ನಾಸ್ತಿಯಾಯಿತ್ತು ಕೇಳಾ!

*kāyadoḷage karaṇavilla, prāṇadoḷage bhāvavilla.  
bhāvadoḷage bhrameyilla, navaṇḍaḷadoḷage suḷuhu  
munilla.*

*brahmarandhradalli aṣṭavaṇṇa śivayōgi,  
Guhēśvara[na] śaraṇa Siddharāmayyā,  
ninna kaṇḍenna bhava nāstiyōyittu kēḷā!*

In your body there's no sense;  
In your breath there's no desire;  
In your will no error dwells;  
Through your nine channels moves no air.

Having seen your consciousness  
Lost in the Brahmarandhra,  
O Siddharāmayya, Śivayōgi,  
Guhēśvara's own devotee,  
My wheel of births has come to a stand!

೬೪

ಮತ್ತಂ,

ಯೋಗ ಶಿವಯೋಗವೆಂಬರು;  
ಯೋಗದ ಹೊಲಬನಾರು ಬಲ್ಲರಯ್ಯಾ?



ಹೃದಯಕಮಲದ ಪತ್ರದಲ್ಲಿ ಭ್ರಮಿಸುವನ ಕಳೆದಲ್ಲದೆ  
ಯೋಗವೆಂತವುದೋ?

ಐವತ್ತೆರಡಕ್ಕರದ ಲಿಪಿಯ ನೋಡಿ ನೋಡಿ,  
ಆಱು ನೆಲೆಯ ಮೇಲಿಪ್ಪ ಮಣಿನೂಡದೊಳಗೆ ಇರಬಲ್ಲಡೆ  
ಅದು ಯೋಗ.

ಸೋಹಂ ಎಂಬಲ್ಲಿ ಸುಳುಹಡಗಿ, ಮನ ನಷ್ಟವಾಗಿರಬಲ್ಲ ಕಾರಣ  
ಗುಹೇಶ್ವರಲಿಂಗದಲ್ಲಿ ನೀನು ಸ್ವತಂತ್ರಧೀರನೆಂಬುದು ಕಾಣಬಂದಿತ್ತು  
ಕಾಣಾ, ಸಿದ್ಧರಾಮಯ್ಯ.

*mattaiṃ,*

*yōga śivayōgavendeṃbaru;*

*yōgada holabanāru ballarayyā?*

*hṛdayakamalada patradalli bhramisuvana kaḷedallade  
yōgaventappudo?*

*aivatteraḍakṣarada lipiya nōḍi nōḍi,*

*āru nelaya mēlippa maṇimāḍadoḷage iraballaḍe  
adu yōga.*

*‘sōham’ eṃballi suḷuhaḍagi, mana naṣṭavāḡiraballa kārāṇa  
Guhēśvaraliṅgadalli nīnu svatantradhīranēṃbudu*

*kāṇābandittu*

*kāṇā, Siddharāmayyā.*

Again,

There be who prattle of Yōga and Śivayōga;

But who can know the way it goes?

Unless you cast the one who moves,

Flitting

From petal to petal in the heart's lotus,

How can your yōga be attained?

If you can dwell where the breath of life

Hath her own mansion, set above

The six abodes, yea, poring o'er

The two and fifty characters:

That undoubtedly is yōga!

Look you, Siddharāmayya: because

The motion of your breath is still,



Because you live as if your mind were not,  
Before Guhēśvaralinga I say  
You are both free and resolute.

ಈ ಹೀಗೆಂದು ಪ್ರಭುದೇವರು ನಿರೂಪಿಸಲು ಸಿದ್ಧರಾಮಯ್ಯದೇವರ ಬಿನ್ನಹ:

ī hīgendu Prabhudēvaru nirūpisalu, Siddharāmayyadēvara  
binnaha:

Siddharāmayyadēva's submission when Prabhudēva spoke  
thus:

೬೫

ಯೋಗದ ಹೊಲಬ ನಾನೆತ್ತ ಬಲ್ಲೆನಯ್ಯಾ?  
ಯೋಗ ಶಿವಶಕ್ತಿ ಸಂಪುಟವಾಗಿಪ್ಪುದಲ್ಲದೆ,  
ಶಿವಶಕ್ತಿವಿಯೋಗವಪ್ಪ ಯೋಗವಿಲ್ಲವಯ್ಯಾ.  
ಹೃದಯಕಮಲದೊಳಗೆ ಭ್ರಮಿಸದೆ ಇಪ್ಪಾತ ನೀನೆಯಲ್ಲದೆ  
ಎನಗೆ ಬೇಟಿ ಸ್ವತಂತ್ರವಿಲ್ಲ  
ಕೇಳಾ, ಕಪಿಲಸಿದ್ಧ ಮಲ್ಲಿಕಾರ್ಜುನಾ.

yōgada holaba nānetta ballenayyā?  
yōga śivaśakti saṁpuṭavāḡippudallade,  
śivaśaktiviyōgavappa yōgavillavayyā.  
hṛdayakamaladoḷage bhramisade ippāta nīneyallade  
enage bēre svatantravilla  
kēḷā, Kapilasiddha Mallikārjuna.

How can I know all yōga's ways?  
Yōga's nought if not a union  
Of Śiva and Śakti; with them apart,  
No manner of yōga can ever be.

It is you alone can rest serene,  
Unfitting  
Within the lotus of the heart.

Apart from you, no freedom for me,  
O Kapilasiddha Mallikārjuna!



೬೬

ಮತ್ತಂ,

ಉತ್ಪತ್ತಿ ಸ್ಥಿತಿ ಲಯವಿಲ್ಲದಭವ ನೀನು, ಕಂಡಯ್ಯಾ!

ಎನಗೆ ಬೇಟೆ ಸ್ವತಂತ್ರವಿಲ್ಲ ಕೇಳಾ.

ನಿನ್ನ ಇಚ್ಛಾಮಾತ್ರದಲ್ಲಿ ನಾನಿವೆನು.

ಹಿರಿಯ ನೀನೆ, ದೇವ ನೀನೆ,

ಕಪಿಲಸಿದ್ಧ ಮಲ್ಲಿಕಾರ್ಜುನಾ,

ನಾನೇತಪೋಳಗವೆನು ಹೇಳಾ, ಪ್ರಭುವೆ?

mattam,

utpatti sthiti layavilladabhava nīnu, kaṇḍayyā!

enage bēṭe svatantravilla kēḷā.

ninna icchāmātradalli nānippenu.

hiriya nīne, dēva nīne,

Kapilasiddha Mallikārjunā,

nānētaṇḍaḷagappenu hēḷā, Prabhuve?

Again,

Thou art, indeed, the increate,

Beyond birth, growth and death!

Outside of Thee, no freedom for me;

Within Thy will alone, I exist.

Thou only revered, thou only a God!

O Kapilasiddha Mallikārjuna,

What am I worth at all? Tell me!

ಈ ಹೀಗೆಂದು ಸಿದ್ಧರಾಮಯ್ಯದೇವರು ಬಿನ್ನೈಸಲು, ಪ್ರಭುದೇವರು ನಿರೂಪಿಸಿದ ಪ್ರಸ್ತಾವದ ವಚನ:

‡ hīḡendu Siddharāmayyadēvaru binnaṣalu, Prabhudēvaru nirū-  
pisida prastāvada vacana:

The vacana which tells what Prabhudēva remarked on the above submission of Siddharāmayyadēva:



೬೭

ಮನ ಮನ ಬೆರಸಿದವರೆಂತಿಪ್ಪರಂತಿಪ್ಪರು  
 ಅವರ ಪರಿಯನೆಯಬಾರದು ಕೇಳಾ!  
 ಇದಿರಿಗೆ ಇಚ್ಛೆಯನೆಯದಿಪ್ಪರು;  
 ಒಳಗೆ ನೋಡಿದರೆ ಬಟ್ಟಬಯಲಿಪ್ಪರು.  
 ಗುಹೇಶ್ವರನ ಶರಣರು ತಾವಿಲ್ಲದ ಮಹಿಮರೆಂಬುದ  
 ನಿನ್ನಿಂದಲಾದೆ ನೋಡಾ, ಸಿದ್ಧರಾಮಯ್ಯಾ!

*mana mana berasidavarentipparantirparu  
 avara pariyanariyabāradu kēlā!  
 idiriṅge iccheyariyadipparu;  
 oḷage nōḍidare baṭṭabayalalipparu.  
 Guhēśvaraṇa śaraṇaru tāvillada mahimareṁbuda  
 ninnindaride nōḍē, Siddharāmayyā!*

The ways of wedded mind and mind—  
 Their unique, exclusive ways,  
 Cannot be known!  
 All else is shut out from their hearts!  
 Look into them, they are found to live  
 In a trance of vacancy!  
 O Siddharāmayya, from you I learnt  
 That Guhēśvara's devotees  
 Have grown to glory, having out-grown  
 All trace of space!

ಈ ಹೀಗೆಂದು ಪ್ರಭುದೇವರು ನಿರೂಪಿಸಲು, ಅದಕ್ಕೆ ಸಿದ್ಧರಾಮಯ್ಯದೇವರ  
 ಬಿನ್ನಹ:

॥ *higendu Prabhudēvaru nirūpisalu, adakke Siddharāmayya-  
 dēvara binnaha:*

When Prabhudēva spoke thus, Siddharāmayyadēva's sub-  
 mission thereon:



೬೮

ಅಪ್ಪುದನಲ್ಲದುದನೊಪ್ಪವ ಮಾಡುವಿರಿ.  
 ಅಯ್ಯಾ, ನಿಮ್ಮೊಲವು ಚೆಲುವು ಕಂಡಯ್ಯಾ!  
 ನೀವಿಂತು ಮಾಡಿದರಂತಿಪ್ಪುದಲ್ಲದೆ,  
 ಅಪ್ಪುದಲ್ಲವೆಂಬವರಿಲ್ಲ  
 ಕಾಣಾ, ಕಪಿಲಸಿದ್ಧ ಮಲ್ಲಿಕಾರ್ಜುನಾ.

*appudanalladudanoppava māḍuviri.*  
*ayyā, nimmolavu celuvu kaṇḍayyā!*  
*nēvintu māḍidarantippudallade,*  
*appudallaverṇbavarilla*  
*kāṇā, Kapilasiddha Mallikārjunā.*

The right and the wrong, Thou makest all good:  
 O Lord, how comely is Thy grace!  
 Who can deny that all things are  
 As thou dost them, O Kapilasiddha Mallikārjuna ?

ಈ ಹೀಗೆಂದು ಸಿದ್ಧರಾಮಯ್ಯದೇವರು ಬಿನ್ನೈಸಲು, ಆ ಬಿನ್ನಹಕ್ಕೆ ಪ್ರಭುದೇವರು  
 ಸಂತೋಷಿಸಿದ ಪ್ರಸ್ತಾವದ ವಚನ:

*ī hīgendu Siddharāmayyadēvaru binnaisalu, ā binnahakke Prabhu-*  
*dēvaru santōṣisida prastāvada vacana:*

The vacana which tells how, when Siddharāmayyadēva sub-  
 mitted thus, Prabhudēva was pleased at his submission:

೬೯

ಸ್ವತಂತ್ರ ಪರತಂತ್ರಕ್ಕೆ ಆವುದು ಚಿಹ್ನೆ ನೋಡಾ.  
 ತಾನೆಂಬುದಳಿದು, ಇದಿರೆಂಬುದ ಮುಚ್ಚಿದು  
 ಭಾವ ದಗ್ಧವಾಗಿರಬಲ್ಲಡೆ ಅದು ಸ್ವತಂತ್ರ.  
 ನೀನೆಂಬುದ ಪತಿಕರಿಸಿ, ತಾನೆಂಬುದು ನಿಃಕರಿಸಿ  
 ಉಭಯ ಭಾವದಲ್ಲಿ ಸನ್ನಹಿತವಾಗಿರಬಲ್ಲಡೆ ಪರತಂತ್ರ.  
 ಸ್ವತಂತ್ರ ಪರತಂತ್ರವೆಂಬೆರಡನೂ ವಿವರಿಸದೆ  
 ತನ್ನ ಮುಚ್ಚಿದಿಷ್ಟನೆ ಉಪಮಾತೀತನು.  
 ಗುಹೇಶ್ವರನ ಶರಣರು ದೇಹವಿಲ್ಲದ ನಿರ್ದೇಹಿಗಳೆಂಬುದು  
 ಇಂದೆನೆಗೆ ಕಾಣಬಂದಿತ್ತು ನೋಡಾ, ಸಿದ್ಧರಾಮಯ್ಯಾ.



svatantra paratantrakke āvudu ciḥna nōḍā.  
 tāneṁbudaḷidu, idireṁbuda maṛedu  
 bhāva dagdhavāgīraballaḍe adu svatantra.  
 nāneṁbuda patikarisi, tāneṁbuda niḥkarisi  
 ubhaya bhāvadalli sannahitavāgīraballaḍe paratantra.  
 svatantra paratantraveṁberaḍanū vivarisade  
 tanna maṛedippane upamāḥitanu.  
 Guhēśvaraṇa śaraṇaru dēhavillada nirdēhigaleṁbudu  
 indenage kāṇabandittu nōḍā, Siddharāmayyā.

Here are the marks of one who can rely  
 Upon himself, and one on others' aid:  
 He is the self-dependent who, both self  
 And not-self ceasing, the sense of those  
 Is ashes in his heart.  
 He who depends on others owns a lord,  
 Disowns himself, and rests in either sense.  
 One who is able to forget oneself  
 And not discriminate  
 What self-dependence be, and what the other,  
 Is without peer.  
 Today I have seen Guhēśvara's devotees  
 Are disembodied, bodiless.

‘ನೀನು ನಿರ್ದೇಹಿ’ ಎಂದು ಎನಗೆ ಅಜಾಯಬಂದಿತ್ತೆಂದು ಪ್ರಭುದೇವರು ನಿರೂಪಿಸಲು, ಅದಕ್ಕೆ ಸಿದ್ಧರಾಮಯ್ಯದೇವರು ಬಿನ್ನೈಸಿದ ಪ್ರಸ್ತಾವನೆಯ ವಚನ:

‘nānu nirdēhi’ endu enage aṇiyabandittendu Prabhudēvaru nirūpisalu, adakke Siddharāmayyadēvaru binmaisida prastāvada vacana:

The vacana which tells of Siddharāmayyadēva's submission when Prabhudēva said he had come to know that Siddharāmayyadēva was disembodied:

## 20

ಮಾತುಳ್ಳನ್ನಕ್ಕರ ದೇಹ ಹಿಂಗದು.  
 ನೆನಹುಳ್ಳನ್ನಕ್ಕರ ಪ್ರಾಣಸೂತಕ ಬಿಡದು  
 ಕಾಯ ಜೀವದ ಹೊಲಿಗೆಯ ಸಂದ ಬಿಚ್ಚಲಜಾಯನು.  
 ಆನು ನಿರ್ದೇಹಿ ಎಂದರೆ ನಗರೆ ನಿಮ್ಮ ಪ್ರಮಥರು?



ಎನ್ನ ಅಂತರಂಗದಲುಳ್ಳ ಅವಗುಣವ ಹಿಂಗಿಸಿ  
 ನಿನ್ನಂತೆ ಮಾಡಿದಡಾನುಳಿವೆನಲ್ಲದೆ  
 ಬೇಟಿ ಗತಿಯ ಕಾಣೆ ನೋಡಾ.  
 ಅಯ್ಯಾ, ಕಪಿಲಸಿದ್ಧ ಮಲ್ಲಿನಾಥಾ,  
 ಹಿಂದೆ ಇಲ್ಲದಡೇನು ಮುಂದೆ ಎಂತಪ್ಪುದು!

*mātullannakkara dēha hiṅgadu.*  
*nenahullannakkara prāṇasūtaka biḍadu.*  
*kāya jīvada holigeya sanda biccalarīyenu.*  
*ānu nirdehi endare nagare nimma pramatharu?*  
*enna antaraṅgadalulla avagunava hiṅgisi*  
*ninnante māḍidaḍānuḷivenallade*  
*bēṇe gatiya kōṇe nōḍā.*  
*ayyā, Kapilasiddha Mallināthā,*  
*hinde illadaḍēnu munde entappudu!*

As long as words persist,  
 The body remains;  
 As long as memory remains,  
 The taint of life clings on.  
 I cannot loose the knot  
 That binds the self to flesh:  
 If you say I am bodiless,  
 Will not your Śaraṇas laugh?

If you erase my inmost sins  
 And render me like unto you,  
 I live, there being nowhere else,  
 Where I can go!  
 O Kapilasiddha Mallinātha,  
 If these things were not thus before,  
 How can they be in days to come?

ಈ ಬಿನ್ನಹಕ್ಕೆ ಪ್ರಭುದೇವರು ಮೆಚ್ಚಿ ಆ ಸಿದ್ಧರಾಮಯ್ಯದೇವರ ಕೈವಿಡಿದುಕೊಂಡು  
 ಏಕಾಂತಸಮಾಧಿಸ್ಥಾನಕ್ಕೆ ಬಿಜಯಂಗೈವ ಪ್ರಸ್ತಾವದ ವಚನ:

*i binnahakke Prabhudēvaru mecci ā Siddharāmayyadēvara*  
*kaiviḍidukōṇḍu ēkāntasamādhisthānakke bijayaṅgaiva prastāvada*  
*vacana:*



The vacana which tells how Prabhudēva, pleased with this submission of Siddharāmayyadēva, did him the grace to go into his solitary chamber, holding him by the hand:

೭೧

ಅಹುದಹುದು, ಭಕ್ತಿಭಾವದ ಭಜನೆ ಎಂತಂಕಿಹುದು?  
 ಅಂತರಂಗದ ಅಱಿವಿಂಗೆ ಆಚಾರವೆ ಕಾಯ.  
 ಆಚಾರಕಾಯವಿಲ್ಲದಡೆ ಅಱಿವಿಂಗೆ ಆಶ್ರಯವಿಲ್ಲ.  
 ಅಱಿವು ಆಚಾರದಲ್ಲಿ ಸಮವೇಧಿಸಿದ ಲಿಂಗೈಕ್ಯನ  
 ಕ್ರಿಯಾಬದ್ಧನೆಂದು ನುಡಿದರೆ ಸಂಜಮಹಾಪಾತಕ.  
 ನಿನ್ನ ಅಱಿವಿಂಗೆ ಅಚ್ಚಾಗಿ ಆಚಾರಕ್ಕೆ ಆಳಾಗಿ,  
 ನಮ್ಮ ಗುಹೇಶ್ವರನು ನಿನ್ನ ಕೈವಶಕ್ಕೆ ಒಳಗಾದನು.  
 ನಿನ್ನ ಸುಖಸಮಾಧಿಯ ತೋಟು ಬಾರಾ, ಸಿದ್ಧರಾಮಯ್ಯಾ.

*ahudahudu, bhaktibhāvada bhajane entantihudu?*  
*antarāṅgada aṣivinṅge ācārave kāya.*  
*ācārakāyavilladaḍe aṣivinṅge āśrayavilla.*  
*aṣivu ācārādalli samavēdhisida liṅgaikyana*  
*kriyābaddhanendu nuḍidare pañcamahāpātaka.*  
*ninna aṣivinṅge accāgi ācārakke ālāgi,*  
*namma Guhēśvaranu ninna kaivaśakke oḷagādanu.*  
*ninna suhasamādhiya tōru bārā, Siddharāmayyā.*

Ay, ay, the pious worship is all right:  
 For practice is the frame of inward faith,  
 Which needs a chastened body for its house.  
 But if you speak of him who has attained  
 Union with God, with spirit and the act  
 In perfect interpenetration, as  
 A slave of works, you sin the five great sins!

It is because Guhēśvara has grown  
 Intimate to your faith, a slave to works,  
 He has become a captive of your soul..

Come now, Siddharāmayya, let me see  
 This great abode of happiness and peace!



ಇಂತು ಸಿದ್ಧರಾಮಯ್ಯದೇವರನು ಕೈವಿಡಿದುಕೊಂಡು ಪ್ರಭುದೇವರು ಏಕಾಂತ ಸಮಾಧಿಗೆ ಬಿಜಯಂಗೈವ ಪ್ರಸ್ತಾವದೊಳು ಸಿದ್ಧರಾಮಯ್ಯತಂದೆಗಳು ಬಿನ್ನೈಸಿದ ವಚನ:

*intu Siddharāmayyadēvaranu kaiviḍidukonḍu Prabhudēvaru  
ēkāntasamādhige bijayaṅgaiva prastāvadoḷu Siddharāmayyatande-  
gaḷu binnaisida vacana:*

The vacana which tells what Siddharāmayya submitted when Prabhudēva, holding Siddharāmayyadēva by the hand, went into his solitary chamber:

## 29

ಎಮ್ಮ ನಲ್ಲನೊಲಿದು ಒಲಿಸಿ ಕಾಡುತ್ತಿದ್ದರೆ,  
‘ಬಾರಾ ಬಾರಾ’ ಎಂದೆನ್ನ ಕರಣ ಹರಣವ ತೋಱುದರೆ,  
ತಾನೆ ಒಲಿದು ಬಂದೆನ್ನ ತಲೆಯ ಹಿಡಿದು ನೆಗಹಿ  
ಎನ್ನ ಮನೆಗೆ ಬಂದ ಕಪಿಲಸಿದ್ಧ ಮಲ್ಲಿನಾಥನ  
ಒಲುಮೆಯ ಘನವನೇನೆಂದುಪಮಿಸುವೆನು?

*emma nallanolidu olisi kāḍuttiddare,  
‘bārā bārā’ endenna karaṇa haraṇava tōḷidare,  
tāne olidu bandenna taleya hiḍidu negahi  
enna manege banda Kapilasiddha Mallināthana,  
olumeya ghanavanēnendupamisuvēnu?*

Ah, if my Spouse, pleasing and pleased,  
Should tease me, and as I whisper, Come,  
Should bare the fragrance of his love,  
How could I tell in words the depth  
Of Kapilasiddhamallinatha's love,  
Who to my home has uninvited come  
And lifted up my prostrate head,  
Holding it in His hands?

ಇಂತು ಪ್ರಭುದೇವರು ಮಠಕ್ಕೆ ಬಿಜಯಂಗೈದಲ್ಲಿ ಆ ಸಿದ್ಧರಾಮಯ್ಯದೇವರು ತಮ್ಮ ಮೇಲಣ ಕೈಪೆಯಿಂದ ಬಂದರೆಂದು ಬಿನ್ನೈಸುವ ಪ್ರಸ್ತಾವದ ವಚನ:



*intu Prabhudēvaru maṭhakke bijayaṅgaidalli ā Siddharāmayya-  
dēvaru tamma mēlaṇa kṛpeyinda bandarendu binnaisuva prastāvada  
vacana:*

The vacana which tells how, when Prabhudēva went into the  
matha, Siddharāmayyadēva said he had come out of kindness to  
him:

೭೩

ಅಂಗವಳಿದು ನಿಂದವನೆಂದು ನಾನಾಁಯೆ.  
ಘನಲಿಂಗದಲ್ಲಿ ಸಲೆ ಸಂದವನೆಂದು ನಾನಾಁಯೆ.  
ಆವ ವೇಷದಲ್ಲಿ ಬಂದ ನಿಂದ ತಾವನಾಁಯೆ.  
ಕ್ರೋಧವೆಂಬ ಸಂಸಾರಸಾಗರದಲ್ಲಿ ಸಾಧನೆಯ ಮಾಡಲಾಗಿ,  
ಪ್ರಭುದೇವರ ಸುಳುಹು ಅಘಟಿತವಾಯಿತು,  
ಕಪಿಲಸಿದ್ಧ ಮಲ್ಲಿಕಾರ್ಜುನಾ!

*aṅgavaḷidu nindavanendu nānariye.  
ghanaliṅgadalli salesandavanendu nānariye.  
āva vēṣadalli bandu ninda tāvanaṛiye.  
krōdhaveriṁba saṁsārasāgaradalli sādhaneyā māḍalāgi,  
Prabhudēvara suḷuhu aghaṭitavāyittu,  
Kapilasiddha Mallikārjunā!*

I know not that he lives  
Divested of his flesh;  
I know not that he is  
One with the Absolute;  
I know not where he comes,  
Or stands, and in what guise.

O Kapilasiddha Mallikārjuna,  
I cannot understand  
This gesture of Prabhu,  
Since I so floundered in  
This sea of mortal rage!

ಇಂತು ಸಿದ್ಧರಾಮಯ್ಯದೇವರು ಪ್ರಭುದೇವರಿಗೆ ತಮ್ಮ ಹೃದಯಕಮಲವೆಂಬ  
ಸಿಂಹಾಸನವನಿಕ್ಕಿ, ಪಾದಾರ್ಚನೆಯ ಮಾಡಿ, ಷೋಡಶೋಪಚಾರದಿಂದರ್ಚಿಸಿ ಪೂಜಿಸಿ,  
ಪಾದೋದಕಮಂ ಕೊಂಡು, ಪರಮ ಹರುಷವನ್ನೆದಿದ ಪ್ರಸ್ತಾವದ ವಚನ:



*intu Siddharāmayyadēvaru Prabhudēvarige tamma hṛdaya-kamalaveriṃba sirīhāsanavanikki, pādārcaneya māḍi, ṣoḍaśōpacāra-dindarcisi pūjisi, pādōdakamaṇi koṇḍu, parama haruṣavanaidida prastāvada vacana:*

The vacana which tells how Siddharāmayya, having laid out for Prabhudēva the throne of his heart's lotus, done homage to his feet, rendered him the sixteenfold service, done him worship and received the holy water from his feet, felt the highest joy :

೭೪

ಅಯ್ಯಾ ಅಯ್ಯಾ, ನೀವು ಬಾರದಿರ್ದೆ ಅಂತು ಹಂಬಲಿಸುತ್ತಿದ್ದೆ.  
 ನೀವೆನ್ನ ಹಂಬಲ ಕೇಳಿ ಕರುಣದಿಂದ ಭೋರನೆ ಬಂದರೆ,  
 ಅನು ತಳವೆಳಗಾಗಿ ಅವಗುಣವೆಂಬ ರಜವ ಕಳೆದು,  
 ಕಂಬಳಿಯ ಪೀಠವನೊಲ್ಲದೆ ಹೃದಯಪೀಠವನಿಕ್ಕಿ,  
 ಮೇಲುಪ್ಪರಿಗೆಯ ಒಲಿತೆಯ ತಂದು ಪಾದಾರ್ಚನೆಯ ಮಾಡಿ,  
 ಎರಡೆಸಳ ಕಮಳವನೆರಡು ಪಾದಕ್ಕೆ ಪೂಜಿಸಿ,  
 ಕಂಗಳ ತಿರುಳ ತೆಗೆದು ಅರತಿಯನೆತ್ತಿ,  
 ಉಸುರ ನುಂಗಿದ ಪರಿಮಳದ ಧೂಪವ ಬೀಸಿ,  
 ನೆತ್ತಿಯ ಪರಿಯಾಣದೊಳಿಟ್ಟು ಬೋನವ ಗಡಣಿಸಿದರೆ,  
 ಸಯದಾನ ಸವೆಯದೆ ಆರೋಗಣೆಯ ಮಾಡಿ,  
 ಉಂಡ ಬಾಯ ತೊಳೆದರೆ ಸಂದೇಹವಾದುದೆಂದು  
 ಮೇಲುಸೆಳಗಿನೊಳು ತೊಡೆದುಕೊಂಡು,  
 ಬಾಯ ಮುಚ್ಚಳ ತೆಗೆಯದೆ ತ್ರಿಕರಣವೆಂಬ ತಾಂಬೂಲವನವಧರಿಸಿದ.  
 ಭಾವದ ಕನ್ನಡವ ಹಱಿದು ಹಾಯ್ದಿದ.  
 ಆತನ ಪಾದಕ್ಕೆ ನಾನು ಶರಣೆಂದು ಪಾದೋದಕವ ಕೊಂಡೆ.  
 ಆತನ ಪ್ರಸಾದಕ್ಕೆನ್ನ ಸೆಳಗ ಹಾಸಿ ಆರೋಗಿಸಿ ಸುಖಿಯಾದೆನು.  
 ಕೆಪಿಲಿಸಿದ್ದ ಮಲ್ಲಿಕಾರ್ಜುನಯ್ಯಾ,  
 ನಿಮ್ಮ ಶರಣ ಪ್ರಭುದೇವರ ಕರುಣವೆನಗೆ  
 ಸಾಧ್ಯವಾದ ಪರಿಯನೇನೆಂದುಪಮಿಸುವೆನು!

*ayyā ayyā, nīvu bāradirdaḍe antu haṃbalisuttidde.  
 nīvenna haṃbala kēḷi karuṇadinda bhōrane bandare,  
 ānu taḷaveḷagāgi avaguṇaveṃba rajava kaḷedu,  
 kaṃbaḷiya pūḥavanollade hṛdayapūḥavanikki,*



*mēlupparigeya oṛateya tandu pādārcaneya māḍi,  
eraḍesaḷa kamalavaneraḍu pāḍakke pūjisi,  
kaṇḡaḷa tiruḷa tegedu āratīyanetti,  
usura nuṅḡida parimaḷada dhūpava bīsi,  
nettiya pariyāṇadoḷiṭṭu bōṇava gaḍaṇisidare,  
sayadāna saveyade ārōgaṇeya māḍi,  
uṇḍa bāya toḷedare sandēhavādudendu  
mēluseraginolu toḷedukoṇḍu,  
bāya muccaḷa tegeyade trikaṇḡavemba  
tām̃būlavanavadharisida.  
bhāvada kannaḍava haḡidu hāykida.  
ātana pāḍakke nānu śaraṇendu pādōḍakava koṇḍe.  
ātana prasāḍakkenna seḡaga hāsi ārōḡisi sukhīyādenu.  
Kapilasiddha Mallikārjunayyā,  
nimma śarana Prabhudēvara karuṇavenage  
sādhyavāda pariyanēnendupamisuvēnu!*

Shouldst Thou not come, O Lord,  
What yearning should be mine!  
But shouldst Thou hear my moan  
And, whizzing like the wind,  
Hasten on wings of love,  
What wonder should be mine!

I then would raze all sin,  
And place, for Thee to sit,  
The blanket of my heart!

With water from the pool  
Of my exalted soul,  
I'd wash Thy blessed feet;

Twin-petalled lotus should  
Thy twain feet decorate;

To Thee I'd wave a lamp  
Enkindled at my eyes;

For incense Thou shouldst have  
The fragrance that exhales  
From my suspended breath;



Food I'd offer Thee  
In the platter of my crown;  
And Thou wouldst taste it, Lord,  
Yet not consume a crumb!

And when Thou clean'st Thy mouth,  
Thou wouldst, scrupulously, wipe it  
But with Thy garment's hem;

With closed lips Thou wouldst take  
The triple tāmbūlaṁ  
Made of my senses three;  
And I'd, prostrate, receive  
The water from Thy feet,  
Who hast plucked from my eyes  
The blinkers of desire;

I'd spread my garment's hem  
To take Thy offered grace,  
And, eating it, rejoice.

O Kapilasiddha Mallikārjuna,  
How could I tell in words  
The way I gained the grace  
Of Prabhu, Thy Śaraṇa!

ಇಂತು ಪ್ರಭುದೇವರ ಶ್ರೀಪಾದವನು ಅಷ್ಟವಿಧಾರ್ಚನೆ ಪೋಡಶೋಪಚಾರದಿಂ  
ಪೂಜಿಸಿದ ಸಿದ್ಧರಾಮಯ್ಯದೇವರು ಕೃಪೆಯಿಂದಲೆನ್ನ ಬೋಧಿಸಿ ಎಂದು ಬಿನ್ನೈಸುವ  
ಪ್ರಸ್ತಾವನದ ವಚನ:

*intu Prabhudēvara śrīpādavanu aṣṭavidhārcane ṣoḍaśōpacārādīṁ  
pūjīsida Siddharāmayyadēvaru krpeyindalenna bōdhisi endu binnaisuva  
prastāvada vacana:*

The vacana which tells how Siddharāmayyadēva, having done  
homage to Prabhudēva's sacred feet with the eightfold worship  
and the sixteenfold service, requested that he (Prabhu) should in-  
struct him out of his kindness:



೭೫

ಆದಿಯಿಂದ ನಿಮ್ಮಿಂದಲಾದೆನಯ್ಯಾ.

ಅನಾದಿಯಲ್ಲಿ ನಿಮ್ಮಲ್ಲಿ ತದುಗತನಾಗಿದ್ದೆನಯ್ಯಾ.

ನಿಮ್ಮ ಹಸ್ತ ಮುಟ್ಟಿದಲ್ಲಿ,

ನಿಮ್ಮನೆನ್ನ ಮನದೊಳಗಿಟ್ಟುಕೊಂಡಿದ್ದೆನಯ್ಯಾ.

ಕಾಯವೆಂಬ ಕಪಟವನೊಡ್ಡಿ ನಿಮ್ಮ ಮುಱಿಸಿಕೊಂಡಿದ್ದರೆ

ನಿಮ್ಮ ಬೆಂಬಳಿಯ ಸಂದು ನಿಮ್ಮ ಕಂಡೆನಯ್ಯಾ.

ಕಪಿಲಸಿದ್ಧ ಮಲ್ಲಿನಾಥಯ್ಯಾ,

ಎನ್ನ ಅಂತರಂಗವ ಶುದ್ಧವ ಮಾಡಿ ತಿಳುಹಾ, ನಿಮ್ಮ ಧರ್ಮ.

*ādiyinda nimmindalādenayyā.*

*anādiyalli nimmalli tadugatanāḡgiddenayyā.*

*nimma hasta muṭṭidalli,*

*nimmanemma manadolāgiṭṭukonḡiddenayyā.*

*kāyaveṁba kapaṭavanonḡḡi nimma maṟesikonḡiddare*

*nimma beṁbaḷiya sandu nimma kaṇḡdenayyā.*

*Kapilasiddha Mallināthayyā,*

*enna antaraṅgava śuddhava mēḡḡi tiḷuhā, nimma dharma.*

Thou, Lord, hast fashioned me in time;

Before all time, I was in Thee!

But since Thy palm has touched my head,

Thou art the inmate of my heart!

When, having cast all guile of flesh,

Thou madest me lose sight of Thee,

I went behind Thee in pursuit,

Until I saw Thee face to face!

O Kapilasiddha Mallinātha,

Thou, having cleansed my heart of sin,

Do teach me to perceive the Truth!

ಈ ಹೀಗೆಂದು ಸಿದ್ಧರಾಮಯ್ಯದೇವರು ಬಿನ್ನೈಸಲು, ಅದಕ್ಕೆ ಪ್ರಭುದೇವರ  
ನಿರೂಪ:

॥ *hīḡendu Siddharāmayyadēvaru binmaisalu, adakke Prabhu-  
dēvara nirūpa:*

Prabhudēva's reply to this request of Siddharāmayyadēva:



೭೭

ಆದಿಯಲ್ಲಿ ಗುರುಬೀಜವಾದ ಪಿಂಡಕ್ಕೆ  
 ಅನಾದಿ ಎಂಬುದನೊಬ್ಬರು ತಿಳುಹಲುಂಟೆ?  
 ಆದಿ ಕಾಯ, ಅನಾದಿ ಪ್ರಾಣವಾಗಿವು ಯೋಗವ ಭೇದಿಸಿ  
 ತನ್ನೊಳಗೆ ತಾನೆ ತಿಳಿದು ನೋಡಲು,  
 'ಸೋಹಂ' ಎಂಬುದು ತಾನೆ ಸತ್ಯ ನೋಡಾ!  
 ಗುಹೇಶ್ವರಲಿಂಗದ ನಿಲವು ಹೇಳಿ ಕಂಡಿಹೆನೆಂದರೆ  
 ಅಸಾಧ್ಯ ಕಾಣಾ, ಸಿದ್ಧರಾಮಯ್ಯಾ

*ādiyalli gurubījavāda piṇḍakke  
 anādi eṁbudanobbaru tiḷuhaluṇṭe?  
 ādi kāya, anādi prāṇavāgippa yōgava bhēdisi  
 tannoḷage tāne tiḷidu nōḍalu,  
 'sōhaṁ' eṁbudu tāne satya nōḍā!  
 Guhēśvaraliṅgada nilavu hēḷi kaṇḍihenendare  
 asādhya kāṇā, Siddharāmayyā.*

To body born of a Master's seed  
 In time, what need to tell  
 It is eterne?  
 If one can break what binds these two  
 —Temporal body and eternal soul—  
 And in his own Self understand himself,  
 Look you, the truth is: you yourself are that!  
 O Siddharāmayya, it is not words  
 Can tell Guhēśvaraliṅga's majesty!

ಈ ಹೀಗೆಂದು ಪ್ರಭುದೇವರು ನಿರೂಪಿಸಲು, ಅದಕ್ಕೆ ಸಿದ್ಧರಾಮಯ್ಯದೇವರ  
 ಬಿನ್ನಹ:

*ಃ hiḡendu Prabhudēvaru nirūpīsalu, adakke Siddharāmayya-  
 dēvara binnaha:*

Siddharāmayyadēva's submission on this remark of Prabhu-  
 dēva:



## ೭೭

ಎಲೆ ಅಯ್ಯಾ, ನಿನ್ನ ಬೆಳಗಿನ ಪರಿಯ ಕೇಳು, ಕಂಡಾ!  
 ನಾನಾರೆಂಬುದ ತಿಳಿದು ನೋಡಿ ಕಂಡು  
 ಬೆಳಗು ಕಾಬ ಪರಿ ಎಂತು ಹೇಳಾ?  
 ಕಂಡುದ ಕಂಡು, ಕಾಯದೊಳಗೆ ಸಂತವಿಡುವ ಪರಿ ಎಂತಯ್ಯಾ!  
 ಕಪಿಲಸಿದ್ಧ ಮಲ್ಲಿನಾಥಯ್ಯಾ,  
 ನೀನೆನ್ನ ಮನವ ತಿಳಿವಡೆ ಅಸಾಧ್ಯ ಉಂಟೆ, ದೇವರ ದೇವಾ?

*ele ayyā, ninna beḷagina pariya kēḷu, kaṇḍā!*  
*nānāreṁbuda tiḷidu nōḍi kaṇḍu kaṇḍu*  
*beḷagu kāba pari entu hēḷā?*  
*kaṇḍuda kaṇḍu, kāyadoḷage santaviḍuva pari entayyā!*  
*Kapilasiddha Mallināthayyā,*  
*nīnenna manava tiḷivaḍe asādhya uṇṭe, dēvara dēvā?*

Lord, listen how Thy light behaves!  
 Pray tell me how to see Thy light  
 When I have understood myself  
 And looked with concentrated gaze!

Pray tell me how I may absorb  
 The illumination in myself  
 When I have seen what can be seen!  
 O Kapilasiddha Mallinātha,  
 Is it impossible, O god  
 Of gods, to understand my heart?

ಈ ಹೀಗೆಂದು ಸಿದ್ಧರಾಮಯ್ಯದೇವರು ಬಿನ್ನೈಸಲು, ಅದಕ್ಕೆ ಪ್ರಭುದೇವರು  
 ನಿರೂಪಿಸಿದ ವಚನ:

‡ *hīgendu Siddharāmayyadēvaru binnaisalu, adakke Prabhu-*  
*dēvaru nirūpisida vacana:*

The vacana which tells what Prabhudēva remarked when  
 Siddharāmayyadēva made this submission:



೭೮

ತನ್ನನಜಾಯೆನೆಂಬುದು ಅಜ್ಞಾನ ನೋಡಾ.  
 ಅಜ್ಞಾನದ ಅಜ್ಞಾನವನತಿಗಳೆದು,  
 ಜ್ಞಾನವ ಕಾಣೆನೆಂಬುದು ವಿಪರೀತ ಭಾವ ನೋಡಾ.  
 ಎಲ್ಲವನು ತೋಟುವ ಘನವನೆಲ್ಲಿಯೂ ಕಾಣಬಾರದು.  
 ಕಾಣಬಾರದ ನಿಜವ ತೋಟಬಾರದು.  
 ತೋಟಬಾರದ ಮಹವ ತಿಳಿಯಬಹುದೆ?  
 ಗುಹೇಶ್ವರಲಿಂಗದಲ್ಲಿ ಬಯಕೆಯುಳ್ಳನ್ನಕ್ಕರ  
 ತವಕವೆಡೆಗೊಂಡಿವು ಕಾರಣ  
 ತಿಳುಹಲಿಲ್ಲವೆಂಬುದ ನಿನ್ನ ನೀ ತಿಳಿದು  
 ನೋಡಾ, ಸಿದ್ಧ ರಾಮಯ್ಯಾ.

*tannanariyanembudu ajñāna nōḍā.*  
*ariyada ajñānavanatigaḷedu,*  
*jñānava kāṇeneṃbuda viparīta bhāva nōḍā.*  
*ellavanu tōruva ghanavanelliyū kāṇabāradu.*  
*kāṇabārada nijava tōrabāradu.*  
*tōrabārada mahava tīḷiyabahude?*  
*Guhēśvaraliṅgadalli bayakeyullaṇnakkara*  
*tavakaveḍegonḍippa kāraṇa*  
*tīḷuhalillaveṃbuda ninna nē tīḷidu*  
*nōḍā, Siddharāmayyā.*

To say I know not myself  
 Is ignorance;  
 Not knowing that you know not  
 And say you cannot see,  
 Is quite perverse.

The Absolute that shows  
 All things, itself  
 Is nowhere to be seen;  
 And what cannot be seen  
 Cannot be known.

And would you understand  
 The Great Unmanifest?



Look, grasp this for yourself,  
Siddharāmayya:  
You did not understand,  
Because your heart was sick  
For Guhēśvaraliṅga.

ಈ ಹೀಗೆಂದು ಪ್ರಭುದೇವರು ನಿರೂಪಿಸಲು, ಅದಕ್ಕೆ ಸಿದ್ಧರಾಮಯ್ಯದೇವರು  
ಬಿನ್ನೈಸಿದ ಪ್ರಸ್ತಾವದ ವಚನ:

ī hīḡendu Prabhudēvaru nirūpisalu, adakke Siddharāmayya-  
dēvaru binnaṣida prastāvada vacana:

The vacana which tells what Siddharāmayyadēva submitted  
when Prabhudēva spoke thus:

## ೨೯

ಕಂಡ ಕನಸು ದಿಟವಾಗಿ ಕಂಡೆನೆಂಬೆ.  
ಕಂಡೆನೆಂಬುದು ಬೆನ್ನ ಬಿಡದು, ನೋಡಾ.  
ಕಂಡುದ ಕಾಣೆನೆಂಬುದ, ಎರಡನೂ ಅಜಾಯದೆ  
ತವಕ ತಲ್ಲಣಕ್ಕೆ ಎಡೆಯಾದೆನು.  
ತವಕದ ಕೂಟ ನಿಮ್ಮಲ್ಲಿ ತದುಗತವಾದೆನು.  
ಕಪಿಲಸಿದ್ಧ ಮಲ್ಲಿನಾಥಯ್ಯಾ,  
ನಿಮ್ಮ ಕರುಣವೆನಗೆ ಸಾಧ್ಯವಾಯಿತ್ತು.

kaṇḍa kanasu diṭavāgi kaṇḍeneriṁbe.  
kaṇḍeneriṁbudu benna biḍadu, nōḍā.  
kaṇḍuda kāṇeneriṁbuda, eraḍanū aṇṇiyade  
tavaka tallaṇakke eḍeyāḍenu.  
tavakada kūṭa nimmalli tadugataḍāḍenu.  
Kapilasiddha Mallināthayyā,  
nimma karuṇavenage sādhyavāyittu.

Now that my dream came true,  
I say I have seen.  
The sight that I have seen  
Is haunting me!



Through ignorance of both—  
The seen, unseen,  
So long I've been a prey  
To impatient moods.

Yet, if I'm one with you,  
It's just because  
I was eager to be so.

O Kapilasiddha Mallinātha,  
Oh that your Grace to me  
Indeed has come!

ಕೂಡುವ ತವಕವೆ ನಿಮ್ಮಲ್ಲಿ ಸಮರಸವಾದೆನೆಂದು ಸಿದ್ಧರಾಮಯ್ಯದೇವರು  
ಬಿನ್ನೈಸಲು, ಅದಕ್ಕೆ ಪ್ರಭುದೇವರು ನಿರೂಪಿಸಿದ ಪ್ರಸ್ತಾವದ ವಚನ:

*kūḍuva tavakave nimmalli samarasavādenendu Siddharāmayya-  
dēvaru binnaṣalu, adakke Prabhudēvaru nirūpisida praśāvada vacana:*

The vacana which tells what Prabhudēva observed when  
Siddharāmayyadēva said, "Through mere eagerness to be united  
I have already become one with you."

೮೦

ಬಯಕೆ ಎಂಬುದು ದೂರದ ಕೂಟ.

ಬಯಸೆನೆಂಬುದು ಕೂಟದ ಸಂದು.

ಈ ಉಭಯವು ಕಪಟದ ಕನ್ನಡವಲ್ಲದೆ ಸಹಜವಲ್ಲ.

ಕೂಡಿ, ಕಂಡ ಪರಿಯೆಂತು ಹೇಳಾ ಇನ್ನು ಲಿಂಗೈಕ್ಯವನು?

ಕೂಪ ತಾವಿನಲ್ಲಿ ಪರವಶವಾದೆನೆಂಬ ಮಾತ ಮೇಚ್ಚುವನೆ

ನಮ್ಮ ಗುಹೇಶ್ವರಲಿಂಗವು?

*bayake eṁbudu dūrada kūṭa.*

*bayaseneṁbudu kūṭada sandu.*

*ī ubhayavu kapaṭada kannaḍavallade sahajavalla.*

*kūḍi, kaṇḍa pariyentu hēlā innu liṅgaikyavanu?*

*kūpa ṭhūvinalli paravaśavādenēmba mūta meccuvane  
namma Guhēśvaraliṅgavu?*



That which is called desire  
Is union from afar;  
While absence of desire  
Is union from anear.  
These two are veils of guile,  
Without reality...  
Then, tell me, how to realise  
This union with the Liṅga?  
Will not, to say you are lost  
In the beloved object, hurt  
Our Guhēśvaraliṅga?

ಇಂತು ಲಿಂಗದಲ್ಲಿ ಕೂಪರಾಗಿದ್ದಲ್ಲಿ ಭೇದ ಬುದ್ಧಿ ಎಡೆಗೊಂಡಿತ್ತುದಲ್ಲದೆ, ಸಮರಸ ಭಾವವಿಲ್ಲೆಂದು ಪ್ರಭುದೇವರು ನಿರೂಪಿಸಲು, ಅದಕ್ಕೆ ಸಿದ್ಧರಾಮಯ್ಯದೇವರು ಬಿನ್ನೈಸಿದ ಪ್ರಸ್ತಾವದ ವಚನ:

*intu liṅgadalli kūparāgiddalli bhēda buddhi eḍegonḍippudallade, samarasabhāvavillendu Prabhudēvaru nirūpisalu, adakke Siddharāmayyadēvaru binmaisida prastāvada vacana:*

The vacana which tells what Siddharāmayyadēva submitted when Prabhudēva observed that attachment to Liṅga implies a sense of duality and not a sense of oneness:

೮೧

ನೀ ಕೂಪನಾಗಿದ್ದಲ್ಲಿ ಕೂಪೆ ನೋಡಯ್ಯಾ.  
ನೀ ಒಲ್ಲದಿದ್ದರೆ ಒಲ್ಲೆ ನೋಡಯ್ಯಾ.  
ಎನ್ನಣುವು ಮುಖವೆ ಇಬ್ಬರಿಗೂ ಸಮ ನೋಡಾ.  
ಎನ್ನ ಬಯಕೆಯೊಳಗಣ ಬಯಕೆಯ ನಿಧಾನವು  
ನೀನೆಂದು ಕಂಡ ಬಳಿಕ  
ಬಯಸುವಾತ ನೀನೆ ಕಾಣಾ, ಕಪಿಲಸಿದ್ಧ ಮಲ್ಲಿನಾಥಯ್ಯಾ.

*nī kūpanāgiddalli kūpe nōḍayyā.  
nī olladiddare olle nōḍayyā.  
ennarivu maṟave ibbarigū sama nōḍā.  
enna bayakeyolaḡaṇa bayakeya nidhānavu  
nīnendu kaṇḍa baḷika  
bayasuvāta nīne kāṇā, Kapilasiddha Mallināthayyā.*



If you come as a lover, I too love;  
 If you say nay, I too say nay!  
 This ignorance and knowledge we two share.  
 Once I have found you are the hidden hoard  
 Desired by my desire, then it must be,  
 O Kapilasiddha Mallinātha,  
 That you too are the author of desire.

ಈ ಹೀಗೆಂದು ಸಿದ್ಧರಾಮಯ್ಯದೇವರು ಬಿನ್ನೈಸಲು, ಅದಕ್ಕೆ ಪ್ರಭುದೇವರು  
 ನಿರೂಪಿಸಿದ ಪ್ರಸ್ತಾವದ ವಚನ:

‡ *higendu Siddharāmayyadēvaru binnaisalu, adakke Prabhu-  
 dēvaru nirūpisida prastāvada vacana:*

The vacana which tells what Prabhudēva said when Siddha-  
 rāmayyadēva submitted thus:

೮೨

ಬಯಸುವ ಬಯಕೆ ನೀನಾದ ಪರಿ ಎಂತು ಹೇಳಾ?  
 ಅಜಸುವ ಅಜಕೆ ನೀನಾದ ಪರಿ ಎಂತು ಹೇಳಾ?  
 ಕಾಯವೆ ಲಿಂಗ, ಪ್ರಾಣವೆ ಶರಣನಾದ ಶರಣಂಗೆ  
 ಬೇಟೆ ದೇವಾಲಯವ ಮಾಡಿಸಲೇಕೆ ಹೇಳಾ?  
 ಗುಹೇಶ್ವರಲಿಂಗವು ಸಾಧ್ಯವಾಯಿತ್ತೆಂಬುದ  
 ಮಾತಿನಲ್ಲಿ ಕಂಡೆನಲ್ಲದೆ ಕಾರ್ಯದಲ್ಲಿ ಕಾಣೆ  
 ನೋಡಾ, ಸಿದ್ಧರಾಮಯ್ಯ.

*bayasuva bayake nīnāda pari entu hēḷā?  
 aṛasuva aṛake nīnāda pari entu hēḷā?  
 kāyave liṅga, prāṇave śaraṇanāda śaraṇanṅe  
 bēṛe dēvālayava māḍisalēke hēḷā?  
 Guhēśvaraliṅgavu sādhyavāyitterṇbuda  
 mātinalli kaṇḍenallade kāryadalli kāṇe  
 nōḍā, Siddharāmayyā.*

Tell me the way you have become  
 The object of your own desire.



Tell me the way you have become  
The goal of your own search.

Why should a temple be built apart  
For the sake of a devotee  
With body to Liṅga, breath to devotee turned?  
That you have found Guhṛśvaraliṅga  
Your words alone tell me,  
O Siddharāmayya, not your deeds!

ಈ ಹೀಗೆಂದು ಪ್ರಭುದೇವರು ನಿರೂಪಿಸಲು, ಅದಕ್ಕೆ ಸಿದ್ಧರಾಮಯ್ಯದೇವರು  
ಬಿನ್ನೈಸಿದ ಪ್ರಸ್ತಾವದ ವಚನ:

॥ hṛṅḍu Prabhudēvaru nirūpisalu, adakke Siddharāmayya-  
dēvaru binnaṣida prastāvada vacana:

The vacana which tells what Siddharāmayyadēva submitted  
when Prabhudēva said thus:

೮೩

ಅಣುವಿನೊಳಗೆ ಅಣುವಾಗಿಪ್ಪಿರೆಲೆ ದೇವಾ, ನೀವು.  
ಮನದೊಳಗೆ ಘನವಾಗಿಪ್ಪಿರೆಲೆ, ದೇವಾ.  
ಜಗದೊಳಗೆಲ್ಲಿಯೂ ನೀವಿಲ್ಲದೆಡೆಯುಂಟೆ?  
ಎಂಬತ್ತುನಾಲ್ಕುಲಕ್ಷ ಶಿವಾಲಯಂಗಳ ನೀವು ಮಾಡಿ  
ಒಳಗಿಪ್ಪದ ಕೆಂಡು ನಾನು ಮಾಡಿದೆನಲ್ಲದೆ,  
ಕಪಿಲಸಿದ್ಧ ಮಲ್ಲಿನಾಥಯ್ಯಾ,  
ಎನಗೆ ಬೇಟೆ ಸ್ವತಂತ್ರವನೆಯನು.

aṇuvinoḷage aṇuvāgippirele dēvā, nēvu.  
manadoḷage ghanavāgippirele, dēvā.  
jagadoḷagelliyū nēvilladeḍeyuṁṭe?  
erḥbattunāḷkulakṣa śivālayaṅgaḷa nēvu māḍi  
oḷagippuda kaṇḍu nānu māḍidenallade  
Kapilasiddha Mallināthayyā,  
enage bēṛe svatantravanarīyenu.

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You are an atom in an atom, Lord!  
 Immensity in the mind!  
 Can there be any place where you are not?  
 When I beheld you dwelling in those temples,  
 The four and eighty lacs of temples you built,  
 I also did alike:  
 O Kapilasiddha Mallinātha,  
 Can I do aught apart from you?

ಈ ಹೀಗೆಂದು ಸಿದ್ಧರಾಮಯ್ಯದೇವರು ಬಿನ್ನೈಸಲು, ಅದಕ್ಕೆ ಪ್ರಭುದೇವರ ಪ್ರತ್ಯುತ್ತರ:

‡ *higendu Siddharāmayyadēvaru binnaissalu, adakke Prabhu-  
 dēvara pratyuttara:*

When Siddharāmayyadēva submitted thus, Prabhudēva's re-  
 joinder thereto:

ಅಳಿ

ಕಡೆನಾಡಲಿಂಗವ ನಡುನಾಡಿಗೆ ತಂದೆನೆಂಬ  
 ಅಹಂಕಾರವ ಮುಂದುಗೊಂಡಿದ್ದೆಯಲ್ಲಾ!  
 ಎಂಬತ್ತನಾಲ್ಕುಲಕ್ಷ ಶಿವಾಲಯಂಗಳೆಂಬ  
 ಬಯಲ ಭ್ರಮೆ ಇದೆಲ್ಲಿಯದು, ಹೇಳಾ?  
 ಮಹಾಘನ ಲಿಂಗಕ್ಕೆ ಜಗದ ಜೀವರಾಶಿಗಳು ಶಿವಾಲಯವಾಗಬಲ್ಲವೆ?  
 ನಿನ್ನ ಲಕ್ಷದ ಮೇಲೆ ತೊಂಬತ್ತಾಋಷಾವಿರ ಲಿಂಗವ  
 ನಿನ್ನ ಎದೆಯಲ್ಲಿ ಇಱುದುಕೊಳ್ಳಾ!  
 ಗುಹೇಶ್ವರಲಿಂಗವು ನಿನ್ನ ತಪ್ಪಿಸಿ ಹೋದುದ  
 ಮಱಿದೆಯಲ್ಲಾ, ಸಿದ್ಧರಾಮಯ್ಯಾ!

*kaḍenāḍalīṅgava naḍunaḍige tandeneriṃba  
 ahaṁkāraṇa mundugonḍiddeyallā!  
 eṁbattunāḷkulakṣa śivālayaṅgaḷeriṃba  
 bayala bhrame idelliyadu, hēḷā?  
 mahāghana liṅgakke jagada jīvarāśigaḷu śivālayavāḡgaballave?  
 ninna lakṣada mēle toṁbattāṟuśāvira liṅgava  
 ninna edeyalli iridukoḷḷā!  
 Guhēśvaraliṅgavu ninna tappisi hōduda  
 maredeyallā, Siddharāmayyā!*



The boast  
Of bringing the Liṅga from the farthest zone  
Down to the centre, was foremost in your mind.  
This talk of four and eighty lacs of temples  
Is but hallucination; and whence is it?  
Can mortal creatures ever hope to house  
Śiva, who is the Absolute Supreme?  
Do you, then, plunge within your breast  
All these liṅgas—over a lac  
These six and ninety thousand more.  
O Siddharāmayya, you quite forgot  
That Guhēśvaraliṅga had given you the slip!

ಈ ಹೀಗೆಂದು ಪ್ರಭುದೇವರು ನಿರೂಪಿಸಲು, ಅದಕ್ಕೆ ಸಿದ್ಧರಾಮಯ್ಯದೇವರ  
ಬಿನ್ನಹ:

ॐ hiṅgendu Prabhudēvaru nirūpisalu, adakke Siddharāmayya-  
dēvara binnaha:

When Prabhudēva said thus, Siddharāmayyadēva's submission  
thereto:

ಆಚಿ

ಸಕಲ ಲಿಂಗವ ಹಿಡಿದು ಅಗಲದೆ ನಡೆ—  
ಎಂದಿರಾಗಿ ನಡೆಯುತ್ತಿದ್ದೆನು.  
ಲಿಂಗಪ್ರತಿಷ್ಠೆಯ ಮಾಡೆಂದು ನಿರೂಪಿಸುತ್ತಿದ್ದ ಕಾರಣ  
ಮಾಡುತ್ತಿದ್ದೆನಲ್ಲದೆ ಎನಗೆ ಬೇರೇ ಸ್ವತಂತ್ರ ಉಂಟೆ?  
ಹಿಂದೆ ನೀವು ಕೊಟ್ಟ ನಿರೂಪ ನಿನಗೇ ಹುಸಿಯಾದರೆ,  
ಇನ್ನು ಮುಂದೆ ಸ್ವಯವಪ್ಪಂತೆ ನಡೆಸಾ,  
ಕಪಿಲಸಿದ್ಧ ಮಲ್ಲಿನಾಥಯ್ಯಾ.

sakala liṅgava hiḍidu agalade naḍe-  
endirāgi naḍeyuttirdenu.  
liṅgapraṭiṣṭheya māḍendu enage nirūpisuttirda kāraṇa  
māḍuttirdenallade enage bēre svatantra unṭe?  
hinde nēvu koṭṭa nirūpa nimage husiyāḍare,  
innu munde svayavappantean ḍeṣā,  
Kapilasiddha Mallināthayyā.



In cleaving to the form,  
I have not gone astray:  
I did as I have done  
Because you told me so.

I have installed the Liṅga  
Because you bid me so.  
What choice have I but doing  
Precisely what you do?

But if your former bidding  
Now seems amiss to you,  
Do you make me behave  
The way that you desire,  
O Kapilasiddha Mallinātha!

ಇಂತು ನಾನು ಮಾಡುವುದೆಲ್ಲವು ನಿಮ್ಮಾಧೀನವಲ್ಲದೆ ಎನಗೆ ಬೇಟಿ ಸ್ವತಂತ್ರವಿಲ್ಲ,  
ಮುಂದೆ ನಿಮ್ಮಲ್ಲಿ ನಿಜವಳವಡುವಂತೆ ಮಾಡಾ—ಎಂದು ಸಿದ್ಧರಾಮಯ್ಯದೇವರು  
ಬಿನ್ನೈಸಲು, ಅದಕ್ಕೆ ಪ್ರಭುದೇವರು ನಿರೂಪಿಸಿದ ಪ್ರಸ್ತಾವದ ವಚನ:

*intu nānu māḍuvudellavu nimmādhīnavallade enage bēṅre svatantra-  
villa, munde nimmalli nijavaḷavaḍuvante māḍū—endu Siddharāmayya-  
dēvaru binnaṣalu, adakke Prabhudēvaru nirūpisida prastāvada  
vacana:*

The vacana which tells what Prabhudēva said when Siddha-  
rāmayyadēva submitted as follows: "Since all that I do is under  
your governance, I have no freedom apart (from you); hence-  
forth, make me realise myself in you.":

೮೬

ಕೆಳೆದೇಗುಲಂಗಳೆಲ್ಲವು ಹಿಂದಣ ಅಡಿವಜ್ಜೆಗೆ ಒಳಗು.

ಕರ್ಮಕಾಂಡಯೋಗಂಗಳೆಲ್ಲವು ಭವದ ತೆಕ್ಕೆಗೆ ಒಳಗು.

ಹಿಂದಣ ಮುಂದಣ ಸಂದನಳಿದು,

ಗುಹೇಶ್ವರಲಿಂಗದಲ್ಲಿ ಸಲೆ ಸಂದಿರಬೇಕು, ಸಿದ್ಧರಾಮಯ್ಯಾ.

*keredēgulaṅgaḷellavu hindana aḍivajjege oḷagu.*

*karmakāṇḍayōgaṅgaḷellavu bhavada tekkege oḷagu.*

*hindana mundaṇa sandanaḷidu,*

*Guhēśvaraliṅgadalli sale sandirabēku, Siddharāmayyā.*



Temples and tanks are footprints of the past!  
Rituals and rites cannot escape rebirth.  
Do you, Siddharāmayyā, shatter the ties  
Of yesterday and tomorrow, and bind you fast  
To Guhēśvaraliṅga.

ಈ ಹೀಗೆಂದು ಪ್ರಭುದೇವರು ನಿರೂಪಿಸಲು, ಅದಕ್ಕೆ ಸಿದ್ಧರಾಮಯ್ಯದೇವರ  
ಬಿನ್ನಹ:

‡ hīḡendu Prabhudēvaru nirūpisalu, adakke Siddharāmayya-  
dēvara binnaha:

When Prabhudēva spoke thus, Siddharāmayyadēva's sub-  
mission thereto:

೮೭

ಕೃಷಿಯ ಮಾಡಿ ಉಣ್ಣದೆ ಹಸಿವು ಹರಿವ ಪರಿ ಇನ್ನೆಂತೋ?  
ಕರ್ಮಯೋಗವ ಮಾಡದೆ  
ನಿರ್ಮಲ ಸುಚಿತ್ತವನಟುವ ಪರಿ ಇನ್ನೆಂತೋ?  
ಬೇಯದ ಅಶನವನುಂಬ ತಾವಾವುದು  
ಕಪಿಲಸಿದ್ಧ ಮಲ್ಲಿಕಾರ್ಜುನಲಿಂಗಕ್ಕೆ?

kṛṣiya māḍi uṇṇade hasivu hariva pari innento?  
karmayōgava māḍade  
nirmala sucittavanariva pari innento?  
bēyada aśanavanuṁba thāvāvudu  
Kapilasiddha Mallikārjunaliṅgakke?

Unless you grow the food you eat,  
How can your hunger be appeased?  
Unless you practise acts and works,  
How can you grasp Pure Consciousness?  
Where can you feed on uncooked food,  
Kapilasiddha Mallikārjuna?

ಅದಕ್ಕೆ ಪ್ರಭುದೇವರು ನಿರೂಪಿಸಿದ ಪ್ರಸ್ತಾವನದ ವಚನ:

adakke Prabhudēvaru nirūpisida prastāvada vacana:

The vacāna which tells what Prabhudēva said to this:



ಅಲ

ಕರ್ಮವೆ ಪ್ರಾಣವೆಂದು ಮಾಡುವಾಗ  
 ಜ್ಞಾನವನಜೀವನೆಲೆ ಶುದ್ಧವಿನ್ನಾವುದು?  
 ಸಾವನ್ನಕ್ಕ ಸಾಧನೆಯ ಮಾಡಿ, ಕಾದುವ ತಾವಿನ್ನಾವುದು?  
 ಲಜಾದುದ ನೇತಿಗಳೆದು, ಮೇಲಜಾದುದ ಕಜಿಗೊಳ್ಳುತ್ತ,  
 ತುಷವ ನೀಗಿದ ತಂಡುಲದಂತೆ,  
 ಕಾಯದ ದೆಸೆ ಶುದ್ಧವಾಗಿರಬೇಕು  
 ಗುಹೇಶ್ವರಲಿಂಗವನಜೀವುದಕ್ಕೈ, ಸಿದ್ಧರಾಮಯ್ಯಾ.

*karmave prāṇavendu māḍuvāga*  
*jñānavanaḥiva nele śuddhavinṇāvudu?*  
*sāvanṇakka sādhaneya māḍi, kāduva tāvinṇāvudu?*  
*aḥiduda nētiḡaledu, mēlaḡiduda kaḡigolḡutta,*  
*tuṣava nēgiḡa taṇḡuladante,*  
*kāyada dese śuddhavaḡirabēku*  
*Guhēśvaraḡiṇḡavanarivudakke, Siddharāmayyā.*

When doing is deemed as dear as life,  
 How is the Light to be purely known?

If all your life is spent on drill,  
 Where is the time to join a fight?  
 O Siddharāmayya,  
 If you would know Guhēśvaraḡiṇḡa,  
 Annul the knowledge of the world,  
 Make fast the moorings of your Faith,  
 And let your body be refined  
 As rice-grains that have lost their chaff.

ಇದಕ್ಕೆ ಸಿದ್ಧರಾಮಯ್ಯದೇವರು ಬಿನ್ನೈಸಿದ ಪ್ರಸ್ತಾವದ ವಚನ:

*idakke Siddharāmayyadēvaru binṇaisida prastāvada vacana:*

The vacana which tells what Siddharāmayyadēva submitted to this:



೮೯

ಕೈಯಲ್ಲಿ ಹಿಡಿದು ಕಾಬುದು ಕರ್ಮಪೂಜೆಯಲ್ಲವೆ?  
ಮನದಲ್ಲಿ ನೆನೆದು ಮಾಡುವುದೆಲ್ಲವು ಕಾಯದ ಕರ್ಮವಲ್ಲವೆ?  
ಭಾವಶುದ್ಧವನಿರುವ ಪರಿ ಇನ್ನಾವುದು,  
ಕಪಿಲಸಿದ್ಧ ಮಲ್ಲಿಕಾರ್ಜುನಾ?

*kaiyalli hiḍidu kābudu karmapūjeyallave?*  
*manadalli nenedu māḍuvudellavu kāyada karmavallave?*  
*bhāvaśuddhavanariva pari innāvudu,*  
*Kapilasiddha Mallikārjunā?*

To gaze upon the Liṅga on the palm,  
Is not that worship through the deed?  
To meditate in all you do,  
Does it not mean the body's act?  
O Kapilasiddha Mallikārjuna,  
How else can I refine the will?

ಇದಕ್ಕೆ ಪ್ರಭುದೇವರು ನಿರೂಪಿಸಿದ ಪ್ರಸ್ತಾವದ ವಚನ:

*idakke Prabhudēvaru nirūpisida prastāvada vacana:*

The vacana which tells what Prabhudēva said to this:

೯೦

ಚಿನ್ನವನೊರೆಯಬಹುದಲ್ಲದೆ ಬಣ್ಣವನೊರೆಯಬಹುದೆ?  
ಹೂವ ಮುಡಿಯಬಹುದಲ್ಲದೆ ಗಂಧವ ಮುಡಿಯಬಹುದೆ?  
ಕರ್ಮವ ಮಾಡಬಹುದಲ್ಲದೆ ವಸ್ತುವನಿರುವಬಹುದೆ?  
ಗುಹೇಶ್ವರನೆನಬಹುದಲ್ಲದೆ,  
ಲಿಂಗವು ತಾನಾಗಬಾರದು, ಸಿದ್ಧರಾಮಯ್ಯಾ.

*cinnavanoreyabahudallade baṇṇavanoreyabahude?*  
*hūva muḍiyabahudallade gandhava muḍiyabahude?*  
*karmava māḍabahudallade vastuvanarīyabahude?*  
*Guhēśvaranenabahudallade*  
*liṅgavu tānāgabāradu, Siddharāmayyā.*



If you can rub the gold, can you its hue?  
 If you can wear the flower, can you its scent?  
 Can you, by doing, realise the Truth?  
 Can you, by claiming to be Guhēśvara,  
 Attain identity with the Absolute?

ಅದಕ್ಕೆ ಸಿದ್ಧರಾಮಯ್ಯದೇವರ ಪ್ರತ್ಯುತ್ತರ:

*adakke Siddharāmayyadēvara pratyuttara:*

Siddharāmayyadēva's reply thereto :

೯೧

ಬಣ್ಣವಿಲ್ಲದೆ ಚಿನ್ನ ನಾಮಕೃಹವಾದ ಪರಿ ಇನ್ನೆಂತಯ್ಯಾ?  
 ಹೂವೊಣಗಿ ವಾಸನೆ ಮುಡಿಡೆ ತಾವಿನಲ್ಲಿ ವಾಸನೆ ನಿಂದುದಿಲ್ಲವೆ?  
 ಅಯ್ಯಾ ಕ್ರಿಯಾಶುದ್ಧವಾದಲ್ಲಿ,  
 ಕಪಿಲಸಿದ್ಧ ಮಲ್ಲಿಕಾರ್ಜುನಲಿಂಗವು ಭಾವಶುದ್ಧವಾಗಿಪ್ಪನು.

*baṇṇavillade cinna nāmakkarhavāda pari innentayyā?*  
*hūvoṇagi vāsane muḍida tḥāvinalli vāsane, nindudillave?*  
*ayyā, kriyāsuddhavādalli,*  
*Kapilasiddha Mallikārjunaliṅgavu bhāvaśuddhavāgippanu.*

What price is gold without its hue?  
 And if the flower you wear  
 Is withered, where, pray, is the scent?  
 O Sir, Kapilasiddha Mallikārjuna  
 Dwells where the pure deed forges the will pure.

ಅದಕ್ಕೆ ಪ್ರಭುದೇವರು ಕೊಟ್ಟ ಪ್ರತ್ಯುತ್ತರ:

*adakke Prabhudēvaru kotta pratyuttara:*

Rejoinder given to this by Prabhudēva:



೯೨

ರಾಗವಡಗಿ ತಾಮಸನಿಂದು, ಅಹಂಕಾರದ ಗಿರಿಯುಡುಗಿ,  
 ಮಾತಿನ ಬಣಬೆಯ ಮೆದೆಯ ಸುಟ್ಟು,  
 ಕಾಯ ಕರ್ಮದಲ್ಲಿ ಸವೆವುತ್ತ,  
 ಜೀವ ಸಕಲ ಸಂಸಾರದಲ್ಲಿ ನೋವುತ್ತ,  
 ಮತ್ತೆ ಭಾವ ಶುದ್ಧ ಉಂಟೆ ಗುಹೇಶ್ವರಲಿಂಗಕ್ಕೆ?

*rāgavaḍagi tāmasanindu, ahaṁkāraḍa giriyuḍuḡi,  
 mātina baṇabeya medeya suṭṭu,  
 kāya karmadalli savevutta,  
 jīva sakala saṁsāradalli nōvutta,  
 matte bhāva śuddha uṁṭe, Guhēśvaraliṅgake?*

Allay all passion, stop all sluggishness,  
 Blow up the mountain of your pride,  
 Burn, sheaf by sheaf, your swollen stack of words;  
 If still your body is consumed in sin,  
 If still your life is weltering in the world,  
 How can you hope Guhēśvaraliṅga'll think  
 Your will is pure?

ಇದಕ್ಕೆ ಸಿದ್ಧರಾಮಯ್ಯದೇವರು ಕೊಟ್ಟ ಪ್ರತ್ಯುತ್ತರ:

*idakke Siddharāmayyadēvaru koṭṭa pratyuttara:*

Reply given by Siddharāmayyadēva thereto:

೯೩

ನುಡಿಹೆನೆಂಬ ಉಲುಹಿನ ಗಲಭೆಯ ತೋಟಿ ಬಿಡದು:  
 ಉತ್ತಮ ಮಧ್ಯಮ ಕನಿಷ್ಠವೆಂಬ,  
 ತಿರುಗಿ ಕಂಡಿಹೆನೆಂಬ ಕಾಲಿನ ಎಡೆಯಾಟ ಬಿಡದು.  
 ಎನಗೆ ಗರ್ವ ಮೊದಲಾದಲ್ಲಿ  
 ನಿಮಗೆ ಗರ್ವ ವೆಗ್ಗಳವಾಯಿತ್ತು.  
 ಉಭಯದ ತೋಟಿಯ ನಾನಿನ್ನಾರಿಗೆ ಹೇಳುವೆ  
 ಕಪಿಲಸಿದ್ಧ ಮಲ್ಲಿಕಾರ್ಜುನಾ?



*nuḍḍiheneṃba uluhina galabheya tōṭi biḍadu.*  
*uttama madhyama kaniṣṭhaveṃba,*  
*tirugi kaṇḍiheneṃba*  
*kālina eḍeyāṭa biḍadu.*  
*enage garva modalāḍalli*  
*nimage garva veggalaṇṇayittu.*  
*ubhayada tōṭiya nāninnārige hēḷuve,*  
*Kapilasiddha Mallikārjuna?*

Your clamorous love of argument  
 You cherish still;  
 Your restless wanderings, to judge  
 Degrees of holiness,  
 You practise still.  
 My pride is but a callow thing  
 Before the ripeness of your pride.  
 O Kapilasiddha Mallikārjuna,  
 To whom should I report  
 This quarrel of us two?

ಅದಕ್ಕೆ ಪ್ರಭುದೇವರು ನಿರೂಪಿಸಿದ ಪ್ರಸ್ತಾವದ ವಚನ:

*adakke Prabhudēvaru nirūpisida prastāvada vacana:*

The vacana which tells what Prabhudēva said to this:

೯೪

ಪ್ರೇರಕ್ಕೆ ತವರಾಜನ ಹೊಯಿದಲ್ಲಿ  
 ಬೇಟೆ ಲೇಸು ಕಷ್ಟವನಟಿಸುವರೆ?  
 ಅಂಗಕ್ಕೆ ತಿಮಿರವಾದಲ್ಲಿ,  
 ಅಂಗುಲ ಮುಟ್ಟಿ ತಿಮಿರದ ಅಂಗವ ಕೆಡಿಸಿದರೆ  
 ಅಂಗಕ್ಕೆ ಮಿಥ್ಯ ಉಂಟೆ?  
 ಎನ್ನ ಅಂಗವು ತಾನಾದ ಕಾರಣ  
 ನೀನೆಂಬ ನಾಮ ಬೇಟುಲ್ಲ,  
 ಗುಹೇಶ್ವರಲಿಂಗವು ನೀನಾದ ಕಾರಣ.



*kaṣṭhāṇṇaḥ tavarājāva hoyidalli*  
*bhēṣṭe lēsu kaṣṭavanārasuvare?*  
*aṅgakke timiravādalli,*  
*aṅgula muṭṭi timirada aṅgava keḍisidare*  
*aṅgakke mithya uṇṭe?*  
*enna aṅgavu tānāda kāraṇa*  
*nīnerṇba nāma bhēṣṭilla,*  
*Guhēśvaraliṅgavu nīnāda kāraṇa.*

When milk and sugar are mixed together,  
 Would you still look in it for good and bad?  
 When scabies hath infected your body  
 And you with your fingers scrape it off,  
 Would your body suffer thereby a loss?

Because my body has become the Self,  
 There's no more sense of otherness,  
 Since Guhēśvaraliṅga has become yourself.

೯೫

ಮತ್ತಂ,  
 ಕರಚರಣಾದಿಗಳು ಬೇರಾದವಲ್ಲದೆ  
 ಅಪಾದು ಮುಟ್ಟುವುದು ಒಂದೇ ಆತ್ಮ.  
 ಬಿಂದುವಿನೊಂದು ಸಾರದಲ್ಲಿ  
 ಸಸಿ ಹಲವು ನಾಮ ಬೆಳೆವಂತೆ,  
 ಗುಹೇಶ್ವರಲಿಂಗದಲ್ಲಿ  
 ನಾ ನೀನೆಂಬ ಭಾವವಿಲ್ಲ, ಸಿದ್ಧರಾಮಯ್ಯಾ.

*mattam,*  
*karacaraṇādigaḷu bhēṣṭadavallade*  
*aṇṇidu muṭṭuvudu ondē ātma.*  
*binduvinondu sārādalli*  
*sasi halavu nāma beḷevante,*  
*Guhēśvaraliṅgadalli*  
*nā nīnerṇba bhāvavilla, Siddharāmayyā.*



Again,

Though hands and feet may stand apart,  
The Spirit that we know is one.  
Numerous kinds of plants may grow  
Even from a single drop of sap.

O Siddharāmayya, in Guhēśvaraliṅga  
There is no sense of Thee and Me!

ಅದಕ್ಕೆ ಸಿದ್ಧರಾಮಯ್ಯದೇವರು ಕೊಟ್ಟ ಪ್ರತ್ಯುತ್ತರ:

*adakke Siddharāmayyadēvaru koṭṭa pratyuttara:*

The reply given by Siddharāmayyadēva thereto:

೯೬

ಭೂಮಿ ಒಂದೆಂದಡೆ ಬೆಳೆವ ವೃಕ್ಷ ಹಲವು ತೆಳುನುಂಟು.  
ಉದಕ ಒಂದಾದಡೆ ಸವಿ ಸಾರದ ಸಂಪದ ಬೇಟುಂಟು.  
ನಿನ್ನ ಒಳಗು ನಾನಾದಡೆ ತಾಮಸದ ರಾಗ ವಿರಾಗವಾಗದು.  
ಕಪಿಲಸಿದ್ಧ ಮಲ್ಲಿಕಾರ್ಜುನನೆಂಬ  
ಪುರುಷರತಿ ಕೊಟಸ್ಯವಿಲ್ಲ.

*bhūmi ondendaḍe beḷeva vṛkṣa halavu teḷunuṇṭu.  
udaka ondādaḍe savi sārada saṃpada bēṭuṇṭu.  
ninna oḷagu nānādaḍe tāmasada rāga virāgavāgaḍu.  
Kapilasiddha Mallikārjunaneṃba  
puruṣarati koṭṭasthavilla.*

In the same soil, different are the plants that grow.  
In the same water, abundant flavours thrive.  
What if I grow to be at one with you?  
I could not still shake off my sluggishness!  
No union will it be if I unite  
With Lord Kapilasiddha Mallikārjuna.

ಇಂತು ನಿನ್ನೊಳಗು ನಾನಾದಡೆ ಲಿಂಗದಲ್ಲಿ ಏಕತ್ವ ಘಟಿಸದೆಂದು ಸಿದ್ಧರಾಮಯ್ಯ  
ದೇವರು ಬಿನ್ನೈಸಲು, ಭಿನ್ನದೃಕ್ಯೆಂದಿರುವ ಲಿಂಗತ್ರಯದ ಸಂದಳಿದಲ್ಲದೆ ಘನಲಿಂಗದಲ್ಲಿ  
ಏಕತ್ವ ಘಟಿಸದೆಂದು ಪ್ರಭುದೇವರು ನಿರೂಪಿಸಿದ ಪ್ರಸ್ತಾವದ ವಚನ:



*intu ninnoḷagu nānādaḍe liṅgadalli ēkatva ghaṭṭisadendu Siddharāmayyadēvaru binnaṣalu, bhinnadṛkkindaḍiva liṅgatrayada sandaḷidallade ghanaliṅgadalli ēkatva ghaṭṭisadendu Prabhudēvaru nirūpisida prastāvada vacana:*

The vacana which tells how, when Siddharāmayyadēva observed, "My communion with you does not imply union with Liṅga," Prabhudēva remarked that union with the Absolute Liṅga does not occur unless the gulf among the three Liṅgas, arising from a sense of seeing in different ways, ceases:

೯೭

ಕಂಗಳಲ್ಲಿ ಜ್ಯೋತಿರ್ಲಿಂಗ,  
 ಕೈಯಲ್ಲಿ ಉಭಯಪ್ರತಿಷ್ಠೆಯಲಿಂಗ,  
 ಬ್ರಹ್ಮರಂಧ್ರದಲ್ಲಿ ಅಮೃತಲಿಂಗ ಉಂಟೆಂಬ  
 ತ್ರಿವಿಧದ ಸಂದನಳಿಯಬೇಕು;  
 ಸಿದ್ಧರಾಮಯ್ಯಾ,  
 ಗುಹೇಶ್ವರಲಿಂಗವನಿವೆಯಬೇಕು.

*kaṅgaḷalli jyōtirliṅga,  
 kaiyalli ubhayapraṭiṣṭheyalīṅga,  
 brahmarandhradalli amṛtaliṅga unṭemba  
 trividhada sandanaḷiyabēku;  
 Siddharāmayyā,  
 Guhēśvaraliṅgavanāḷiyabēku.*

The jyōtirliṅga in the eyes,  
 The ubhayapraṭiṣṭheya liṅga on the palm,  
 The amṛtaliṅga in the Brahmarandhra:  
 The apartness of these three must be  
 Destroyed, O Siddharāmayya,  
 If you would know Guhēśvaraliṅga.

ಅದಕ್ಕೆ ಸಿದ್ಧರಾಮಯ್ಯದೇವರ ಪ್ರತ್ಯುತ್ತರ:

*adakke Siddharāmayyadēvara pratyuttara:*

Siddharāmayyadēva's rejoinder thereto:



೯೮

ಕಾಯ ಸೊನೆ ಅಟತಲ್ಲದೆ ಹಣ್ಣಿನ ರಸ ಚಿಹ್ನದೋಟದು.  
 ಕಾಯ ಕರ್ಮವ ಮಾಡಿ,  
 ಜೀವ ಜ್ಞಾನವನಟುತು,  
 ತ್ರಿವಿಧಭಾವ ಶುದ್ಧವಾಗಿಯಲ್ಲದೆ ಮೇಲ ಕಾಣಲಿಲ್ಲ  
 ಕಪಿಲಸಿದ್ಧ ಮಲ್ಲಿಕಾರ್ಜುನಲಿಂಗವ.

*kāya sone aṣṭatallade haṇṇina rasa cihnadōḡradu.*  
*kāya karmava māḍi,*  
*jīva jñānavanaṭitu,*  
*trividhabhāva śuddhavāgiyallade mēla kāṇalilla*  
*Kapilasiddha Mallikārjunaliṅgava.*

Unless the latex of the fruit is dried,  
 Its essence does not show itself;  
 Unless you practise virtuous deeds,  
 And understand what Jīva is,  
 Until these three: thought, word and deed,  
 Are purified, Kapilasiddha Mallikārjuna  
 Will never manifest himself.

ಅದಕ್ಕೆ ಪ್ರಭುದೇವರು ಕೊಟ್ಟ ಪ್ರತ್ಯುತ್ತರ:

*adakke Prabhudēvaru koṭṭa pratyuttara:*

Reply given to this by Prabhudēva:

೯೯

ಇಕ್ಕುದಂಡಕ್ಕೆ ಕೀಳು ಮೇಲಲ್ಲದೆ  
 ಸಕ್ಕರೆಯ ದಂಡಕ್ಕೆ ಕೀಳು ಮೇಲುಂಟೆ?  
 ಪರುಷ ಪಾಷಾಣಕ್ಕೆ ಕೀಳು ಮೇಲಲ್ಲದೆ  
 ಕಡೆಯಾಣಿಗುಂಟೆ ಒರೆಗಲ್ಲು?  
 ಉಂಟು ಇಲ್ಲ ಎಂಬ ಸಂದೇಹ ನಿಂದಲ್ಲಿ  
 ಗುಹೇಶ್ವರಲಿಂಗವು ತಾನೆ, ಸಿದ್ಧರಾಮಯ್ಯಾ.



*ikṣudaṇḍakke kīḷu mēlallade  
sakkareya daṇḍakke kīḷu mēluṇṇe?  
paruṣa pāṣāṇakke kīḷu mēlallade  
kaḍeyūṇiḡuṇṇe oregallu?  
uṇḷu illa eṇba sandēha nindalli  
Guhēśvaraliṅgavu tāne, Siddharāmayyā.*

The sugar-cane knows high and low,  
But not the sugar-stick;  
And high and low between common stone  
And that of the alchemist.  
But need you test high-carat gold,  
O Siddharāmayya?  
It's only when the quarrel ceases  
Of Is and Is-not  
That one shall be Guhēśvaraliṅga.

ಈ ಹೀಗೆಂದು ಪ್ರಭುದೇವರು ನಿರೂಪಿಸಲು, 'ತ್ರಿವಿಧಲಿಂಗ ಸಂಬಂಧವಳವಡು  
ವಂತೆ ಮಾಡಾ' ಎಂದು ಸಿದ್ಧರಾಮಯ್ಯದೇವರು ಬಿನ್ನೈಸಿದ ಪ್ರಸ್ತಾವದ ವಚನ:

*ī hīḡendu Prabhudēvaru nirūpisalu, 'trividhaliṅga sambandha-  
valavaḍuvante māḍā' endu Siddharāmayyadēvaru binnaīsida prastā-  
vada vacana:*

The vacana which tells how, on Prabhudēva speaking thus,  
Siddharāmayyadēva said: "Make that I grasp the relation among  
the three-Liṅgas."

೧೦೦

ನಾನೇನ ಮಾಡುವುದೆಲ್ಲವನು ನೀವೆಂದೆ ಇದ್ದೆನಯ್ಯಾ.

ನಾನೇನ ಮಾಡುವುದೆಲ್ಲವನು ನೀವೆಯಲ್ಲವೆಂದರೆ

ಅದು ಮಾಣಲಿ, ನಿಮ್ಮಾಣತಿ.

ಕಾಣಬಾರದ ಘನವ ಕಾಯದಲ್ಲಿ ಧರಿಸಿ,

ಹೇಳಬಾರದ ನಿಜವ ಮನದಲ್ಲಿ ನೆಲೆಗೊಳಿಸಿ;

ತೋಟಬಾರದ ಕುಟುಹ ಎನ್ನಿವಿನಲ್ಲಿರಿಸಿ,

ಇಂತು ನಿಮ್ಮ ಕಾಂಬಂತೆ ಮಾಡಾ, ಕಪಿಲಸಿದ್ಧ ಮಲ್ಲಿನಾಥಯ್ಯಾ.



*nānēna māḍuvudellavanu nīvende iddenayyā.  
 nānēna māḍuvudellavanu nīveyallavendare  
 adu māṇali, nimmāṇati.  
 kāṇabārada ghanava kāyadalli dharisi,  
 hēlabārada nijava manadalli nelegoḷisi,  
 tōrabārada kuṛuha ennaḡiavinallirisi,  
 intu nimma kāmbante māḍā, Kapilasiddha Mallināthayyā,*

O Lord, all that I do is done  
 As if it was you who did it all.  
 But if you say it is not so,  
 It is your bidding: let it go!

O Kapilasiddha Mallinātha,  
 Make me henceforward see you, Lord,  
 After I have in my body held  
 The invisible Absolute,  
 After I have throned within my mind  
 The ineffable Reality,  
 After I've grasped in my consciousness  
 The symbol never to be revealed.

ಈ ಹೀಗೆಂದು ಸಿದ್ಧರಾಮಯ್ಯದೇವರು ಬಿನ್ನೈಸಲು, ಅದಕ್ಕೆ ಪ್ರಭುದೇವರ  
 ಪ್ರತ್ಯುತ್ತರ:

*ī hīgendu Siddharāmayyadēvaru binnaīsalu, adakke Prabhu-  
 dēvara pratyuttara:*

Prabhudēva's reply when Siddharāmayyadēva submitted thus:

೧೦೧

ತೋಷಬಾರದ ಘನವ ಹೇಳಲೆಂದೇನಯ್ಯಾ?  
 ಹೇಳಬಾರದ ಘನವ ತೋಷಲೆಂದೇನಯ್ಯಾ?  
 ಸರಸಸಂಧಾನದ ಪರಿಯಲ್ಲ ನೋಡಯ್ಯಾ.  
 ಗುಹೇಶ್ವರಲಿಂಗವು ಕಲ್ಪಿತವಲ್ಲ ನೋಡಯ್ಯಾ!



*tōrabārada ghanava hēlalendēnāyyā?*  
*hēlabārada ghanava tōralendēnāyyā?*  
*sarasasandhānada pariyalla nōḍāyyā.*  
*Guhēśvaraliṅṅavu kalpitavalla nōḍāyyā!*

Ineffable the unmanifest Supreme!  
 How manifest the ineffable Supreme?

It's not as simple as an idle talk!

Look you, Guhēśvaraliṅga  
 Is not imagination's toy!

ಪರಬ್ರಹ್ಮವೆಂಬುದು ಕಲ್ಪಿಸಿ ಹೇಳಬಾರದು, ಕಲ್ಪಿಸಿ ತೋಪಬಾರದೆಂದು ಪ್ರಭು  
 ದೇವರು ನಿರೂಪಿಸಲು, ಅದಕ್ಕೆ ಸಿದ್ಧರಾಮಯ್ಯದೇವರ ಬಿನ್ನಹ:

*parabrahmavērṁbudu kalpisi hēlabārada, kalpisi tōrabāradendu*  
*Prabhudēvaru nirūpisalu, adakke Siddharāmayyadēvara binnaha:*

When Prabhudēva observed that what one calls Parabrahma  
 cannot be described or presented by taking thought, Siddha-  
 rāmayya's submission thereto:

೧೦೨

ಬೆರಸಿ ಬೆಚ್ಚಾತನ ಕಂಡನೆಯ್ಯಾ!  
 ಆತನ ಬಟ್ಟೆಯ ಕಾಣೆ, ನೋಡಯ್ಯಾ!  
 ಶರೀರವಿಡಿದಿಪ್ಪ, ಶತಕೋಟಿ ಜೀವಂಗಳ ಭೇದವನಲಾಯನು.  
 ನಿಮ್ಮ ನಾನೆತ್ತ ಬಲ್ಲೆನೆಯ್ಯಾ?  
 ನೀವು ಮಾಡಿದ ಬೆಂಬಳಿಯಲ್ಲಿ ಹೊಣೆಗಾಣದಿಪ್ಪೆನಲ್ಲದೆ,  
 ನಾ ಬೇರೆ ಕಾಬುದು ಹುಸಿ!  
 ನೀ ತೋಪಯ್ಯಾ ಎನಗೆ, ಕಪಿಲಸಿದ್ಧ ಮಲ್ಲಿನಾಥಯ್ಯಾ.

*berasi beccātana kaṇḍenāyyā!*  
*ātana baṭṭeya kāṇe, nōḍāyyā!*  
*śarīraviḍidippa śatakōṭi jīvaṅgaḷa bhēdavanarīyenu.*  
*nimma nānetta ballenāyyā?*  
*nīvu māḍida beṁbaḷiyalli hōregūṇadippenallade,*  
*nā bēṇe kābudu husi!*  
*nī tōṇāyyā enage, Kapilasiddha Mallināthāyyā.*



One who is one with the Supreme, I've seen!  
 But look, I cannot understand His ways!  
 How can I, ignorant of the mystery  
 Of myriad myriads of created ones,  
 Know Thee?

Seeing that I tread the path Thyself hast made,  
 And do not feel the burden, how could I claim  
 To see Thee apart?  
 O Kapilasiddha Mallināthayya, pray show it me!

ಈ ಹೀಗೆಂದು ಸಿದ್ಧರಾಮಯ್ಯದೇವರು ಬಿನ್ನೈಸಲು, ಅದಕ್ಕೆ ಪ್ರಭುದೇವರು  
 ನಿರೂಪಿಸಿದ ಪ್ರಸ್ತಾವದ ವಚನ:

॥ *hīṅendu Siddharāmayyadēvaru binnaṣalu, adakke Prabhu-  
 dēvaru nirūpisida prastāvada vacana:*

The vacana which tells what Prabhudēva said to Siddha-  
 rāmayyadēva when the latter made this submission:

೧೦೩

ಅಭ್ಯಾಸದ ಮಾತಲ್ಲ, ಶ್ರೋತ್ರದ ಸುಖವಲ್ಲ,  
 ಶಾಸ್ತ್ರದ ಅನುಭವದ ಮಾತಲ್ಲ;  
 ಒಳಗಣ ಮಾತಲ್ಲ, ಹೊರಗಣ ಮಾತಲ್ಲ.  
 ಇದರಿಂಗವನವಿಯದೆ ಅನುಭವವ ಮಾಡಿ ಫಲವೇನಯ್ಯಾ?  
 ಗುಹೇಶ್ವರಲಿಂಗವು ಉಪಮಾಶೀತ ನೋಡಾ, ಸಿದ್ಧರಾಮಯ್ಯಾ.

*abhyāsada mātalla, śrōtrada sukhavalla,  
 śāstrada anubhavada mātalla;  
 oḷagaṇa mātalla, hoṛagaṇa mātalla.  
 idaraṅgavanariyade anubhavava māḍi phalavēnayyā?  
 Guhēśvaraliṅgavu upamāśīta nōḍā, Siddharāmayyā.*

You cannot go to school for Him;  
 He's not the ear's delight.  
 You cannot con Him from your holy books,  
 Nor glean Him from the converse of the world.



He is nor inward sense nor outward form...  
 Unless you have the key to it,  
 What is the use of all you know?  
 Look you, O Siddharāmayya,  
 Peerless is Guhēśvaraliṅga!

ಇಂತು ಪರಬ್ರಹ್ಮವೆಂಬುದನ್ನು ಆರಿಗೂ ತೋಪಬಾರದ ಉಪಮಾತೀತವೆಂದು  
 ಪ್ರಭುದೇವರು ನಿರೂಪಿಸಲು, ಅದಕ್ಕೆ ಸಿದ್ಧರಾಮಯ್ಯದೇವರು ಬಿನ್ನೈಸಿದ ಪ್ರಸ್ತಾವದ  
 ವಚನ:

*intu parabrahmaveṁbudanu ārigū tōrabārada upamāṭitavendu  
 Prabhudēvaru nirūpisalu, adakke Siddharāmayyadēvaru binnaṣida  
 prastāvada vacana:*

The vacana which tells what Siddharāmayyadēva submitted  
 when Prabhudēva observed that what one calls Parabrahma can-  
 not be presented to any one, for it is beyond compare.

### ೧೦೪

ಉಪಮೆ ಅನುಪಮೆ ಎಂಬುದು ನಿಮ್ಮಾಧೀನ ಕಂಡಯ್ಯಾ.  
 ಹೇಳಿಹೆ ಕೇಳಿಹೆನೆಂಬುದು ನೀವೆ ಕಂಡಯ್ಯಾ.  
 ಎನ್ನಂತರಂಗಕ್ಕೆ ಬಹಿರಂಗಕ್ಕೆ ನೀವೆ ಕರ್ತರಾದ ಕಾರಣ,  
 ನಿಮ್ಮ ನಿಜವ ಹೇಳದಿದ್ದರೆ ಎಂತುಳಿವೆನಯ್ಯಾ,  
 ಕಪಿಲಸಿದ್ಧ ಮಲ್ಲಿನಾಥಯ್ಯಾ?

*upame anupame eṁbudu nimmādhīna kaṇḍayyā.  
 hēḷiḥe kēḷiḥeneṁbudu nīve kaṇḍayyā.  
 ennantaraṅgakke bahiraṅgakke nīve kartarāda kāraṇa,  
 nimma nijava hēḷadirdaḍe entuḷivenayyā,  
 Kapilasiddha Mallināthayyā?*

Peerless or not are compassed by your will!  
 You are the source of hearing and of speech!  
 My inner and outer life, you are its ground...  
 How can I live, Kapilasiddha Mallināthayyā,  
 Without the revelation of your Truth?



## ೧೦೫

ಮತ್ತೂ,

ಕಾಯವಿಡಿದಿಹನ್ನಕ್ಕ ಕಾಮವೆ ಮೂಲ.

ಜೀವವಿಡಿದಿಹನ್ನಕ್ಕ ಕ್ರೋಧವೆ ಮೂಲ.

ವ್ಯಾಪ್ತಿಯುಳ್ಳನ್ನಕ್ಕ ಸಕಲ ವಿಷಯಕ್ಕೆ ಆಸೆಯೆ ಮೂಲ.

ಎನ್ನಯ ಆಶೆಯ ಪಾಶ ಗಾಸಿ ಮಾಡುತ್ತಿದೆ!

ಶಿವಯೋಗದ ಲೇಸಿನ ತಾವ ತೋಟಾ, ಕಪಿಲಸಿದ್ಧ ಮಲ್ಲಿಕಾರ್ಜುನಾ.

*mattarū,**kāyaviḍḍidihannakka kāmave mūla.**jīvaviḍḍidihannakka krōdhave mūla.**vyāptiyuḷḷannakka sakala viṣayakke āseye mūla.**ennaya āśeya pāśa gāsi māḍuttide!**śivayōgada lēsina tāvā tōṭā, Kapilasiddha Mallikārjunā.*

Again,

As long as the flesh imprisons you,

Lust is the root.

As long as self yet clings to you,

Anger is the root.

As long as the world's lure holds you bound,

The root is cupidity of all the senses.

Ambition's halter galls and vexes me!

Show me, O Kapilasiddha Mallikārjuna,

The blessed path of Śivayōga!

ಈ ಹೀಗೆಂದು ಸಿದ್ಧರಾಮಯ್ಯದೇವರು ಬಿನ್ನೈಸಲು, ಅದಕ್ಕೆ ಪ್ರಭುದೇವರು  
ಕಾಯದ ಜೀವದ ಸಂದುಭೇದವ ವಿವರಿಸಿ ಬೋಧಿಸುವ ಪ್ರಸ್ತಾವದ ವಚನ:

*i hīgendu Siddharāmayyadēvaru binnaṣalu, adakke Prabhu-  
dēvaru kāyada jīvada sandubhēdava vivarisi bōdhisuva prastāvada  
vacana:*

The vacana which tells how, when Siddharāmayyadēva sub-  
mitted thus, Prabhudēva set forth to him in detail the secret of the  
bond between body and soul:



೧೦೬

ದೇಹಭಾವನಳಿದಲ್ಲದೆ ಜೀವಭಾವನಳಿಯದು,  
ಜೀವಭಾವನಳಿದಲ್ಲದೆ ಭಕ್ತಿಭಾವನಳನಡದು,  
ಭಕ್ತಿಭಾವನಳನಟ್ಟಲ್ಲದೆ ಅಱುವು ತಲೆದೋಅದು,  
ಅಱುವು ತಲೆದೋಅದಲ್ಲದೆ ಕುಱುಹು ನಷ್ಟವಾಗದು,  
ಕುಱುಹು ನಷ್ಟವಾದಲ್ಲದೆ ಮಾಯೆ ಹಿಂಗದು.

ಇದು ಕಾರಣ,

ಕಾಯದ ಜೀವದ ಹೊಲಿಗೆಯಳಿದ ಭೇದವ ತಿಳಿಯಬಲ್ಲಡೆ  
ಗುಹೇಶ್ವರಲಿಂಗದ ಅಱುವು ಸಾಧ್ಯವಱ್ಫುದು ಕಾಣಾ, ಸಿದ್ಧರಾಮಯ್ಯಾ.

*dēhabhāvaṇḍallade jīvabhāvaṇḍiyadu,  
jīvabhāvaṇḍallade bhaktibhāvaṇḍavaḍadu,  
bhaktibhāvaṇḍavaṇḍallade aṇḍu taḍōḍadu,  
aṇḍu taḍōḍidallade kuṇḍu naṣṭavāḍadu,  
kuṇḍu naṣṭavāḍallade māye hiṅḍadu.*

*idu kārāṇa,*

*kāyada jīvada holigeyāḍida bhēdava tiḷiyaballaḍe  
Guhēśvaraliṅḍada aṇḍu sādhyavappudu kāṇā,*

*Siddharāmayyā.*

Unless the sense of flesh is lost,  
You cannot lose the sense of self;  
Unless the sense of self is shed,  
You cannot wield your piety;  
Without control of piety  
Enlightenment will not emerge;  
Unless this Light shall raise its head,  
The Appearance will not disappear;  
Unless appearance disappear,  
Illusion's veil will not be drawn.  
Unless you possess the key  
To rip the seam of body and self,  
O Siddharāmayya,  
You will not be able to realise  
Guhēśvaraliṅḍa.

ಕಾಯದ ಜೀವದ ಸಂದುಭೇದನಳಿದು ನೋಡಬಲ್ಲರೆ ನಿಜವು ಸಾಧ್ಯವಹುದೆಂದು  
ಪ್ರಭುದೇವರು ನಿರೂಪಿಸಲು, ಇದಕ್ಕೆ ಸಿದ್ಧರಾಮಯ್ಯದೇವರ ಬಿನ್ನಹ:



*kāyada jīvada sandubhēdavalidu nōḍaballare nijavu sādhyavahudendu Prabhudēvaru nirūpisalu, idakke Siddharāmayyadēvara binnaha:*

When Prabhudēva said that the Real is possible to attain if you understand how the secret of the bond between body and soul is broken, Siddharāmayyadēva's submission thereto:

೧೦೭

ನೀರ ಕ್ಷೀರದ ಸಂದುಗಳ ಹಂಸೆ ಬಿಚ್ಚಬಲ್ಲುದು ನೋಡಾ, ಅಯ್ಯಾ!  
 ದೇಹದ ಜೀವದ ಸಂದ ನೀವು ಬಿಚ್ಚಬಲ್ಲಿರಲ್ಲದೆ  
 ನಾನೆತ್ತ ಬಲ್ಲಿನಯ್ಯಾ?  
 ನೀವಿಕ್ಕಿದ ತೊಡಕ ಬಿಡಿಸಬಾರದು;  
 ನೀವು ಬಿಡಿಸಿದ ತೊಡಕನಿಕ್ಕಬಾರದು.  
 ಕಪಿಲಸಿದ್ಧ ಮಲ್ಲಿನಾಥಯ್ಯಾ,  
 ನೀನೆನ್ನ ಕಾಯದ ಜೀವದ ಹೊಲಿಗೆಯ ಬಿಡಿಸಾ, ನಿಮ್ಮ ಧರ್ಮ.

*nīra kṣīrada sandugaḷa haṁse biccaballudu nōḍē, ayyā!  
 dēhada jīvada sanda nīvu biccaballirallade  
 nānetta ballenayyā?  
 nīvikkida toḍaka biḍisabāradu;  
 nīvu biḍisida toḍakanikkabāradu.  
 Kapilasiddha Mallināthayyā,  
 nīnenna kāyada jīvada holigeya biḍisā, nimma dharma-*

The swan alone can strain  
 The water from the milk...

Unless you split the blend  
 Of body and the self,  
 Sir, how could I?

The knot that you have knit  
 None else can disentangle;  
 The knot untied by you  
 None else can tangle again.



O Kapilasiddha Mallināthā,  
Do me this charity:  
You rip open the seam  
Between my body and soul!

ಈ ಹೀಗೆಂದು ಸಿದ್ಧರಾಮಯ್ಯದೇವರು ಬಿನ್ನೈಸಲು, ಅದಕ್ಕೆ ಪ್ರಭುದೇವರು  
ನಿರೂಪಿಸಿದ ಪ್ರಸ್ತಾವದ ವಚನ:

*ī hīgendu Siddharāmayyadēvaru binnaṣalu, adakke Prabhu-  
dēvaru nirūpisida prastāvada vacana:*

The vacana which tells what Prabhudēva said thereto when  
Siddharāmayyadēva submitted thus:

೧೦೮

ಕಾಯದ ಕಳವಳ ಕಾಣೆನೆಂದಲ್ಲಿ ಹೋಯಿತ್ತು.  
ಜೀವದ ದುಷ್ಕೃತ ದೂರವೆಂದಲ್ಲಿ ತಪ್ಪಿತ್ತು.  
ಕಾಯ ಜೀವವೆಂಬ ಸೂತಕ  
ಮನ ನಿರ್ಮಲವಾದಲ್ಲಿ ಅಳಿಯಿತ್ತು  
ಗುಹೇಶ್ವರನೆಂಬ ಲಿಂಗವನಱಿಯಬೇಕಾದರೆ  
ನಿನ್ನೊಳಗೆ ತಿಳಿದು ನೋಡಾ, ಸಿದ್ಧರಾಮಯ್ಯಾ.

*kāyada kaḷavaḷa kāṇenendalli hōyittu.  
jīvada duṣkṛta dūravendalli tappittu.  
kāya jīvaveriṇba sūṭaka  
mana nirmalavādalli aḷiyittu.  
Guhēśvaranēṇba liṅgavanarīyabēkādare  
ninnōḷage tiḷidu nōḷē, Siddharāmayyā.*

The body's tremors, when I see them not,  
Are gone!  
The sins of self, when bidden to be gone,  
Are gone!  
The stains of body and self, when Mind is pure,  
Are gone.  
If you would know Guhēśvaraliṅga, then,  
O Siddharāmayya, know Him in yourself!



ನಿನ್ನೊಳಗೆ ತೊಳೆದು ನಿರ್ಮಲವ ಮಾಡಲು ಸರ್ವಸಂದೇಹವಳಿದು ಶಿವತತ್ತ್ವ  
ಸಾಧ್ಯವಪ್ಪುದೆಂದು ಪ್ರಭುದೇವರು ನಿರೂಪಿಸಲು, ಅದಕ್ಕೆ ಸಿದ್ಧರಾಮಯ್ಯದೇವರ  
ಬಿನ್ನಹ:

*ninnolaga toledu nirmalava māḍalu sarvasandēhavaḷidu, siva-  
tatva sādhyavappudendu Prabhudēvaru nirūpisalu, adakke Siddha-  
rāmayyadēvara binnaḥa:*

Siddharāmayyadēva's submission when Prabhudēva observed  
that the Supreme Principle is only attainable when you have washed  
your within, when you have made it clean, when all doubts have  
ceased;

೧೦೯

ಅಯ್ಯಾ, ಮನದ ರಜದ ಮಣ್ಣು ಕಳೆದು,  
ದಯಾ ಶಾಂತಿಯ ಉದಕದಲ್ಲಿ ತೆಗೆವೆನಯ್ಯಾ.  
ಜಳಕವನೆ ಮಾಡಿ ಯೋಗಕಂಪನಿಗೆ ಹೊದೆವೆನಯ್ಯಾ.  
ಅದನೊಂದು ಎಡೆಗೆ ತಂದು ಬಟ್ಟೆಗಾಣದಲ್ಲಿಕ್ಕಿ ಹಿಳಿವೆನಯ್ಯಾ.  
ಹಿಳಿದ ರಸದ ಕಂಪ ಕೊಡುವ ಒಡೆಯ ನೀನೆ,  
ಕಪಿಲಸಿದ್ಧ ಮಲ್ಲಿನಾಥಾ.

*ayyā, manada rajada maṇṇa kaḷedu,  
dayā śāntiya udakadalli tegevenayyā.  
jalakavane māḍi yōgakaṁpanikki hodevenayyā.  
adanondu eḷege tandu, baṭṭagaṇadallikki hiḷivenayyā.  
hiḷida rasada kampa koḷuva oḷeya nīne,  
Kapilasiddha Mallināṭhā.*

Lord, from my mind I'll rub  
All passion's soil,  
Effacing it in water of peace  
And mercy, Lord;

And, bathing, I'll wear it sprinkled  
With yōga's balm;  
Then, having steered my mind  
To a single point,



In a round press I'll put it  
To squeeze it dry.  
O Kapilasiddha Mallinātha,  
Thou art the master who can  
Flavour the juice!

ಈ ಹೀಗೆಂದು ಸಿದ್ಧರಾಮಯ್ಯದೇವರು ಬಿನ್ನೈಸಲು, ಅದಕ್ಕೆ ಪ್ರಭುದೇವರು  
ನಿರೂಪಿಸಿದ ಪ್ರಸ್ತಾವದ ವಚನ:

‡ *hīḡendu Siddharāmayyadēvaru binnaīsalu, adakke Prabhu-  
dēvaru nirūpisida prastāvada vacana:*

The vacana which tells what Prabhudēva said thereto when  
Siddharāmayyadēva spoke thus:

೧೧೦

ಮನವ ತೊಳೆದು ನಿರ್ಮಲವ ಮಾಡಿಹೆನೆಂಬ ಯೋಗವೆಂತುಟೊ?  
ಮನವ ಹಿಡಿದು ತಡೆದಿಹೆನೆಂಬವರ  
ಮರುಳಾಗಿ ಕಾಡಿತ್ತು ನೋಡಾ ಮನವು.  
ಮನ ವಿಕ್ಲಪ್ತನಾದಿಂದು  
ಅದ ಶುದ್ಧವ ಮಾಡಿಹೆನೆಂಬುದು ತಾನೆ ಮನ ನೋಡಾ!  
ನಮ್ಮ ಗುಹೇಶ್ವರಲಿಂಗದ ಅನುವನಿಡಿದಿಹೆನೆಂಬವರು  
ಮನವಿಲ್ಲದಿರಬೇಕು ನೋಡಾ, ಸಿದ್ಧರಾಮಯ್ಯ.

*manava toḷedu nirmalava māḍiheneṁba yōgaventuṭo?  
manava hiḍidu taḍediheneṁbavara  
maruḷāgi kāḍittu nōḍā manavu.  
mana vikalpajñānadindaridu  
ada śuddhava māḍiheneṁbudu tāne mana nōḍā!  
naṁma Guhēśvaraliṅgada anuvanaḍidiheneṁbavaru  
manavilladirabēku nōḍā, Siddharāmayyā.*

What yōga is this,  
To wash the mind  
And make it clean?  
The mind-devil still plagues



The people who claim  
To have bridled the mind  
And made it still.

For the mind to know  
With a divided sense,  
And boast to have  
Rendered it pure—  
Itself is mind!

Those who lay claim  
To having known  
Our Guhṛṣvaraliṅga's  
Mystery,  
Shall have to rid  
Themselves of mind,  
O Siddharāmayya!

ಈ ಹೀಗೆಂದು ಪ್ರಭುದೇವರು ನಿರೂಪಿಸಲು, ಅದಕ್ಕೆ ಸಿದ್ಧರಾಮಯ್ಯದೇವರ  
ಪ್ರತ್ಯುತ್ತರ:

‡ *higendu Prabhudēvaru nirūpisalu, adakke Siddharāmayya-  
dēvara pratyuttara:*

When Prabhudēva said this, Siddharāmayyadēva's rejoinder  
thereto;

೧೧೧

ಮನವೆಂಬ ಸಂಕಲ್ಪವನಱಿಯೆನು,  
ಸಂಕಲ್ಪಸಿದ್ಧಿಯಾಯಿತ್ತಾಗಿ.  
ಸಂಕಲ್ಪವೆಂಬ ಸಂಬಂಧವನಱಿಯೆನು,  
ನಿಮ್ಮ ವಿಚಾರವೆಡೆಗೊಂಡಿತ್ತಾಗಿ.  
ನಿಮ್ಮ ವಿಚಾರವೆ ಅಂತರಂಗದೊಳಗೆ ತುಂಬಿತ್ತಾಗಿ,  
ಎನ್ನ ಮನದ ಮುಂದೆಲ್ಲ ನೀನೆಯಾಗಿದೆಯಯ್ಯಾ  
ಕಪಿಲಸಿದ್ಧ ಮಲ್ಲಿನಾಥಯ್ಯಾ!



*manaveṁba saṅkalpavanāṇiyenu,  
saṅkalpasiddhiyāyittāgi.  
saṅkalpaveṁba saṁbandhavanāṇiyenu,  
nimma vicāraveḍegonḍittāgi.  
nimma vicārave antaraṅgadoḷage iṁbittāgi,  
enna manada mundella nīneyāgirdeyayyā  
Kapilasiddha Mallināthayyā!*

As soon as my desire is fulfilled,  
I know not the desire called mind.

As soon as the thought of Thee  
Has fully possessed my mind,  
I know not the bond of desire.

As soon as the thought of Thee  
Has flooded my heart of hearts,

Thou hast had the foremost place  
Within my mind, O Lord,  
Kapilasiddha Mallinātha!

ಈ ಹೀಗೆಂದು ಸಿದ್ಧರಾಮಯ್ಯದೇವರು ಬಿನ್ನೈಸಲು ಅದಕ್ಕೆ ಪ್ರಭುದೇವರ  
ಪ್ರತ್ಯುತ್ತರ:

ತಿ ಹಿಗಂದು Siddharāmayyadēvaru binnaṣalu, adakke Prabhu-  
dēvara pratyuttara:

Prabhudēva's reply thereto when Siddharāmayyadēva sub-  
mitted thus;

೧೧೨

• ವಿಚಾರವೆಂಬುದು ಸಂದೇಹಕ್ಕೊಳಗು ನೋಡಾ.  
ವಿಚಾರಿಸುವನ್ನಕ್ಕರ ನೀ ನಾನೆಂಬುದನೆತ್ತ ಬಲ್ಲೆ?  
ಮರುಳೆ, ವಾಙ್ಮನೋತೀತವಾದ ಘನವು ವಿಚಾರಕ್ಕೆ ನಿಲುಕುವುದೆ?  
ಗುಹೇಶ್ವರಲಿಂಗವು ತನ್ನ ತಿಳಿದು ನೋಡಿಹೆನೆಂಬವರ  
ವಿಚಾರವೆಂಬ ಬಲೆಯಲ್ಲಿ ಕೆಡಹಿದನು.







ಐವತ್ತರಡಕ್ಕರವ ತಿಳಿದು ನೋಡಿ,  
 ಏಕಾಕ್ಷರದಲ್ಲಿ ನಿಲಿಸುವೆ.  
 ಕಪಿಲಸಿದ್ಧ ಮಲ್ಲಿನಾಥಾ,  
 ಎನ್ನ ವಿಚಾರದ ಹವಣ ನೀನೆ ಬಲ್ಲೆ.

*vivēkaveṇbuda bēṛilla kaṇḍayyā!*  
*vivēkanavanāḷada suḷuḥa toḷedu,*  
*sunāḷava śuddhava māḷuve.*  
*aṣṭadaḷa kamalavanu ūrdhivamukhava māḷi,*  
*nija padadalli nilisuve.*  
*aivatteraḍakṣarava tīḷidu nōḷi,*  
*ēkākṣaradalli nilisuve.*  
*Kapilasiddha Mallināthā,*  
*enna vicārada havaṇa nīne balle.*

Look you, discernment is not aught apart;  
 Through it the movement of nine nerves is stayed;  
 Through it I purify the central nerve;  
 Upward, through it, the eight-leaved lotus I turn,  
 And make it stand in its right position.  
 Through it I scan the two and fifty letters,  
 And concentrate them in a single one!  
 O Kapilasiddha Mallinātha,  
 You only know the measure of my thought.

ಈ ಹೀಗೆಂದು ಸಿದ್ಧರಾಮಯ್ಯದೇವರು ಬಿನ್ನೈಸಲು, ಅದಕ್ಕೆ ಪ್ರಭುದೇವರ ಪ್ರತ್ಯುತ್ತರ:

*i hīgendu Siddharāmayyadēvaru binnaṣalu, adakke Prabhu-  
 dēvara pratyuttara:*

Prabhudēva's rejoinder thereto when Siddharāmayyadēva sub-  
 mitted thus:

೧೧೪

ಯೋಗ ವಿಯೋಗವೆಂಬ ಹೊಲಬ ಬಲ್ಲವರನಾರನು ಕಾಣೆನು.  
 ನನವಾಳದ ಸುಳುಹ ತಿಳಿದಿಹೆನೆಂಬುದು ಯೋಗವಲ್ಲ.  
 ಐವತ್ತರಡಕ್ಕರದ ಶಾಸನವ ತಿಳಿದು ನೋಡಿ  
 ಹೃದಯಕಮಲಕರ್ಣಿಕೆಯಲ್ಲಿ ಸಿಕ್ಕಿದೆನೆಂಬುದು ಯೋಗವಲ್ಲ.



ಬಹಿರಂಗವೆಂಬರೆ ಕ್ರಿಯಾರಹಿತ  
 ಅಂತರಂಗವೆಂಬರೆ ವಾಚ್ಯನೋತೀತ.  
 ಗುಹೇಶ್ವರನೆಂಬ ಲಿಂಗವು  
 ಷಡುಚಕ್ರದ ಮೇಲಿಲ್ಲ ಕಾಣಾ, ಸಿದ್ಧರಾಮಯ್ಯಾ.

*yōga viyōgaveṁba holaba ballavarānāranu kāṇenu.  
 navaṇāḷada suḷuḥa tīḷidiḥenerṁbudu yōgavalla.  
 aivatteraḍakṣarada śāsanava tīḷidu nōḍi  
 hṛdayakamalakarṇikeyalli sikkidenēṁbudu yōgavalla.  
 bahiraṅgaveṁbare kriyārahita,  
 antaraṅgaveṁbare vāṅgmanōṭīta  
 Guhēśvaranēṁba liṅgavu  
 ṣaḍucakrada mēlilla kāṇā, Siddharāmayyā.*

No man I see who knows  
 The art of telling what  
 Is yoga, what it's not.

It is not yoga, to say  
 You know the subtle way  
 The nine nerves move.

It is not yoga to say  
 You have been able to scan  
 The two and fifty characters  
 And have been caught within  
 The lotus of the heart.

If you say He's without,  
 He must be quite inert!  
 If you say He's within,  
 Well then, He is beyond  
 The range of mind and speech!

Look you, Siddharāmayya,  
 Guhēśvaraliṅga does not need  
 The six wheels for His prop!

ಈ ಹೀಗೆಂದು ಪ್ರಭುದೇವರು ನಿರೂಪಿಸಲು, ಅದಕ್ಕೆ ಸಿದ್ಧರಾಮಯ್ಯದೇವರ  
 ಬಿನ್ನಹ:



‡ hīṅendu Prabhudēvaru nirūpisalu, adakke Siddharāmayya-  
dēvara binnaha:

Siddharāmayyadēva's submission when Prabhudēva said thus:

೧೧೫

ಅಂತರಂಗದಲ್ಲಿ ನಿಮ್ಮ ನೋಡುವನಲ್ಲ ಕೇಳು ಕಂಡಾ,  
ಎಲೆ ಅಯ್ಯಾ.  
ಬಹಿರಂಗದಲ್ಲಿ ಬಳಸುವನಲ್ಲ ಕೇಳು ಕಂಡಾ,  
ಎಲೆ ಅಯ್ಯಾ.  
ಸುಷುಮ್ಮದ ಬಟ್ಟೆಯ ತುದಿಯನಡರಿ  
ಸಾವಿರದಳದ ಮಂಟಪದಲ್ಲಿ ನಿಮ್ಮ ನೆಲೆಗಂಡಿವೆ ನೋಡಾ,  
ಕಪಿಲಸಿದ್ಧ ಮಲ್ಲಿನಾಥಯ್ಯಾ.

*antaraṅgadalli nimma nōḍuvanalla kēlu kaṇḍā,*  
*ele ayyā.*  
*bahiraṅgadalli baḷasuvanalla kēlu kaṇḍā,*  
*ele ayyā.*  
*suṣumnada baṭṭeya tudyanaḍari*  
*sāviraḍaḷada maṇṭapadalli nimma nelegaṇḍippe nōḍā,*  
*Kapilasiddha Mallināthayyā.*

Hear me, O Lord!  
I am not one to see you in my heart.

Hear me, O Lord!  
I am not one to chaffer you in the world.

Lo, I have climbed the summit of the path  
That leads along the central nerve, and have  
Enthroned you in the thousand-petalled bower,  
O Kapilasiddha Mallinātha.

ಈ ಹೀಗೆಂದು ಸಿದ್ಧರಾಮಯ್ಯದೇವರು ಬಿನ್ನೈಸಲು, ಅದಕ್ಕೆ ಪ್ರಭುದೇವರ  
ಪ್ರತ್ಯುತ್ತರ:



ಓ ಹಿಗಂದು Siddharāmayyadēvaru binnaṣalu, adakke Prabhudēvara  
pratyuttara:

Prabhudēva's rejoinder thereto when Siddharāmayyadēva  
spoke thus:

೧೧೬

ಸ್ವಸ್ಥ ಪದ್ಮಾಸನದಲ್ಲಿ ಕುಳ್ಳಿದು, ನೆಟ್ಟಿರುವ ಮುಱಿದು,  
ನಿಷ್ಠೆಯಿಂದ ಹಿಂದಣ ಬಟ್ಟೆಯ ತೆಗೆದು  
ಅಮೃತವನುಂಡಿಹನೆಂಬವರ ಕೇಡಿಂಗೆ ಕಡೆಯಿಲ್ಲ.  
ಅತ್ಯತಿಷ್ಠದ್ದ ಶಾಂಗುಲವೆಂಬ ಶ್ರುತಿಯ ನೋಡಲು,  
ಮುಟ್ಟಿ ನೆಲೆಗೊಳಿಸುವ ತಾವುಂಟೆ?  
ಸ್ಥಾನಮಾನವೆಂಬ ಮಾತಿಗೆ ದೂರವಾದ ಘನವ  
ಬ್ರಹ್ಮರಂಧ್ರದಲ್ಲಿ ಕಂಡೆನೆಂದರೆ ಕಾಣಬಹುದೆ?  
ನಮ್ಮ ಗುಹೇಶ್ವರಲಿಂಗವು ಕಲ್ಪಿತಕ್ಕೆ ದೂರ  
ಕೇಳಾ, ಸಿದ್ಧರಾಮಯ್ಯಾ.

*svastha padmāsānadalli kuḷḷiridu, neṭṭeluva muridu,  
niṣṭheyinda hindana baṭṭeya tegedu  
amṛtavanuṇḍiheneṃbavara kēḍiṅge kaḍeyilla.  
atyatiṣṭhaddaśāṅgulaveṃba śrutiya nōḍalu,  
muṭṭi nelegoliṣuva ṭhāvunṭe?  
sthānamāṇaveṃba mātiṅge dūravāda ghanava  
brahmarandhradalli kaṇḍenendare kāṇabahude?—  
namma Guhēśvaraliṅgavu kalpitakke dūra  
kēḷā, Siddharāmayyā.*

Immeasurable the loss of those who say  
They have sat in the comfortable lotus pose,  
Have broken the rigour of the spinal cord,  
Have, with the aid of faith, opened the path  
Behind, and eaten the ambrosial fare.

When you see what the Revelations say,  
That He's past the ten-finger measurement,  
Can you establish Him by touch?  
Can you, indeed, know Him in Brahmarandhra,



The Absolute that is beyond such words  
As signify position and measurement?  
Listen to me, Siddharāmayya,  
Our Guhēśvaraliṅga transcends  
Imagination's reach!

ಪರಬ್ರಹ್ಮವೆಂಬುದನು ಬ್ರಹ್ಮರಂಧ್ರದಲ್ಲಿ ನೆಲೆಗೊಳಿಸಿದನೆಂಬುದು ಕಲ್ಪಿತವಲ್ಲದೆ  
ನಿರ್ವಿಕಲ್ಪಿತವಲ್ಲವೆಂದು ಪ್ರಭುದೇವರು ನಿರೂಪಿಸಲು, ಅದಕ್ಕೆ ಸಿದ್ಧರಾಮಯ್ಯದೇವರ  
ಬಿನ್ನಹ:

*parabrahmaveṁbudanu brahmarandhradalli nelegolīsideneṁbudu  
kalpitavallade nirvikalpitavallavendu Prabhudēvaru nirūpisalu, adakke  
Siddharāmayyadēvara binnaha:*

Siddharāmayyadēva's submission when Prabhudēva said that  
what Siddharāmayyadēva had said about having lodged Para-  
brahma in his Brahmarandhra is fiction, not fact:

೧೧೭

ನಾ ನಿನ್ನ ರೂಪ ವಿಚಾರಿಸುವನಲ್ಲ, ಕೇಳಾ.  
ನಿನ್ನ ಧ್ಯಾನದಲ್ಲಿಪ್ಪಾತನಲ್ಲ, ಕೇಳಾ.  
'ಅತ್ಯತಿಷ್ಠದ್ವಶಾಂಗುಲ'ದಲ್ಲಿ ನಿಮ್ಮ ನಿಲಿಸಿ,  
ನಾನೊಂದೆಡೆಯಲ್ಲಿ ಇಪ್ಪಾತನಲ್ಲ ನೋಡಾ.  
ಓಂಕಾರವೆಂಬ ಪೀಠಿಕೆ ನಾನಾಗಿ,  
ನಿಶ್ಚಬ್ಧವೆಂಬ ಲಿಂಗವ ನೆಲೆಗೊಳಿಸಿ,  
ಬೆರಸ ಬೇಱುಲ್ಲದೆ ಇಪ್ಪೆ ನೋಡಯ್ಯಾ,  
ಕಪಿಲಸಿದ್ಧ ಮಲ್ಲಿನಾಥಯ್ಯಾ; ನೀನು ಪ್ರಣವರೂಪಾಗಿ.

*nā ninna rūpa vicārisuvanalla, kēḷē.  
ninna dhyānadallippūtanalla, kēḷē.  
'atyatiṣṭhaddaśāṅgula'dalli nimma nilisi,  
nānondeḍeyalli ippūtanalla nōḍē.  
ōṁkāravēṁba pīṭhike nānāḍgi,  
niśśabdavēṁba liṅgava nelegolīsi,  
berasi bēṟillade ippe nōḍayyā,  
Kapilasiddha Mallināthayyā, nīnu praṇavarūpāgi.*



Not I to think of Thee as form,  
Nor lose myself in thought of Thee;  
Not I to set Thee up somewhere  
Beyond our ten-finger measurement,  
And elsewhere to remain myself.

Lo, I have made myself the base  
We call the Word, and have enthroned  
The liṅga called the Silent One,  
Attaining to inseparate union.

O Kapilasiddha Mallinātha,  
Thou art, indeed, the Word made flesh!

ಈ ಹೀಗೆಂದು ಸಿದ್ಧರಾಮಯ್ಯದೇವರು ಬಿನ್ನೈಸಲು, ಅದಕ್ಕೆ ಪ್ರಭುದೇವರ  
ಪ್ರತ್ಯುತ್ತರ:

॥ *higendu Siddharāmayyadēvaru binnaṣalu, adakke Prabhu-  
dēvara pratyuttara:*

Prabhudēva's rejoinder thereto when Siddharāmayyadēva sub-  
mitted thus:

೧೧೮

ಬಿಂದುವೆ ಪೀಠವಾಗಿ, ನಾದವೆ ಲಿಂಗವಾದರೆ,  
ಅದು ಭಿನ್ನಲಿಂಗ ನೋಡಾ.  
ಕಳೆ ಎಂಬ ಪೂಜೆ ನಿರ್ಮಾಲ್ಯವಾಗಿ,  
ನಾದ ಬಿಂದು ಕಳಾತೀತ ನೋಡಾ.  
ಮಹಾಘನಲಿಂಗೈಕ್ಯವು ಅಲ್ಲಿ ಇಲ್ಲಿ ಸಿಲುಕದು.  
ಅಚಳವಪ್ಪ ನಿರಾಳ ಪ್ರಣವರೂಪೆಂದು ಹೆಸರಿಡಬಹುದೆ?  
ನಮ್ಮ ಗುಹೇಶ್ವರನ ನಿಲವು  
'ನಿಶ್ಯಬ್ದಂ ಬ್ರಹ್ಮಮುಚ್ಯತೆ'  
ಎಂಬುದನಱಿಯಾ ಸಿದ್ಧರಾಮಯ್ಯಾ.

*binduve pīṭhavāgi, nādave liṅgavādare,  
adu bhinnaliṅga nōḍē.  
kaḷe eṇba pūje nirmālyavāgi,  
nāda bindu kaḷāṭita nōḍē.*



*mahāghanaliṅgaikyavu alli illi silukadu.*  
*acaḷavappa nirāḷa prañavarūpendu hesariḍabahude?*  
*namma Guhēśvarana nilavu*  
*'niśśabdam brahmamucyate'*  
*eṁbudanariyā, Siddharāmayyā.*

If Nāda is to be the Liṅga,  
 With Bindu as its base,  
 Why, that's a Liṅga half and half!

It's only when their pure conjunction,  
 Which we call Kaḷā, is effected,  
 That It transcends  
 Nāda, Bindu and Kaḷā.

Identification with the Supreme Liṅga  
 Will bear no thought of Here and There.

Can He without motion or stir be called  
 The Word?

Know you, Siddharāmayya,  
 The nature of Guhēśvara is  
 "The Silence called Brahma".

ಈ ಹೀಗೆಂದು ಪ್ರಭುದೇವರು ನಿರೂಪಿಸಲು, ಅದಕ್ಕೆ ಸಿದ್ಧರಾಮಯ್ಯದೇವರ  
 ಬಿನ್ನಹ:

*i hiṅendu Prabhudēvaru nirūpisalu, adakke Siddharāmayya-*  
*dēvara binnaha:*

When Prabhudēva made this remark, Siddharāmayyadēva's  
 submission thereto:

೧೧೯

ನಾದಬಿಂದುವೆಂಬಲ್ಲಿ ಅಂಗಲಿಂಗ ಸಂಬಂಧವೆಂಬೆನಯ್ಯಾ.  
 ನಾದ ಪ್ರಾಣ ಬಿಂದು ಕಾಯನಾದ ಕಾರಣ,  
 ನಾದ ಸ್ವರವಲ್ಲ, ಬಿಂದು ಕಾಯವಲ್ಲ,  
 ಉಭಯಸೂತಕರಹಿತ ಕಂಡಯಾ.



ನಾದ ಬಿಂದುವಿನ ಒಡ್ಡ ತೋಟಾ  
ಮನ ಮಗ್ನವಾದ ನಿಲವ  
ಕಪಿಲಸಿದ್ಧ ಮಲ್ಲಿಕಾರ್ಜುನಾ, ನೀನೆ ಬಲ್ಲೆ.

*nāda binduveṃballi aṅgaliṅga saṃbandhaveṃbenayyā.*  
*nāda prāṇa bindu kṛyavāda kāraṇa,*  
*nāda svaravalla, bindu kṛyavalla,*  
*ubhayasūṭakarahita kaṇḍayyā.*  
*nāda binduvina oḍḍa tōḍi*  
*mana magnavāda nilava*  
*Kapilasiddha Mallikārjunā, nīne balle.*

When I said Nāda and Bindu,  
I only meant the affinity  
Of Aṅga and Liṅga.

Because Nāda has become Prāṇa,  
And Bindu, Body,  
Nāda is not just sound,  
Nor Bindu, body :  
Either is free from all impurity.

O Kapilasiddha Mallikārjuna,  
You alone can tell,  
Having realised the union of Nāda and Bindu,  
The nature of the absorbed mind.

ನಾದ ಬಿಂದು ಕಳಾತೀತವಾದ ಮಹಾಘನದೊಳಗೆ ಮನಮಗ್ನವಾಗಿ ನಾನಿದ್ದೆ  
ನೆಂದು ಸಿದ್ಧರಾಮಯ್ಯದೇವರು ಬಿನ್ನೈಸಲು, ಅದಕ್ಕೆ ಪ್ರಭುದೇವರು ಕೊಟ್ಟ  
ಪ್ರತ್ಯುತ್ತರ:

*nāda bindu kaḷāṭītavāda mahāghanaḍoḷage manamagnavāgi*  
*nāniddenendu Siddharāmayyadēvaru binnaṣṣalu, adakke Prabhu-*  
*dēvaru koṭṭa pratyuttara:*

Rejoinder given by Prabhudēva when Siddharāmayyadēva submitted: "With mind rapt, I have dwelt in the Great Absolute beyond nāda, bindu and kaḷāṭi".



೧೨೦

ಅಜ್ಞಾನವನಿಡಿದು, ಮುಖವು ಮುಚ್ಚಿದು ಸಂಕಲ್ಪ ಸಂಶಯವನಿಡಿದು,  
 ನಿಲವನಿಡಿದ ಪರಿ ಎಂತು ಹೇಳಾ?  
 ಅಜ್ಞಾನದಿಂದರೆ ಜ್ಞಾನಕ್ಕೆ ದೂರ;  
 ಮುಚ್ಚಿದನಿಂದರೆ ಮನಕ್ಕೆ ದೂರ.  
 ಅಜ್ಞಾನವು ಮುಚ್ಚಿದನಿಂದರೆ ಉಪಮೆಗೆ ದೂರ.  
 ನಿರ್ಭಾವದ ಹೊಲಿಗೆಯಲ್ಲಿ ಭಾವಸಂಕಲ್ಪ ಬಿಡದು.  
 ನಮ್ಮ ಗುಹೇಶ್ವರಲಿಂಗದಲ್ಲಿ  
 ಮನಮಗ್ನಯೋಗ ನಿನಗಿಂತು ಸಾಧ್ಯವಾಯಿತ್ತು  
 ಹೇಳಾ, ಸಿದ್ಧರಾಮಯ್ಯಾ.

*ajñānāridu, maraha maredu saṅkalpa saṁśayaṇṇidu*  
*nilavanarida pari entu hēḷē?*  
*ajñānenendare jñānakke dūra;*  
*maredenendare manakke dūra.*  
*aridu maredenendare upamege dūra.*  
*nirbhāvaḍa holigeyalli bhāvasaṅkalpa biḍadu.*  
*namma Guhēśvaraliṅgaḍalli*  
*manamagnayōga ninagentu sādhyavāyittu*  
*hēḷē, Siddharāmayyā.*

Say, how do you know the magnitude  
 Of knowing That which must be known,  
 Or of forgetting Ignorance,  
 Or getting rid of all desire and doubt?

To say that you have known  
 Leaves knowledge far behind;  
 To say you have forgot  
 Is far indeed from mind;  
 To say you have known and forgot  
 Is far removed from all comparison!

If you are tied up with Will-lessness,  
 Desire for Will will cling to you!  
 Tell me, O Siddharāmayya,  
 How you attained to have your mind absorbed  
 In our Guhēśvaraliṅga.



ಈ ಹೀಗೆಂದು ಪ್ರಭುದೇವರು ನಿರೂಪಿಸಲು, ಅದಕ್ಕೆ ಸಿದ್ಧರಾಮಯ್ಯದೇವರು ಬಿನ್ನೈಸಿದ ಪ್ರಸ್ತಾವದ ವಚನ:

ಃ *higendu Prabhudēvaru nirūpisalu, adakke Siddharāmayya-dēvaru binnaisida prastāvada vacana:*

The vacana which tells what, on Prabhudēva saying this, Siddharāmayyadēva submitted thereon:

೧೨೧

ಎನ್ನ ಮನ ಮತ್ತೊಂದಕ್ಕೆ ಇಂಬಿಲ್ಲ ಕಂಡಯ್ಯಾ.  
 ನಿಮ್ಮ ನೆನೆವೆ ನಾನು, ನೀನು ಎನ್ನ ನೆನೆವೆ ಕಂಡಯ್ಯಾ.  
 ನಿನಗೆಯು ಎನಗೆಯು ಒಂದೆ ಮನ ನೋಡಯ್ಯಾ.  
 ನೀ ಮನಮುಕ್ತನಾದ ಕಾರಣ  
 ನಿನ್ನೊಡನೆ ಎನ್ನ ಮನ ಮುಕ್ತ ನೋಡಯ್ಯಾ,  
 ಕಪಿಲಸಿದ್ಧ ಮಲ್ಲಿನಾಥಯ್ಯಾ.

*enna mana mattondakke imbilla kaṇḍayyā.  
 nimma neneve nānu, nīnu enna neneve kaṇḍayyā.  
 ninageyu enageyu onde mana nōḍayyā.  
 nī manamuktanāda kāraṇa  
 ninnoḍane enna mana mukta nōḍayyā,  
 Kapilasiddha Mallināthayyā.*

Look, Lord, my mind no harbour has  
 Except for you.  
 I love you even as you too, Lord,  
 Have love for me.  
 Behold, there's only a single mind  
 For you and me!  
 Because you have escaped from mind,  
 I too have 'scaped,  
 O Kapilasiddha Mallinātha!

ಈ ಹೀಗೆಂದು ಸಿದ್ಧರಾಮಯ್ಯದೇವರು ಮನಮುಗ್ಧವಪ್ಪ ಮಹಾನುಭಾವಮಂ ಬಿನ್ನೈಸಲು, ಅದಕ್ಕೆ ಪ್ರಭುದೇವರು ನಿರೂಪಿಸಿದ ಪ್ರಸ್ತಾವದ ವಚನ:



ಃ hīgendu Siddharāmayyadēvaru manamagnavappa mahānu-  
bhāvamāṇ binmaisalu, adakke Prabhudēvaru nirūpisida prastāvada  
vacana:

The vacana which tells what, when Siddharāmayyadēva declar-  
ed his Great Experience of ecstasy, Prabhudēva said to it:

೧೨೨

ಮನ ಉಂಟೆ ಮರುಳೆ ಶಿವಯೋಗಿಗೆ?

ಮತ್ತೊಮ್ಮೆ ಮನ ಮಗ್ನ ಉಂಟೆ ಶಿವಯೋಗಿಗೆ?

ಇಲ್ಲದ ಮನವನುಂಟೆಂದು ನುಡಿದು,

ಅಡಗಿಸಿದನೆಂಬ ಮಾತು ಮನವ ನೆಲೆಮಾಡಿ ತೋರುತ್ತದೆ.

ಗುಹೇಶ್ವರನನಜಾದ ಶರಣಿಗೆ ತೋರಿಲ್ಲ ಅಡಗಲಿಲ್ಲ ಕೇಳಾ.

*mana unṭe maruḷe śivayōgige?*

*matṭomme mana magna unṭe śivayōgige?*

*illada manavanuṇṭendu nuḍidu,*

*aḍagisidēneṇba mātu manava nelemāḍi tōṛuttade.*

*Guhēśvarananaḷida śaraṇaṅge tōṛalilla aḍagalilla kēḷā.*

Fool, does a Śivayōgi have a mind?

Has he a mind to merge it again?

If, saying the mind, which is not, is,

You talk of merging it in Him,

It only proves the mind exists!

No talk of appearance or disappearance

Is possible for the devotee

Who once has known Guhēśvara.

ಈ ಹೀಗೆಂದು ಪ್ರಭುದೇವರು ನಿರೂಪಿಸಿದ ಮಹಾನುಭಾವದ ನಿಘಟಿಗೆ  
ಸಿದ್ಧರಾಮಯ್ಯದೇವರು ಬಿನ್ನೈಸಿದ ಪ್ರಸ್ತಾವದ ವಚನ:

ಃ hīgendu Prabhudēvaru nirūpisida mahānubhāvada niḥpatige  
Siddharāmayyadēvaru binmaisida prastāvada vacana:

The vacana which tells what Siddharāmayyadēva submitted  
on the conception of the Great Experience thus described by Prabhu-  
dēva:



೧೨೩

ಮನಮಗ್ನಯೋಗವೆಂದಡೇನು ಕೊಱತೆ?

ಹೇಳಾ, ಎಲೆ ಅಯ್ಯಾ.

ಮನವಿಲ್ಲದ ಬಚ್ಚಬಟಾಯ ಬೊಮ್ಮವೆಂದಡೇನು ಹೆಚ್ಚು?

ಹೇಳಾ, ಎಲೆ ಅಯ್ಯಾ.

ನುಡಿದ ಮಾತಿನಲ್ಲಿ ವಿವರ ತೋರುತ್ತದೆ ಎಂದಡೆ

ತಾತ್ಪರ್ಯವಂತವು, ಕಪಿಲಸಿದ್ಧ ಮಲ್ಲಿನಾಥಾ?

*manamagnayōgavendaḍēnu korate?*

*hēlē, ele ayyā.*

*manavillada baccabariya bommavendaḍēnu heccu?*

*hēlē, ele ayyā.*

*nuḍida mātinali vivara tōrutṭade endaḍe*

*tātparyavantappude, Kapilasiddha Mallinātha?*

Come, tell me, Sir, where is the fallacy

If I refer to mind-absorbing yōga?

And what's so wonderful in speaking of

A Brahman without mind and utterly void?

If difference shows up in the spoken words,

Is it apparent in the meaning too,

O Kapilasiddha Mallinātha?

ಈ ಹೀಗೆಂದು ಬಿನ್ನೈಸಿದ ಸಿದ್ಧರಾಮಯ್ಯದೇವರ ನಿಜಾನುಭಾವಕ್ಕೆ ಪ್ರಭುದೇವರು  
ನಿರೂಪಿಸಿದ ಪ್ರಸ್ತಾವನದ ವಚನ:

‡ *higendu binnaṣida Siddharāmayyadēvara nijānubhāvakke*  
*Prabhudēvaru nirūpisida prastāvada vacana:*

The vacana which tells what Prabhu remarked on the experi-  
ence of the Real described by Siddharāmayyadēva:

೧೨೪

ಮನಮಗ್ನವೆಂತಿಪ್ಪುದು ಅಂತೆ ಇರಬೇಕಲ್ಲದೆ,

ಮತ್ತೊಂದು ಮನವೆಂಬುದುಂಟೆ ಹೇಳಾ?

ಅಜ್ಞಾದು ಮಱಿದುದ ಅಜ್ಞಾದು, ನುಡಿದು;

ಮಱಿದೆನೆಂಬ ಜ್ಞಾನ ಉಂಟೆ?

ಗುಹೇಶ್ವರಲಿಂಗವು ನೆಱಿಯಱಿದೆನೆಂಬಲ್ಲಿ

ಮನವ ಮಱಿಮಾಡಿ ಕಾಡುವನು.



*manamagnaventippudu ante irabēkallade,  
mattondu manavenēmbudumṭe hēlā?  
aṛidu maṛeduda aṛidu, nuḍidu,  
maṛedeneṁba jñāna unṭe?  
Guhēśvaraliṅgavu neṇeyarideneṁballi  
manava maṇemāḍi kāḍuvanu.*

Once mind is merged with Him,  
It should remain the same:  
How can you mention mind again?  
What knowledge can this be,  
To have known, to have known what you forgot,  
To have spoken, forgotten what you spoke?  
Those boasting of their knowledge  
Guhēśvaraliṅga will tease  
By screening off their mind.

ಈ ಹೀಗೆಂದು ಪ್ರಭುದೇವರು ನಿರೂಪಿಸಿದ ಮಹಾವಾಕ್ಯಕ್ಕೆ ಸಿದ್ಧರಾಮಯ್ಯ-  
ದೇವರು ಬಿನ್ನೈಸಿದ ಪ್ರಸ್ತಾವದ ವಚನ:

*ī hīgendu Prabhudēvaru nirūpisida mahāvākyaṁke Siddha-  
rāmayyadēvaru binnaṣida prastāvada vacana:*

The vacana which tells what Siddharāmayyadēva submitted  
on the Great Utterance thus made by Prabhudēva:

### ೧೨೫

ಅಂಗದಂತೆ ಲಿಂಗ, ಲಿಂಗದಂತೆ ಅಂಗವಾದ ಬಳಿಕ  
ಅಂಗದಂತೆ ಲಿಂಗೈಕ್ಯ, ಲಿಂಗದಂತೆ ಅಂಗೈಕ್ಯ.  
ಮನವೆ ಲಿಂಗ, ಲಿಂಗವೆ ಮನವಾದ ಬಳಿಕ  
ಮಾತು ಮಾತುಗಳೆಲ್ಲಾ ಹೊಳ್ಳಾದ ಕಾರಣ  
ಮಾತೆ ಲಿಂಗೈಕ್ಯ, ಲಿಂಗೈಕ್ಯವೆ ಸ್ವರ.  
ಶಬ್ದಸಂದಣಿಗಿನ್ನು ತೆಲಹುಂಟೆ?  
ಕಪಿಲಸಿದ್ಧ ಮಲ್ಲಿನಾಥಾ,  
ಇನ್ನು ನಿಮ್ಮ ದೇವರೆಂದು ಅಜಸಲುಂಟೋ ಇಲ್ಲವೋ  
ಎಂಬುದನು ತಿಳುಹಿಕೊಡಾ, ಎಲೆ ಅಯ್ಯಾ.







೧೨೬

ಕರ್ಪುರದ ಗಿರಿಯನುರಿ ಹಿಡಿದ ಬಳಿಕ ಇದ್ದಿಲುಂಟೆ?  
 ಮಂಜಿನ ಶಿವಾಲಯಕ್ಕೆ ಬಿಸಿಲ ಕಳಸವುಂಟೆ?  
 ಕೆಂಡದ ಗಿರಿಯನು ಅರಗಿನ ಬಾಣದಲೆಚ್ಚ ಬಳಿಕ  
 ಮರಳಿ ಬಾಣವನುಂಟೆ?  
 ಗುಹೇಶ್ವರಲಿಂಗವನುಂಟೆ ಬಳಿಕ  
 ದೇವರೆಂದು ಅನುಸರಿಸಿ, ಸಿದ್ಧರಾಮಯ್ಯ?

*karpurada giriyanuri hiḍida baḷika iddiḷuṇṭe?*  
*mañjina śivālayakke bisila kaḷasavuṇṭe?*  
*keṇḍada giriyanu aragina bāṇadalecca baḷika*  
*marali bāṇavanuṇṭe?*  
*Guhēśvaraliṅgavanāḍida baḷika*  
*dēvarendu anuśarisi, Siddharāmayyā?*

Say, if a heap of camphor burn,  
 Where is the charcoal to be found?  
 And will a shrine of mist support  
 A sunlight pinnacle?

When you have shot a waxen dart  
 Into a pile of burning coal,  
 Do you expect to find it again?

O Siddharāmayya,  
 When you have known Guhēśvaraliṅga,  
 Would you still seek for him as God?

ಈ ಹೀಗೆಂದು ಪ್ರಭುದೇವರು ನಿರೂಪಿಸಿದ ಮಹಾನುಭಾವಕ್ಕೆ ಸಿದ್ಧರಾಮಯ್ಯ  
 ದೇವರು ಬಿನ್ನೈಸಿದ ಪ್ರಸ್ತಾವನೆಯ ವಚನ:

‡ *hiḡendu Prabhudēvaru nirūpisida mahāmubhāvakke Siddha-*  
*rāmayyadēvaru binnaṣṣida praṣṭāvada vacana:*

The vacana which tells what Siddharāmayyadēva submitted  
 in reply to Prabhudēva's account of the Great Experience:



೧೨೭

ಅಯ್ಯಾ, ನಿಮ್ಮ ದೇವರೆಂದು ಭಾವಿಸಲಾಯೆನು,  
ಕೇಳು ಕಂಡಾ.

ಎನ್ನ ಮನವ ನುಂಗಿದೆ ಎಂದು  
ಹಿಂದೆ ನಿಮಗಾನು ಬಿನ್ನಹವ ಮಾಡಿದ ಕಾರಣ,  
ಎನ್ನ ಒಳಹೊಜಿಗೆಲ್ಲಾ ನೀನೆ ಕಂಡಯ್ಯಾ.  
ನಿಮ್ಮೊಳಗೆ ಅಡಗಿದ ನುಡಿಯನೊಳಕೊಂಡ ಅಜ್ಜಿವು.  
ಅಜ್ಜಿದಜ್ಜಿದು ಮಜ್ಜಿದ ಪರಿ ಎಂತಯ್ಯಾ,  
ಕಪಿಲಸಿದ್ಧ ಮಲ್ಲಿನಾಥಯ್ಯಾ?

*ayyā, nimma dēvarendu bhāvisalaṣṭiyenu,  
kēḷu kaṇḍā.  
enna manava nuṅgide endu  
hinde nimagēnu binnaḥava māḍida kāraṇa;  
enna oḷaḥoraḡellā nīne kaṇḍayyā.  
nimmoḷage aḍagida nuḍiyanolaḷakoṇḍa aṣṭivu  
aṣṭaṣṭidu maḡeda pari entayyā,  
Kapilasiddha Mallināthayyā?*

I know not how to think of Thee  
As God, my Lord!  
Because, before, I made my plea  
To be absorbed in Thee entire,  
Lo, how Thou hast fulfilled my heart  
And wrapped me round and round with Thee!

When I have known the consciousness  
Embracing the thought of having lost  
Myself in Thee, how could I, Lord  
Kapilasiddha Mallinātha,  
Forget what I have known?

ಈ ಹೀಗೆಂದು ಸಿದ್ಧರಾಮಯ್ಯದೇವರ ಶಿವಾದ್ವೈತ ಪ್ರಸಂಗಕ್ಕೆ ಪ್ರಭುದೇವರು  
ಸರ್ವಶೂನ್ಯಸಮಾಧಿಯ ನಿಲವ ನಿರೂಪಿಸಿದ ಪ್ರಸ್ತಾವದ ವಚನ:

*ī hīḡendu Siddharāmayyadēvara śivādvaita prasaṅgakke Prabhu-  
dēvaru sarvaśūnyasamādhīya nilava nīrūpisida praṣṭāvada vacanaḥ*



The vacana which tells how Prabhudēva described the nature of the Trance of the Absolute Void in answer to Siddharāmayya-dēva's statement on the Śivādvaita:

೧೨೮

ಅಜ್ಞಿದೇನೆಂಬುದು ತಾ ಬಯಲು.  
 ಅಜ್ಞಿಯೇನೆಂಬುದು ತಾ ಬಯಲು.  
 ಮಜ್ಞಿದೇನೆಂಬುದು ತಾ ಬಯಲು.  
 ಮಜ್ಞಿಯೇನೆಂಬುದು ತಾ ಬಯಲು.  
 ಅಜ್ಞಹಿನ್ ಕುಜ್ಞಹಿನ್ ಮಜ್ಞಹಿನೊಳಗೆ  
 ಗುಹೇಶ್ವರನೆಂಬುದು ತಾ ಬಯಲು.

*aridenenṁbudu tā bayalu.*  
*ariyenenṁbudu tā bayalu.*  
*maṛedenenṁbudu tā bayalu.*  
*maṛeyenenṁbudu tā bayalu.*  
*aṛuhina kuṛuhina maṛahinōlage*  
*Guhēśvaranenṁbudu tā bayalu.*

To say that you have known  
 Itself is the Absolute!

To say you have not known  
 Is also the Absolute!

To say you have forgotten  
 Again is the Absolute!

To say you have not forgotten  
 Is also the Absolute!

To say Guhēśvara is  
 In the very thought that forgets  
 The outward sign of consciousness,  
 Is also the Absolute!

ಇಂತು ಪ್ರಭುದೇವರು ನಿರೂಪಿಸಿದ ಮಹಾವಾಕ್ಯದ ಸ್ವಾನುಭಾವೋಪದೇಶದಿಂ  
 ಸಿದ್ಧರಾಮಯ್ಯದೇವರು ಪ್ರಸನ್ನತ್ವಮಂ ಪಡೆದು, ಪರಬ್ರಹ್ಮದೊಳು ನಿರ್ವಾಣವೆಂದವು  
 ದೆಂದು ಆ ಪ್ರಭುದೇವರ ಬೆಸಗೊಂಬ ಪ್ರಸ್ತಾವದ ವಚನ:



*intu Prabhudēvaru nirūpisida mahāvākyaada svānubhāvōpadēśa-  
dīm Siddharāmayyadēvaru prasannatvamaiṃ paḍedu, parabrahmadōḷu  
nirvāṇavendappudendu ā Prabhudēvara besagoṃba prastāvada vacana:*

The vacana which tells how Siddharāmayyadēva, having at-  
tained serenity through the lesson on self-experience imparted by  
Prabhudēva, asked Prabhudēva when this trance in the Parabrahma  
occurs:

೧೨೯

ಆಯ್ಯಾ, ಕಬ್ಬುನ ನೀರನೊಳಕೊಂಬಂತೆ,  
ಶಬುದ ನಿರಾಳವನೊಳಕೊಂಬಂತೆ,  
ಮರೀಚಿಯ ಬಯಲೊಳಕೊಂಬಂತೆ  
ಎನ್ನನೆಂದೊಳಕೊಂಬೆ ಹೇಳಾ,  
ಕಪಿಲಸಿದ್ಧ ಮಲ್ಲಿಕಾರ್ಜುನಾ?

*ayyā, kabbuna nīraṇḷakorṃbante,  
śabuda nirāḷavanoḷakorṃbante,  
marīciya bayaloḷakorṃbante  
ennanendoḷakorṃbe hēḷā,  
Kapilasiddha Mallikārjunā?*

O Kapilasiddha Mallikārjuna,  
Say when you would absorb me quite,  
As water is absorbed in iron,  
As silence is absorbed in sound,  
As light rays are absorbed in space:  
Tell me, O Lord!

ಈ ಹೀಗೆಂದು ಸಿದ್ಧರಾಮಯ್ಯದೇವರು ಬಿನ್ನೈಸಲು, ಅದಕ್ಕೆ ಪ್ರಭುದೇವರು  
ನಿರೂಪಿಸಿದ ಮಹಾನುಭಾವದ ವಾಕ್ಯವೆಂದಿದ್ದುದೆಂದಡೆ, ಆ ಪ್ರಸ್ತಾವನದ ವಚನ:

*ī hīgendu Siddharāmayyadēvaru binnaṣalu, adakke Prabhu-  
dēvaru nirūpisida mahānubhāvada vākyaiventiddudendaḍe, ā prastāvada  
vacana:*

The vacana which tells what expression Prabhudēva used  
about the 'Great Experience' when Siddharāmayyadēva made his  
submission:



೧೩೦

ತೆಪಿಹಿಲ್ಲದ ಘನವ ಮನ ಒಳಕೊಂಡು,  
 ತಲೆಯಿಲ್ಲದ ಮನವ ಘನ ಒಳಕೊಂಡು,  
 ತನಗೆ ತಾ ತರಹರವಾದ ಬಳಿಕ,  
 ಮರಳಿ ಇನ್ನು ಇಂಬುಗೊಡಲುಂಟಿ?  
 ಗುಹೇಶ್ವರನ ಲೀಲೆ ಮಾಬನ್ನಕ್ಕರ  
 ಉರಿಯೊಳಗಣ ಕರ್ಪುರದಂತಿರಬೇಕು  
 ಕಾಣಾ, ಸಿದ್ಧರಾಮಯ್ಯಾ!

*terahillada ghanava mana oḷakonḍu,*  
*taleyillada manava ghana oḷakonḍu,*  
*tanage tã taraharavāda baḷika,*  
*marali innu imbugoḍalunte?*  
*Guhēśvarana līle mābannakkara*  
*uriyolaḡaṇa karpuradantirabēku*  
*kāṇā, Siddharāmayyā!*

When mind is lost in the Highest beyond space,  
 When the Highest is lost in mind released from brain,  
 When all your tremour has been stilled by you,  
 Where is the room for more?

Until Guhēśvara's play is stopped,  
 One should be even as camphor lost  
 In fire,  
 O Siddharāmayya!

ಇಂತು ಪ್ರಭುದೇವರು ನಿರ್ವಾಣದ ನಿಲುಕಡೆಯಂ ನಿರೂಪಿಸಲು, ಅದಕ್ಕೆ  
 ಸಿದ್ಧರಾಮಯ್ಯದೇವರು, ಇಂತೀ ಕರ್ಮಕ್ರೀಗಳಿಂದ ನಿಮ್ಮ ಕಂಡೆನು, ನಿಮ್ಮ ಕಂಡ  
 ಸುಕೃತದ ದೆಸೆಯಿಂದ ಎನಗೆ ನಿಜವು ಸಾಧ್ಯವಾಯಿತ್ತೆಂದು ಬಿನ್ನೈಸಿದ ಪ್ರಸ್ತಾವದ  
 ವಚನ:

*intu Prabhudēvaru nirvāṇada nilukaḍeyarṇi nirūpisalu, adakke*  
*Siddharāmayyadēvaru, intī karmakṛīḡaḷinda nimma kaṇḍenu, nimma*  
*kaṇḍa sukr̥tada deseyinda enage nijavu sādhyavāyittendu binnaisida*  
*prastāvada vacana:*



The vacana which tells how, when Prabhudēva described the nature of nirvāṇa, Siddharāmayyadēva said thereto: "I see you through these acts; I have attained the Reality through the merit of seeing you".

೧೩೧

ಕೆಱಿ ತೊಱಿ ದೇಗುಲಂಗಳ ಕಡೆಯಿಂದ ನಿಮ್ಮ ಕಂಡೆ,  
 ಎಡಹುವ ಕಲ್ಲ ತೆಗೆವ ಮಱಿಯಲ್ಲಿ  
 ನಿಧಾನವ ಕಂಡಂತೆ.  
 ಎನ್ನ ಮಱವೆಯ ತಮದ ಅದ್ರಿಗೆ  
 ದಿನಮಣಿ ಜನಿಸಿದಂತೆ.  
 ಕಪಿಲಸಿದ್ಧ ಮಲ್ಲಿಕಾರ್ಜುನಲಿಂಗವೆಂಬ ಭ್ರಾಂತು  
 ಸ್ವಯವಾಯಿತ್ತು ಪ್ರಭುದೇವರ ಕಾರುಣ್ಯದಿಂದ.

*keṛe toṛe dēgulaṅgaḷa kaḍeyinda nimma kaṇḍe,  
 eḍahuva kalla tegeva maṛeyalli  
 nidhānava kaṇḍante.  
 enna maṛaveya tamada adriḡe  
 dinamaṇi janisidante.  
 Kapilasiddha Mallikārjunaliṅgaverṇba bhrāntu  
 svayavāyittu Prabhudēvara kāruṇyadinda.*

Because I aimed at temples, tanks, canals,  
 I met Thee, Lord,  
 Like hidden treasure, when you push a stone  
 On which you trip!

As if the gem of day awakened were  
 Upon the summit of my ignorance,  
 My error that Kapilasiddha Mallikārjuna  
 Was but an image, has dissolved  
 By Prabhu's grace.

ಇಂತು ಸಿದ್ಧರಾಮಯ್ಯದೇವರು ನಿಮ್ಮಿಂದ ಪರಬ್ರಹ್ಮಸ್ವರೂಪಾದೆನೆಂದು ಬಿನ್ನೈ  
 ಸಲು, ಅದಕ್ಕೆ ಪ್ರಭುದೇವರು ಆ ಸಿದ್ಧರಾಮಯ್ಯದೇವರ ಸಮರಸವ ಕಂಡು  
 ಕೊಂಡಾಡಿದ ಪ್ರಸ್ತಾವನದ ವಚನ:



*intu Siddharāmayyadēvaru nimbinda parabrahmasvarūpāde-  
nendu binnaishalu, adakke Prabhudēvaru ā Siddharāmayyadēvara  
samarasava kaṇḍu kaṇḍāḍida prastāvada vacana:*

The vacana which tells how, on Siddharāmayyadēva submit-  
ting that he had become the very nature of Parabrahma through  
Prabhudēva, the latter, seeing Siddharāmayyadēva's consubstantial  
state, praises him :

೧೩೨

ನಿರ್ವಿಕಲ್ಪಿತದ ಅದ್ವೈತವ ನೋಡಿರೆ!  
ಬೆಳಗಿನೊಳಗಣ ಬೆಳಗು ಅಡಗಿತ್ತು ನೋಡಿರೆ!  
ಚಂದ್ರ ಸೂರ್ಯರು ಭೂಲೋಕದೊಳಂದಾರುವ (ದ) ಕಾಣೆ.  
ಜ್ಯೋತಿ ಇಲ್ಲದ ಬೆಳಗಿನ ಪ್ರಭೆಯೊ!  
ಗುಹೇಶ್ವರಲಿಂಗದಲ್ಲಿ  
ಸಿದ್ಧರಾಮಯ್ಯದೇವರ ಮಹಾಘನವನೇನೆಂಬೆನು!

*nirvikalpitada advaitava nōḍire!  
beḷaginoḷagaṇa beḷagu aḍagittu nōḍire!  
candra sūryaru bhūlōkadoḷandāruva (da) kāṇe.  
jyōti illada beḷagina prabhēyo!  
Guhēśvaraliṅgadalli  
Siddharāmayyadēvara mahāghanavanēneṁbenu!*

Behold the indeterminate trance  
Wherein the sense of Twain is gone!  
Behold the Light within the light  
Lost! Never before had I beheld  
Extinguished both the sun and moon!  
No light, but only the splendour of light!  
Of Siddharāmayya's high eminence  
When lost entranced in Guhēśvaraliṅga,  
There is no telling!

ಈ ಹೀಗೆಂದು ಪ್ರಭುದೇವರು ನಿರೂಪಿಸಲು, ಸಿದ್ಧರಾಮಯ್ಯದೇವರು ಆ ಪ್ರಭು  
ದೇವರ ಕರಸ್ಥಲದ ಲಿಂಗದ ಆದ್ಯಂತಮಂ ಕೇಳಿದ ಪ್ರಸ್ತಾವದ ವಚನ:



ಇ ಹಿಗಂದು Prabhudēvaru nirūpisalu, Siddharāmayyadēvaru ā  
Prabhudēvara karasthalada liṅgada ādyantamaṁ kēlida prastāvada  
vacana:

The vacana which tells how, on Prabhudēva saying this, Siddha-  
rāmayyadēva asks Prabhudēva for a history of Liṅga from begin-  
ning to end :

೧೩೩

ಅಯ್ಯಾ, ನಿಮ್ಮ ಸರವುಂಡ ಶಬ್ದವೆನ್ನ ಮನಕ್ಕೆ ವೇದ್ಯವಾಯಿತ್ತು.  
ನಿಮ್ಮ ನಿಜವುಂಡ ನಿಲವು ಎನ್ನ ಮತಿಗೆ ವೇದ್ಯವಾಯಿತ್ತು.  
ನಿಮ್ಮ ಕರುಣಪ್ರಸಾದವೆನ್ನ ಸರ್ವಾಂಗಕ್ಕೆ ವೇದ್ಯವಾಯಿತ್ತು.  
ನಿಮ್ಮ ಕಾಯವಿಡಿದಿಪ್ಪ ಕರಸ್ಥಲದ ಕಾರಣವ ಹೇಳಾ,  
ಕಪಿಲಸಿದ್ಧ ಮಲ್ಲಿನಾಥಾ.

ayyā, nimma saravuṇḍa śabudavenna manakke  
vēdyavāyittu.  
nimma nijavuṇḍa nilavu enna matige  
vēdyavāyittu.  
nimma karuṇaprasāḍavenna sarvāṅgakke  
vēdyavāyittu.  
nimma kāyaviḍidippa karasthalada kāraṇava hēlē,  
Kapilasiddha Mallināthā.

Lord, Thy word imbued with sound  
Has touched my heart.  
Thy glory which has absorbed the truth  
Has touched my mind.  
Thy grace's blessing has possessed  
My body whole.  
So, tell me why the Liṅga cleaves  
Still to your palm,  
O Kapilasiddha Mallināthā!

ಇಂತು ಸಿದ್ಧರಾಮಯ್ಯದೇವರು ಬಿನ್ನಸಂಗೈಯಲು, ಪ್ರಭುದೇವರು ತಮ್ಮ  
ಕರಸ್ಥಲದ ಅನಾದಿಸಂಸಿದ್ಧಮಂ ನಿರೂಪಿಸುತ್ತಿದ್ದ ಪ್ರಸ್ತಾವದ ವಚನ:



intu Siddharāmayyadēvaru binnapaṅgaiyalu, Prabhudēvaru  
tamma karasthalada anādisaṁsiddhamāṁ nirūpisuttirda prastāvada  
vacana :

The vacana which tells how, at Siddharāmayyadēva's request,  
Prabhudēva relates the immemorial history of the Liṅga on the  
palm :

೧೩೪

ಅನಾದಿಗಣನಾಥನ ಶಿಷ್ಯನು ಆದಿಗಣನಾಥನು.  
ಆದಿಗಣನಾಥನ ಶಿಷ್ಯನು ಅಧ್ಯಾತ್ಮಗಣನಾಥನು.  
ಅಧ್ಯಾತ್ಮಗಣನಾಥನ ಶಿಷ್ಯನು ಆತ್ಮಗಣನಾಥನು.  
ಆತ್ಮಗಣನಾಥನ ಶಿಷ್ಯನು ವೈಮುಸಿದ್ಧಗಣನಾಥನು.  
ವೈಮುಸಿದ್ಧಗಣನಾಥನ ಶಿಷ್ಯನು ಬಸವನೆಂಬ ಗಣನಾಥನು.  
ಬಸವನೆಂಬ ಗಣನಾಥನ ಶಿಷ್ಯನು ಅನಿಮಿಷನೆಂಬ ಗಣನಾಥನು.  
ಅನಿಮಿಷನೆಂಬ ಗಣನಾಥನ ಶಿಷ್ಯನು ಅಲ್ಲಮಪ್ರಭುವೆಂಬ ಗಣನಾಥನು.  
ಇಂತು ಅನಾದಿವಿಡಿದು ಬಂದ ಅನುಪಮಲಿಂಗವು  
ಗುಹೇಶ್ವರನೆಂಬ ಹೆಸರನೊಳಕೊಂಡು  
ಎನ್ನ ಕರಸ್ಥಲಕ್ಕೆ ಸಾಧ್ಯವಾಯಿತ್ತು  
ಕಾಣಾ, ಸಿದ್ಧರಾಮಯ್ಯಾ.

anādigagaṇanāthana śiṣyanu ādigagaṇanāthānu.  
ādigagaṇanāthana śiṣyanu adhyātmagaṇanāthānu.  
adhyātmagaṇanāthana śiṣyanu ātmagaṇanāthānu.  
ātmagaṇanāthana śiṣyanu vyōmasiddhagaṇanāthānu.  
vyōmasiddhagaṇanāthana śiṣyanu basavanērmba  
gaṇanāthānu.  
basavanērmba gaṇanāthana śiṣyanu animiṣanermba  
gaṇanāthānu.  
animiṣanermba gaṇanāthana śiṣyanu Allamaṇḍalavarēmba  
gaṇanāthānu.  
intu anādiviḍididu banda anupamaliṅgavu  
Guhēśvaranermba hesaranolakoṇḍu  
enna karasthalakke sādhyavāyittu  
kāṇē, Siddharāmayyā.



Anādigagaṇanātha's disciple is Ādigagaṇanātha;  
 Ādigagaṇanātha's disciple is Adhyātmagaṇanātha;  
 Adhyātmagaṇanātha's disciple is Ātmagaṇanātha;  
 Ātmagaṇanātha's disciple is Vyōmasiddhagaṇanātha;  
 Vyōmasiddhagaṇanātha's disciple is Basavagaṇanātha;  
 Basavagaṇanātha's disciple is Animiṣagaṇanātha;  
 Animiṣagaṇanātha's disciple is Allamaṣṭhagaṇanātha.  
 Even so the peerless Liṅga has descended,  
 Charged with the Timeless,  
 Adopting the name of Guhṛṣvara  
 And, arriving at my palm, is seated there.  
 Realise it, Siddharāmayya!

ಈ ಹೀಗೆಂದು ಪ್ರಭುದೇವರು ತಮ್ಮ ಕರಸ್ಥಲದ ಲಿಂಗದ ಪೂರ್ವಾಪರಮಂ  
 ತಿಳಿಯ ಪೇಳಲು, ಸಿದ್ಧರಾಮಯ್ಯದೇವರು ಇಷ್ಟಲಿಂಗವಿಡಿದು ನಿಜಲಿಂಗೈಕ್ಯವ ಕಾಂಬ  
 ಪರಿ ಹೇಗೆಂದು ಬೆಸಗೊಂಬ ಪ್ರಸ್ತಾವನದ ವಚನ:

*i hēgendu Prabhudēvaru tamma karasthalada liṅgada pūrvā-  
 paramaṁ tīḷiya pēḷalu, Siddharāmayyadēvaru iṣṭaliṅgaviḍidu nija-  
 liṅgaikyava kūṁba pari hēgendu besagoṁba prastāvada vacana:*

The vacana which tells how, as Prabhudēva made clear the  
 antecedents of the Liṅga on his own palm, Siddharāmayyadēva  
 asked him to elucidate the method of experiencing the oneness with  
 Reality with the aid of Iṣṭaliṅga:

೧೩೫

ಕಾಯವೆ ಪೀರಿಕೆ, ಪ್ರಾಣವೆ ಲಿಂಗವಾಗಿರಲು,  
 ಬೇಟೆ ಮತ್ತೆ ಕುಣುಹೇಕಯ್ಯಾ?  
 ಕುಣುಹುವಿಡಿದು ಕೂಡುವ ನಿರವಯವುಂಟೆ ಜಗದೊಳಗೆ?  
 ನಷ್ಟವ ಕೈಯಲ್ಲಿ ಹಿಡಿದು ದೃಷ್ಟವ ಕಂಡಿಹೆನೆಂದರೆ  
 ಕಪಿಲಸಿದ್ಧ ಮಲ್ಲಿನಾಥಯ್ಯನು  
 ಸಾಧ್ಯವಹ ಪರಿಯ ಹೇಳಾ, ಪ್ರಭುವೆ.

*kāyave pīḷhike, prāṇave liṅgavāgiralu,  
 bēṭe matte kuruḥēkayyā?  
 kuruhuviḍidu kūḍuva niravayavuṇṭe jagadoḷage?*



*naṣṭava kaiyalli hiḍidu dṛṣṭava kaṇḍihenendare  
Kapilasiddha Mallināthayyanu  
sādhyavaḥa pariya hēḷā, Prabhuve.*

When the body is the base,  
And the breath the Liṅga,  
Why have symbol still?  
Is there an Absolute  
That you unite with It  
Still clinging to a symbol?  
If you say you have seen  
The supreme Sight of sights  
While holding in your hand  
What perishes in the world,  
Tell me, Prabhu, the manner how  
Kapilasiddha Mallinātha be won.

ಇಂತು ಕುಣುಹುವಿಡಿದು ನಿರವಯಲಿಂಗವನವನ ಪರಿ ಹೇಗೆಂದು ಸಿದ್ಧ  
ರಾಮಯ್ಯದೇವರು ಬಿನ್ನೈಸಲು, ಅದಕ್ಕೆ ಪ್ರಭುದೇವರು ನಿರೂಪಿಸಿದ ಪ್ರಸ್ತಾವದ  
ವಚನ:

*intu kuruhuviḍidu niravayaliṅgavanariva pari hēḷendu Siddha-  
rāmayyadēvaru binnaishalu, adakke Prabhudēvaru nirūpisida prastā-  
vada vacana:*

When Siddharāmayyadēva asks Prabhudēva to explain the  
way of experiencing the undivided Liṅga with the aid of the symbol,  
the latter replies thereto:

೧೩೬

ಇಷ್ಟಲಿಂಗದ ಪ್ರಾಣಲಿಂಗದ ಭೇದವನಾರು ಬಲ್ಲರು ಹೇಳಾ?  
ಅಂತರಂಗವೆಂಬ ಶಬ್ದಕ್ಕೆ  
ಬಹಿರಂಗ ಮುಂದುಗೊಂಡಿವುದು.  
ಮನವನೆಡೆಗೊಂಡ ಲಿಂಗದವು  
ವಿಚಾರವ್ಯಾಕೃತಿಗಳೊಳಗಾಗಬಾರದೆಂದು,  
ಮನ ಭಾವ ಜ್ಞಾನ ನೋಟವ ತಂದು  
ಕರಸ್ಥಲದಲ್ಲಿ ನಿಶ್ಚೇಪಿಸಿ,



ಅಂತರಂಗ ಬಹಿರಂಗವೆಂಬುದನಿಜೆಯದೆ  
 ಅನಿಮಿಷನಾಗಿಪ್ಪನಾ ಶರಣನು.  
 ಪ್ರಾಣಲಿಂಗದ ಪ್ರಸನ್ನಮುಖನ ನೋಡಿ  
 ಪರಿಣಾಮಿಸಲೋಸುಗ  
 ಕರತೇಜವೆಂಬ ದರ್ಪಣನ ಹಿಡಿದು ಇರ್ಪನು ನೋಡಯ್ಯಾ.  
 ಗುಹೇಶ್ವರಲಿಂಗದಲ್ಲಿ ನಿಜವನ್ನೈದಿಹೆನೆಂದರೆ,  
 ಕುಟುಹುವಿಡಿದು ಕುಟುಹುಗೆಡಬೇಕು, ಸಿದ್ಧರಾಮಯ್ಯಾ.

*iṣṭaliṅga prāṇaliṅga bhēdavanāru ballaru hēḷē ?*  
*antaraṅgaveṁba śabdakke*  
*bahiraṅga mundugonḍippudu.*  
*manavanēdegonḍa liṅgadarivu*  
*vicāravṛkūlakkoḷagāgabāradendu,*  
*mana bhāva jñāna nōḷava tandu*  
*karasthaladalli nikṣēpisi,*  
*antaraṅga bahiraṅgaveṁbudanaṇṇiyade*  
*animiṣaṇḍigippanā śaraṇanu.*  
*prāṇaliṅga prasannamukhava nōḷi*  
*pariṇāmisalōsuga*  
*karatējaveṁba darpaṇava hiḍidu irpanu nōḷayyā.*  
*Guhēśvaraḷiṅgadalli nijavanaidihenendare,*  
*kuṛuhuviḍidu kuṛuhugeḍabēku, Siddharāmayyā.*

**Iṣṭaliṅga-Prāṇaliṅga:** do you know

How they differ?

The word 'without' appears before

The word 'within'.

Having focussed on the Form enthroned

Both mind and will, both thought and sight,—

Lest Liṅga-consciousness, possessing mind,

Should fall a prey to untranquil thought,—

The devotee has won the unwinking gaze

And lost all consciousness of In and Out.

That Prāṇaliṅga's tranquil face

Might make you glad, He is become

As one who holds aloft a glass

That mirrors the supernal Light.



If you'd in Guhēśvara ever be absorbed,  
You have to keep you symbol and lose in it  
O Siddharāmayya!

ಈ ಹೀಗೆಂದು ಪ್ರಭುದೇವರು ತಮ್ಮ ಕರಸ್ಥಲದ ಇಷ್ಟಲಿಂಗದ ಸಂಬಂಧದ  
ಘನವವಿವೇಕಮುಖದಿಂದ ತಿಳಿಹಿ ತೋರಲು, ಸಿದ್ಧರಾಮಯ್ಯದೇವರು ಪರಮ ಹರುಷಿತ-  
ರಾಗಿ ಆ ಕರಸ್ಥಲದ ಲಿಂಗದಲ್ಲಿ ಅಡಗಿರ್ಪ ನಿರ್ದೇಶವೆಷ್ಟು ಭೇದವೆಂದು ಬಿಸಗೊಂಬ  
ಪ್ರಸ್ತಾವದ ವಚನ:

*ĥ hīgendu Prabhudēvaru tamma karasthalada Iṣṭaliṅgada saṁ-  
bandhada ghanava vivēkamukhadirṁ tīḷihi tōṛalu, Siddharāmayya-  
dēvaru parama haruṣitarūgi ā karasthalada liṅgadalli aḍagirpa  
nirdēśaveṣṭu bhēdavendu besagoṁba prastāvada vacana:*

The vacana which tells how, when Prabhudēva explained the  
strength of the bond of Iṣṭaliṅga that is on his own palm,  
Siddharāmayyadēva, being very happy, requests him to explain  
the secret of the various particulars hidden in the Liṅga on the  
palm:

೧೩೭

ಅಯ್ಯಾ, ನಿಮ್ಮ ಕರಸ್ಥಲದ ಘನವನುಪಮಿಸಬಲ್ಲವರಿಲ್ಲಯ್ಯಾ.  
ನಿಮ್ಮ ಮಹಿಮೆಯನಜಿವರೆ ನಾನೇತಜ್ಞರಾಗೇನಯ್ಯಾ.  
ಅಯ್ಯಾ, ಇಷ್ಟಲಿಂಗವ ಮುಟ್ಟಿದ ಶರಣನೊಳಗೆ ಹುಟ್ಟಿದ  
ಕರಸ್ಥಲವೆಷ್ಟೆಂಬುದ ತಿಳಿಹಿ ಎನ್ನನುಳುಹಿಕೊಳ್ಳಾ,  
ಕಪಿಲಸಿದ್ಧ ಮಲ್ಲಿಕಾರ್ಜುನಾ.

*ayyā, nimma karasthalada  
ghanavanupamisaballavarillayyā.  
nimma mahimeyanarivare nāṇētarōḷagēnayyā.  
ayyā, Iṣṭaliṅgava muṭṭida śaraṇanoḷage huṭṭida  
karasthalaveṣṭeṁbuda tīḷihi ennanuḷuhikoḷḷā,  
Kapilasiddha Mallikārjunā.*

Who could describe, O Lord,  
Thy majesty  
When throned upon thy palm!..  
Lord, what am I



To gauge Thy eminence?  
 O Kapilasiddha Mallikārjuna,  
 Make me to understand  
 The measure of Thy form  
 Upon the palm,  
 Begotten in the devotee  
 Who's found a harbour in  
 The Iṣṭaliṅga.

ಈ ಹೀಗೆಂದು ಸಿದ್ಧರಾಮಯ್ಯದೇವರು ಇಷ್ಟಲಿಂಗದೊಳಗಣ ಸೂಕ್ಷ್ಮಭೇದಮಂ  
 ಕೇಳಲು, ಪ್ರಭುದೇವರು ಸೂಕ್ಷ್ಮದ ಸ್ಥಿತಿಗತಿಯನು ಸಂಗನಬಸವಣ್ಣ ಬಲ್ಲ. ಆತನಲ್ಲಿ  
 ನಿನಗೆ ತಿಳಿಹಿ ಕೊಡಿಸಿಹೆನು, ನಡೆ ಎಂದು ನಿರೂಪಿಸಿದ ಪ್ರಸ್ತಾವದ ವಚನ:

॥ *higendu Siddharāmayyadēvaru Iṣṭaliṅgadoḷagaṇa sūkṣma-  
 bhēdamāṇ kēḷalu, Prabhudēvaru sūkṣmada sthitigatiyanu Saṅgana-  
 basavaṇṇa balla. ātanalli ninage tilihi koḍisihenu, naḍe endu nirū-  
 pisida praṣṭāvada vacana:*

The vacana which tells how, on Siddharāmayyadēva thus ask-  
 ing about the subtle differences in Iṣṭaliṅga, Prabhudēva replied,  
 "Saṅganabasavaṇṇa knows the subtle orders. I will get it explained  
 to you by him; let us go".

೧೩೮

ಆಯತಲಿಂಗವಿಡಿದು ಸ್ವಾಯತಲಿಂಗವ ಕಾಣಬೇಕು,  
 ಸಿದ್ಧರಾಮಯ್ಯಾ.  
 ಸ್ವಾಯತಲಿಂಗವಿಡಿದು ಜಂಗಮಲಿಂಗವ ಕಾಣಬೇಕು,  
 ಸಿದ್ಧರಾಮಯ್ಯಾ.  
 ಜಂಗಮಲಿಂಗವಿಡಿದು ಗುರುಲಿಂಗವ ಕಾಣಬೇಕು,  
 ಸಿದ್ಧರಾಮಯ್ಯಾ.  
 ಗುರುಲಿಂಗವಿಡಿದು ಶಿವಲಿಂಗವ ಕಾಣಬೇಕು,  
 ಸಿದ್ಧರಾಮಯ್ಯಾ.  
 ಶಿವಲಿಂಗವಿಡಿದು ಪ್ರಸಾದಲಿಂಗವ ಕಾಣಬೇಕು,  
 ಸಿದ್ಧರಾಮಯ್ಯಾ.  
 ಇಂತು ಷಡ್ವಿಧಲದಂತುವ ಸಂಧಿಸಿ  
 ಒಂದು ಮಾಡಿಕೊಂಡಿಪ್ಪ ಕರಸ್ಥಲದನುವನು  
 ಗುಹೇಶ್ವರನ ಶರಣ ಸಂಗನಬಸವಣ್ಣ ಬಲ್ಲ, ಬೆಸಗೊಂಬ ಬಾರಾ  
 ಸಿದ್ಧರಾಮಯ್ಯಾ.



*āyataliṅgaviḍiḍu svāyataliṅgava kāṇabēku,*  
*Siddharāmayyā.*  
*svāyataliṅgaviḍiḍu jaṅgamaliṅgava kāṇabēku,*  
*Siddharāmayyā.*  
*jaṅgamaliṅgaviḍiḍu guruliṅgava kāṇabēku,*  
*Siddharāmayyā.*  
*guruliṅgaviḍiḍu śivaliṅgava kāṇabēku,*  
*Siddharāmayyā.*  
*śivaliṅgaviḍiḍu prasādaliṅgava kāṇabēku,*  
*Siddharāmayyā.*  
*intu ṣaḍusthalaḍantuva sandhisi*  
*ondu māḍikoṇḍippa karasthaladanuvanu*  
*Guhēśvarana śaraṇa Saṅganabasavaṇṇa balla,*  
*besagoṇba bārā, Siddharāmayyā.*

With Āyataliṅga's aid, you must find the Svāyataliṅga,  
 O Siddharāmayya.  
 With Svāyataliṅga's aid, you must find the Jaṅgamaliṅga,  
 O Siddharāmayya.  
 With Jaṅgamaliṅga's aid, you must find the Guruliṅga,  
 O Siddharāmayya.  
 With Guruliṅga's aid, you must find the Śivaliṅga,  
 O Siddharāmayya.

With Śivaliṅga's aid, you must find the Prasādaliṅga,  
 O Siddharāmayya.  
 Saṅganabasavaṇṇa, Guhēśvara's devotee,  
 Possesses the secret: how the six stages were  
 All concentrated into that unity  
 Which we call Form enthroned upon the palm.  
 Come, let us ask him, Siddharāmayya.

ಇಂತು ಬಸವರಾಜದೇವರ ದರುಶನವಾಗಬೇಕು, ನಡೆ ಎಂದು ಪ್ರಭುದೇವರು  
 ನಿರೂಪಿಸಲು, ಅದಕ್ಕೆ ಸಿದ್ಧರಾನುಯೋಜನೆಯ ಪರಮಹರುಷಿತರಾಗಿ ಬಿನ್ನೈಸಿದ  
 ಪ್ರಸ್ತಾವದ ವಚನ:

*intu Basavarājadēvara daruśanavāgabēku, naḍe endu Prabhu-*  
*dēvaru nirūpisalu, adakke Siddharāmayyadēvaru paramaharuṣitarāgi*  
*binnaṣida praṣṭāvada vacana:*



The vacana which tells what Siddharāmayyadēva, become exceedingly happy, submitted thereto when Prabhudēva said, "We must meet Basavarājadēva: come!"

## ೧೩೯

ಅಯ್ಯಾ, ನಿಮ್ಮ ಕರಸ್ಥಲದ ಘನ ನಿಮ್ಮಲ್ಲಿ ಇರಲಿ.  
 ಅಯ್ಯಾ, ನಿಮ್ಮ ಪರಸ್ಥಲದ ಘನ ನಿಮ್ಮಲ್ಲಿ ಇರಲಿ.  
 ಕರಸ್ಥಲವನೊಲ್ಲೆ, ಪರಸ್ಥಲವನೊಲ್ಲೆ;  
 ಆವುದನೂ ಒಲ್ಲೆ, ನೋಡಯ್ಯಾ.  
 ಕಪಿಲಸಿದ್ಧ ಮಲ್ಲಿನಾಥಯ್ಯಾ,  
 ನೀನೊಲಿದ ಸಂಗನಬಸವಣ್ಣನ ಶ್ರೀಪಾದವ ತೋಟುಹೆನೆಂಬ  
 ಮಾತಿಗೆ ಮಾಟುವೋದೆನು:  
 ಇನ್ನು ತೋಟು ಎನ್ನನುಳುಹಿಕೊಳ್ಳಾ, ಎನ್ನ ದೇವರ ದೇವಾ.

*ayyā, nimma karasthalada ghana nimmalli irali.*  
*ayyā, nimma parasthalada ghana nimmalli irali.*  
*karasthalavanolle, parasthalavanolle;*  
*āvudanū olle, nōḍayyā.*  
*Kapilasiddha Mallināthayyā,*  
*nīnolida Saṅganabasavaṇṇana śrīpādava tōḡriheneṁba*  
*mātiṅge māṅuvōdenu.*  
*innu tōḡri ennanuḷuhikollā, enna dēvara dēvā.*

Let be your Karasthala's sublimity,  
 Let be your Parasthala's majesty:  
 Of Karasthala and Parasthala I know nought!

O Kapilasiddha Mallinātha,  
 You promised me to show the holy feet  
 Of Saṅganabasavaṇṇa, so loved of you,  
 And that has conquered me.  
 Show them to me, and let me live,  
 O God of gods!

ಇಂತು ಸಿದ್ಧರಾಮಯ್ಯದೇವರು ಬಿನ್ನೈಸಲು, ಪ್ರಭುದೇವರು ಸಿದ್ಧರಾಮಯ್ಯ  
 ದೇವರನೊಡಗೊಂಡು ಕಲ್ಯಾಣದತ್ತಲಭಿಮುಖವಾಗಿ ಬರುತ್ತಿರ್ಪ ಪ್ರಸ್ತಾವದ ವಚನ:



*intu Siddharāmayyadēvaru binnaisalu, Prabhudēvaru Siddharāmayyadēvaranoḍagoṇḍu Kalyaṇadattalabhimukhavṛgi barutirpa prastāvada vacana:*

The vacana which tells how, on Siddharāmayyadēva submitting thus, Prabhudēva, taking Siddharāmayyadēva with him, went towards Kalyāṇa:

## ೧೪೦

ಅಂಗದಲ್ಲಿ ಆಚಾರವ ಸ್ವಾಯತವ ಮಾಡಿಕೊಂಡನು.  
 ಆಚಾರದಲ್ಲಿ ಪ್ರಾಣವ ಸ್ವಾಯತವ ಮಾಡಿಕೊಂಡನು.  
 ಪ್ರಾಣದಲ್ಲಿ ಲಿಂಗವ ಸ್ವಾಯತವ ಮಾಡಿಕೊಂಡನು.  
 ಲಿಂಗದಲ್ಲಿ ಜಂಗಮವ ಸ್ವಾಯತವ ಮಾಡಿಕೊಂಡನು.  
 ಜಂಗಮದಲ್ಲಿ ಪ್ರಸಾದವ ಸ್ವಾಯತವ ಮಾಡಿಕೊಂಡನು.  
 ಪ್ರಸಾದದಲ್ಲಿ ನಿತ್ಯವ ಸ್ವಾಯತವ ಮಾಡಿಕೊಂಡನು.  
 ನಿತ್ಯದಲ್ಲಿ ದಾಸೋಹವ ಸ್ವಾಯತವ ಮಾಡಿಕೊಂಡನು.  
 ದಾಸೋಹದಲ್ಲಿ ತನ್ನ ಮುಷಿದು  
 ನಿಶ್ಚಿಂತನಿವಾಸಿಯಾಗಿ ಐದಾನೆ.  
 ನಮ್ಮ ಗುಹೇಶ್ವರಲಿಂಗದಲ್ಲಿ  
 ಸಂಗನಬಸವಣ್ಣನ ಶ್ರೀಪಾದಕ್ಕೆ ಶರಣೆಂದು  
 ಧನ್ಯರಾಗಬೇಕು ನಡೆಯಾ, ಸಿದ್ಧರಾಮಯ್ಯಾ.

*aṅgadalli ācārava svāyatava māḍikoṇḍanu.*  
*ācāradalli prāṇava svāyatava māḍikoṇḍanu.*  
*prāṇadalli liṅgava svāyatava māḍikoṇḍanu.*  
*liṅgadalli jaṅgamava svāyatava māḍikoṇḍanu.*  
*jaṅgamadalli prasāḍava svāyatava māḍikoṇḍanu.*  
*prasāḍadalli nityava svāyatava māḍikoṇḍanu.*  
*nityadalli dāsōhava svāyatava māḍikoṇḍanu.*  
*dāsōhadalli tanna māṛedu*  
*niścintanivāsiyṛgi aidaṇe.*  
*namma Guhēśvaraliṅgadalli*

*Saṅganabasavaṇṇana śrīpāḍakke śaraṇendu*  
*dhanyarūgabēku naḍeyē, Siddharāmayyā.*



Right conduct in himself he's made his own,  
 And in his conduct, Breath.  
 The Liṅga in his breath he has made his own,  
 And in the Liṅga found the Jaṅgama.  
 And in the Jaṅgama, grace he's made his own  
 And in that grace found the Eternal One,  
 And in the Eternal service he has found;  
 And having lost himself in service now,  
 He dwells in undisturbed serenity.  
 We have to deem ourselves most fortunate  
 That we may pay obeisance to the feet,  
 The blessed feet, of Saṅganabasavanna,  
 Himself a dweller in Guhṛśvaraliṅga  
 Come, let us go, Siddharāmayya.

ಇಂತೀ ಶ್ರೀಮತ್ಸಕಲಗಣ ಪುರಾತನರೊಳ್ ಪ್ರಭುದೇವರು  
 ಮಹಾನುಭಾವ ಸದ್ಗೋಷ್ಠಿಯಂ ಮಾಡಿದ ಶೂನ್ಯಸಂಪಾದನೆಯೊಳ್  
 ಸಿದ್ಧರಾಮಯ್ಯದೇವರ ಸಂಪಾದನೆಗಂ  
 ತೃತೀಯೋಪದೇಶಂ ಸಮಾಪ್ತಂ  
 ಅಂತು ವಚನ ೨೫೯ಕ್ಕಂ ಮಂಗಳಮಹಾ  
 ಶ್ರೀ

*intī śrīmatsakalagaṇa purātanaṛḷ Prabhudēvaru  
 mahānubhāva sadgōṣṭhiyaṛḷ mādida śūnyasaṃpādaneyoḷ  
 Siddharāmayyadēvara saṃpādanegaṛḷ  
 tṛtīyōpadēśaṃ samāptarḷ  
 antu vacana 259kkarḷ maṅgaḷamahā.  
 śrī*

Thus ends  
 the third of the mystic discourses  
 of the Śūnya Saṃpādanē  
 —chapter on Siddharāmayyadēva—  
 held by Prabhu with the venerable Saints.

Thus it ends auspiciously with vacana No. 259.



## NOTES AND COMMENTS

### CHAPTER I

page 47

The “Śūnyasāmpādane” begins with a chapter called “Prathamōpadēśa” in which the names of the author and of his spiritual teachers, the sources of the book, the previous births of Prabhu and the cardinal principles of Viraśaivism including the theory of evolution are briefly recorded. Prabhu, going in search of a spiritual guide (guru), meets a farmer called Goggayya, whom he advises to pursue spiritual culture along with agriculture. He finds his guru in Animiṣa who was absorbed in Śivayōga-samādhi. Prabhu takes the liṅga from Animiṣa’s palm and feels that his guru along with his liṅga has become absorbed in him. Then are explained the Piṇḍa-sthala, Saṁsārahēya-sthala and Māyāvilāsaviḍambana-sthala—the stages preparatory to the six stages (Ṣaṭsthala) knowledge of which is essential for self-purification and achievement of the inner worship of the Liṅga, the Paramātmān.

Akin to ..... Consciousness (*saccidātmaka*): of the nature-  
(*ātmaka*) of Existence (*sat*) and Knowledge (*cit*).

page 50

A Viraśaiva saint is identified with Paraśiva, or Mahāliṅga, or Niṣkalaliṅga.

(1) *Paraśiva*. Cf. AVS, Pt. I. P. 75.

(2) *Paraśiva*. Cf. LLVC, P. 6.

Śiva created the universe for His sport.

(3) *svēcchālīlāvilāsada*. Cf. Mah. U, V. 162.

(4) *citprabhā-sāmarthyā śaktiā*. Cf. Si. S, X. 68.

(5) *avara . . . hoddade*.

cf. *ekastathā sarvabhūtāntarātmā na lipyate lokaduḥkhena*  
*bāhyaḥ* 11

K.U, V. 11..



(6) *guruvāgi*. Cf. Su. Ā, KP. V. 12.

(7) *trividha-dīkṣeyinda*.

*Dīkṣā*:

Cf. *dīyate yena vijñānaṃ kṣīyate pāśabandhanaṃ |  
tayostu saṅghaṭīkārassā ca dīkṣeti kathiyate ||*

VDS, P. 190.

(8) For three kinds of initiation.

Cf. *hastamastakasamīyogāddrṣṭervedheti kīrtiyate |  
guruṇodīritā karṇe sū hi mantrātmikā bhavet |  
śiṣyapāṇitale dattā yā dīkṣā sū kriyā bhavet ||*

Kar. Ā, KP. I. 14.

(9) *liṅgasvarūpavāgi*. Cf. Si. S, VI. 51.

(10) *liṅgasvarūpavāgi*.

Cf. *karasthala gate liṅge hr̥disthānaṃ vinikṣipet |  
manaḥprāṇasca bhūvasca jñānajyotiprakāśakaḥ ||*

Bh. S. P. 23.

(11) *jaṅgamasvarūpavāgi*: jaṅgama is Paramēśvara

Cf. *sarvalokopakārāya yo devaḥ paramēśvaraḥ |  
caratyatithirūpeṇa namaste jaṅgamātmane ||*

Vi. Ā, (AVS, Pt. II. P. 1)

page 52

prose

the Sixfold Hierarchy (*Ṣaṣṭhala*): i. e., Bhakta, Mahēśvara, Prasādi, Prāṇaliṅgi, Śaraṇa and Aikya.

*ādaubhaktasthalaṃproktaṃ tatomāheśvarasthalaṃ |  
prasādīsthalamanyattu prāṇaliṅgiasthalaṃ tataḥ ||  
śaraṇasthalamākhyātāṃ ṣaṣṭhamaikyasthalaṃ mataṃ ||*

Si. S, V. 24-25.

the Undivided Liṅga (*Niṣkala Liṅga*): Paraśiva, the Absolute Liṅga free from kalā (part).

*arūpaṃ niṣkalaṃ brahma bhūvātītaṃ nirañjanaṃ  
śabdādi viṣayātītaṃ mūlaliṅgamihocyate |*

GRM, P. 95.



page 53  
prose

the twenty-five categories (*Pañcaviṃśatitattva*): i. e., Puruṣa, Prakṛti, Buddhi, Ahaṁkāra, Manas, five organs of knowledge (*Jñānendriya*), five organs of action (*Karmendriya*), five subtle elements (*Tanmātras*) and five gross elements (*Mahābhūtas*).

the threefold initiation (*Trividha dīkṣā*): Kriyā, Mantra and Vedhā are the three forms of Dīkṣā. Kriyādīkṣā is attended with a proper ceremonial form when the Guru invests the novice with the liṅga. Mantradīkṣā makes the foul body of flesh a holy one (*mantra piṇḍa*) by the mantra being whispered in the ears of the novice. Vedhādīkṣā infuses knowledge into the disciple by direct contact.

Dīkṣā:

*śaktipātaṁ samūlokya dīkṣayā yojayedamuṁ ।  
dīyate ca śivajñānaṁ kṣīyate pāśabandhanaṁ ॥  
yasmādatassamākhyātā dīkṣetīyaṁ vicakṣaṇaiaḥ ॥  
sā dīkṣā trividhā proktā śivāgamaviśāradaiaḥ ॥  
vedhārūpā kriyārūpā mantrarūpā ca tāpasa ।*

SI. S, VI. 11-13.

Trividha dīkṣā:

*sā dīkṣā paramā śaivī tridhā bhavati nirmalā ।  
ekā vedhātmikā sākṣādanyā mantrātmikā matā ।  
kriyātmikā parā kācidevameva tridhā bhavet ॥*

Kar. Ā, KP. I. 13.

*tanutrāyagatānādimalatrayaviśodhanāḥ ।  
liṅgatrāyānusandhānaviśoṣitabhavābdhayaḥ ॥*

M.Ā, KP. I. 11.

*tanutrāyagatānādimalatrayamidaṁ guruḥ ।  
dīkṣūtrāyena nirdagdhwā liṅgatrāyamupādīset ॥*

CJ.Ā, KP. III. 47.



page 55

prose

the eightfold yoga (*Aṣṭāṅgayoga*): i.e., Yama, Niyama, Āsana, Prāṇāyāma, Pratyāhāra, Dhāraṇa, Dhyāna and Samādhi.

- (i) Yama consists in abstention from injury to life, falsehood, theft, incontinence and avarice.
- (ii) Niyama consists in the cultivation of good habits.
- (iii) Āsana is the adoption of steady and comfortable postures.
- (iv) Prāṇāyāma is regulation of the breathing process.
- (v) Pratyāhāra consists in withdrawing the senses from their objects.
- (vi) Dhyāna consists in contemplating the desired object, i.e., Parabrahman.
- (vii) Dhāraṇa consists in fixing the mind on the desired object.
- (viii) Samādhi is the mind's absorption in the object of contemplation.

*ahiṃsāsatyāsteyabrahmacaryāparigrahā yamaḥ ||*  
*śaucasantoṣatapaḥsvādhyāyēśvarapraṇidhūnāni niyamaḥ ||*  
*sthirasukhamāsanam ||*  
*tasmin sati śvāsapraśvāsayorgativicchedaḥ prāṇāyāmaḥ ||*

PYS, II. 30, 32, 46, 49, 54.

*deśabandhaścittasya dhāraṇā ||*  
*tatra pratyayaikatānatā dhyānam ||*  
*tadevārthamātranirbhāsam svarūpaśūnyamiva samādhiḥ ||*

PYS, III. 1-3.

*dehendriya virāgaśca yama ityucyate budhaiḥ |*  
*anurakte pare tattve niyamaḥ parikīrtitaḥ ||*  
*sarvavastunyudāsīnabhāvo āsanamucyate |*  
*jagatsarvamidaṁ satyaṁ (?) pratītaṁ prāṇāyāmakam ||*  
*cittassyāntargato bhāvaḥ pratyāhārassa ucyate |*  
*cittasya niścalībhāvo dhāraṇam tannigadyate ||*  
*soham cinnātra eveti cintanam dhyānamiṣyate |*  
*dhyānasya viśmṛtissamyak samādhirabhidhīyate ||*

Bh.S, P. 15.



*yamaniyamaguṇaiśca svātmaśuddhiṁ vidhāya  
svavaśa vividhapūṭhaireva bhūtvā sthirātmā ॥*

*asuniyamajalena snāpayeddivyalīṅgaṁ ।  
prakaṭitacaturaṅgaṁ bāhyametavidhānam*

*śaṁbhorathendriyanivartanameva gandho ।  
dhyānam prasūnanicayo dṛḍhadhārāṇā sā ॥*

*dhūpassamādhiratha śuddhamahopahāraṁ ।  
abhyantarākhyā caturaṅgavidhānametat ॥*

*evamaṣṭāṅgayogena sadāntaḥpadmasadmani ।  
pūjayetparamaṁ devaṁ kiṁ bāhyairdevapūjanaiḥ ॥*

SYP, II. 6-8.

**Aids to faith (Aṣṭāvaraṇa):** Guru, Liṅga, Jaṅgama, Pādōdaka, Prasāda, Vibhūti, Rudrākṣi and Mantra.

- (i) Guru—one who initiates the novice into the Vīraśaiva faith with due forms.
- (ii) Liṅga—the Divinity represented in a concrete form.
- (iii) Jaṅgama—a person who has knowledge of God.
- (iv) Pādōdaka—the holy water from the feet of the Guru or Jaṅgama.
- (v) Prasāda—consecrated food.
- (vi) Vibhūti—sacred ashes, symbolising the inner intuition.
- (vii) Rudrākṣi—berry of *elaeocarpus janitrus*, symbolising the right vision.
- (viii) Mantra—repetition of the sacred syllables in honour of Śiva.

(12) *guruliṅgajaṅgamasvarūpavāgi-  
śaraṇu śaraṇārthi enna binnapava avadharisayyā  
basavaṇṇane gururūpāgi martyakke bandanu,  
cennabasavaṇṇane liṅgarūpāgi martyakke bandanu,  
prabhuve nīvu jaṅgamarūpāgi martyakke bandiri.*

MSV, P. 1.

(13) *tanna līlā.....bhaktanemba.*

Cf. *niṣkalaparaśivaliṅgaṁ svasya līlāvilāsena  
svayameva devabhaktaguruśiṣyapūjyapūjakasevyasevaka*



*svarūpo bhūtvā prapañcanañārthan cintanāyām saiva  
cintanā bahirgatā bhūtvā cidāśī ॥*

AVS, Pt. I. p. 75.

(14) *tanna līlā ..... bhaktanemba.*

Cr. LLVC, P. 3. Lines 9-10.

for a description of aṣṭāṅgayōga.

(15) *samādhyādyāṣṭāṅga.*

Cr. Bh. S, P. 15.

Page 55

prose

the five Disciplines (*Pañcācāra*): Liṅgācāra, Sadācāra, Śivācāra, Bhṛtyācāra and Gaṇācāra.

- (i) Liṅgācāra enjoins upon a Viraśaiva the obligation to wear and worship Liṅga.
- (ii) Sadācāra requires that a Viraśaiva lead a strictly virtuous life.
- (iii) Śivācāra imposes upon the Viraśaiva the obligation to look upon all devotees of Śiva as equal and to help them work for the good of all.
- (iv) Bhṛtyācāra is the devotee's attitude of complete humility and submission.
- (v) Gaṇācāra represents the spirit of sacrifice in defence of the Faith and the community of the Śaraṇas, and of vindication if the religion is in danger.

A Viraśaiva is described as one who is "aṣṭāvaraṇasaṃpannaḥ pañcācāraparāyaṇaḥ"

Animiṣa—the name of Allamaṃprabhu's Guru. The literal meaning of the word is 'unwinking.'

Guhēśvara—the name of the titular deity (Iṣṭadevatā) of Allamaṃprabhu, who concludes all his vacanas with it. Its literal meaning is "Lord of the cave."

the Attainment of the Absolute (*Śūnyasaṃpādana*): Śūnya—Void, the Absolute, Infinity; saṃpādana—attainment: achieving, realising Śūnya, Infinity or the Absolute—is the title of the book which contains the dialogues of some of the Śivaśaraṇas, with Allamaṃprabhu as the central figure, relating to Viraśaiva philosophy. Saṃpādana is also used for collection, chapter, etc.



a loose form (*muktaka*): because each vacana is unique, not inter-related, independent and complete in its meaning, like a pearl on a string.

**Śivādvaita:** here, the basic idea is the identity of God (Śiva) and soul (Jīva).

(Piṇḍa-sthala)

In accordance with Viraśaiva Siddhānta, the human soul must ascend from the initial but dim awareness of God to the final and complete identification with Him, a flight of six Sthalas, or steps, of gradually increasing awareness, known as Bhakta, Mahēśa, Prasādi, Prāṇaliṅgi, Śaraṇa and Aikya, prior to which there is another set of preparatory steps of which the first is known as Piṇḍa-sthala.

In this cosmic process, or Saṁsāra, which has evolved into existence through the union of Prakṛti and Puruṣa, one who, as a result of the accumulated mass of Puṇya or merit from one's bygone births, has become absolutely free from all evil desires and inclinations and has attained serenity of mind so as to be a fit vehicle for the Divine—in the heart of such a one alone can Bhakti, or devotion, grow. Such a being is, in Viraśaiva terminology, called Piṇḍa, and the state in which he or she rests on his or her upward journey is known as Piṇḍa-sthala.

Piṇḍa—body, also means in Viraśaiva philosophy a purified soul aspiring to be united with Śiva (God).

Sthala—metaphysically, the Ultimate Reality, the Paraśiva, psychologically, a stage; hence it represents the path of the pilgrim's progress.

(16) *piṇḍasthala*.

Cf. *ekameva parambrahma saccidānanda lakṣaṇam* |  
*śivatattvaṁ śivācāryāḥ sthalaṁ ityāhurādārāt* ||

Kai. S, P. 3.

*yatrāḍau sthīyate viśvaṁ prākṛtaṁ pauruṣaṁ yataḥ* |  
*līyate punarante ca sthalaṁ tatprocyate tataḥ* ||

SAS, II. 4.



The characteristic of Piṇḍa-sthala is that the aspiring soul (Aṅga) visualises the existence of God (Liṅga) in the body.

*śivaśaktisamutpanne prapañcesminvikalpite |  
puṇyādhikyaḥ kṣīṇapāpaḥ śuddhātmāpiṇḍanāmakaḥ ||*

Si. S, V. 33.

*bahujanmakṛtaiḥ puṇyaiḥ prakṣīṇe pāpapañjare |  
śuddhāntaḥkaraṇo dehī piṇḍaśabdena gīyate ||*

Si. S, V. 32.

(17) *bījadolagana vrkṣadante.*

Cf. *aṅkuraḥ sundare bīje sūryakānte ca pāvakaḥ |  
salilaṁ candrakānte ca tathātmā'ṅge'pi sādhyate ||*

Kaī. S, P. 8.

(18) *nimmaśaraṇa saṁbandha.*

Cf. *tileṣu tailaṁ dadhanīva sarpirāpaḥ srotaḥsvaraṇīṣu cāgñiḥ |  
evamātmātmani jāyate'sau satyena tapasā yo'nupaśyati ||*

Br. U, P. 152.

page 56

vacana 1

The purport of the vacana is that God is in all things, that he is not visible, and that he is not affected by the qualities of the objects in which he dwells. Prabhu here explains the nature of Divine immanence by means of four similes, as at this point of mystical discovery logical exposition fails and metaphor must take its place.

page 56

vacana 2

The central idea in this vacana is that the Śaraṇa, the mystic, alone knows God. *Anubhavasukhi* means mystic, and only he knows directly the nature of God's immanence in man, here the intimate relationship of Śiva and Śaraṇa.



page 57  
prose

**Pinḍa jñāna-sthala:** the next stage after Pinḍa-sthala, wherein the aspirant feels the presence of God within himself, but holds that the body, soul and God are not one entity but separate and that God is the controller.

Cf. *śarīrātprthagātmanātmānanaḥ prthagīśvaraḥ |*  
*prerakaḥ yo vijānāti pinḍajñānī sa kathyate ||*

Si. S, V. 61.

The next step after Pinḍa-sthala is known as Pinḍa jñāna-sthala, wherein the mind of an aspirant is directed towards God and discrimination between soul and body sets in. He feels that he is not related to the flesh but to the soul. The author of Siddhānta Śikhāmaṇi uses a happy simile in this context. Just as a clean mirror reflects the image of an object, so does a pure and serene heart reflect the image of God. Body and soul are not identical but two separate entities, the awareness of which is, in Viraśaiva terminology, named Pinḍa jñāna. He who has realised the truth of this distinction is known as Pinḍa jñāni and the stage in which he sojourns on his onward march towards God is known as Pinḍa jñāna-sthala.

page 58  
vacana 3

All Viraśaiva philosophers hold that the world is evolved out of nothing. In the beginning there was nothing, not even Śūnya or Nīśśūnya, moveable or immovable objects. Then Śaraṇa arose. This is a fundamental theory of Viraśaiva saints. In the Ṛgveda hymn of creation, the same idea is found:

*nāsadāsīnno sadāsīttadūnīṁ nāsīdrajo no vyomā paro yat |*

'There was not the non-existent nor the existent then; there was not the air nor the heaven which is beyond:

(Nāsadiyasūkta) RV, X. 129.1.



In the Chāndogya Upaniṣad (VI. 2. 1.) it is stated that there was a school of philosophers who held that 'asat' was in the beginning, and that from 'asat' 'sat' issued "*(taddhaika āhurasadevedamagra āśīdekamevādvitīyaṁ tasmādasataḥ sajjāyata)*".

In the Bible, the same idea is expressed: Cf. "In the beginning God created the heaven and the earth.

2. And the earth was without form, and void, and darkness was upon the face of the deep; and the spirit of God moved upon the face of the waters.
3. And God said, let there be light; and there was light."

Genesis, Ch. I.

Void (*Śūnya*)—has different shades of meaning in different contexts.

hammu—the sense of I.

bimmu—the sense of mine.

surāḷa—form.

nirāḷa—formless.

The integral association of God and soul, or of Śiva and Śaraṇa, is realised through Cit-śakti, or the Divine Will, which exists in God by the relation of identity. This Divine Will is beyond all dualities, all contraries and all relativities. Since Śaraṇa is born of Cit-śakti, he is naturally unaffected by the dualities.

page 58

vacana 4

**Gaṇeśvara**, or **Gaṇanātha**, or **Gaṇādhiṣa**: one who has attained and realised the Supreme through Śivayōga. Prabhu belongs to this class. He is a Śivayōgi. The five characteristics of a Śivayōgi are: he is Nirbhaya, or fearless, because he is unattached to the body, and because his heart is weaned from the desire for life.

He is Akṣaya or indestructible, because he is free from the limitations that arise from the concept of birth, growth, decay and death with which the cosmic process is associated.



He is the seer of divine truth, or Ōmkārēśvara, because truth is like a tree which grows from 'Aurṇ', the seed from which the tree of the Vedas, or knowledge, has sprung.

He is the divine Prophet, or Ūrdhvamukha, for he reads the logic of events. He is free from the illusion of time, which ceases to exist when no consciousness subsists in which the illusion can be produced.

He is Nirmāya, or the vanquisher of Māyā, for he abides in the supreme state of consciousness which transcends the distinction of Aṅga and Liṅga.

nāda—sound.

bindu—subtle matter.

kaḷā—art in evolving objects.

utpatti—birth.

sthiti—life.

laya—death.

yuga—aeon.

page 59

prose

sakala: having form.

niṣkala or niḥkala: formless.

Illusion-free (*nirmāya*): one who is detached from Māyā.

Māyā here means blind attachment to worldly objects.

Immaculate (*Nirañjana*): having no pigment. It is one who is not beguiled by the colourful play of phenomena.

Scourge of Illusion (*Māyākōḷāhaḷa*): vanquisher of Māyā.

Here the author asserts his firm belief in Prabhudēva's divinity.

According to him Prabhu is nirmāya, nirañjana and māyā-kōḷāhaḷa.

page 60

vacana 5

In this Prabhu conquered and put to flight Māyā, while Brahma, Viṣṇu, Rudra and the multitude of Ṛṣis were under her firm grip.



page 61  
vacana 6

In this Prabhu is stated as existing in different ages with different names. In other words, Prabhu's births in different ages are indicated. Compare the Buddha's birth stories. Basava also mentions his previous births in one of his vacanas.<sup>1</sup>

page 61  
prose

**Samsārahēya-sthala:** disgust for the world. In this Ātman purifies himself, casts off Māyā and feels dissatisfaction with the worldly life. It is an important stage in the pilgrim's progress.

Cf. *nirastahrīkalanīkasya nityānitya vivekinaḥ |*  
*saṁsāraheyatābuddhirjāyate vāsanābalāt ||*

Si.S, V. 62.

This is another of the preparatory stages in the pilgrim's progress. One whose heart has been purged of all passions and carnal cravings and attained contentment and repose, and who has realised the difference between soul and body, is bound to develop a dislike or disgust for the world, or Saṁsāra, and its ways. As a result, he is caught helplessly in the cycle of birth, growth and death. This state of helplessness is not surmounted even by cosmic deities. But the aspirant who has seen the evanescence of body, senses, passions and so-called pleasures will see his path towards God clearly and make slow but steady progress.

page 62  
vacana 7

The soul (ātman) forgets its real nature which is Śiva and assumes the body with which it identifies itself.

The real cause of the body is Māyā (illusion).

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1 Cf. BV, v. 4.



page 62  
vacana 8

(19) *sukhaduḥkhaṅgaḷu*.

Cf. *prajñayā śarīraṁ samāruhya śarīreṇa sukhaduḥkhe āpnoti* ।

KBr. U, III. 6.

driftwood (*huḷḷi*): a piece of wood floating in the stream. All beings are subject to happiness and misery of worldly existence. The world-process is often compared to a rapid river in which the individual is tossed on the waves of uncontrollable events.

page 63  
vacana 9

made all of water (*Nīralāda nirmīta*): body.

(20) *kattale kaviyittu*.

Cf. *ajñānāndhatamorūpaṁ*.

V.U, II. 12.

The common man generally believes that birth is the beginning and death the end. Even philosophers do not know what is the beginning and what is the end of the Universe.

page 63  
vacana 10

carcase of a world (*saṁsāraveniṁba heṇa*): the world-process is compared to a carcase, devoid of the Soul (Divinity) within.

the dogs wrangle (*nāya jagaḷa*): dogs here symbolise the sense-organs.

page 64  
vacana 11

a doll, made of water (*nīrabombe*): nīra—water, bombe—doll: represents the perishable physical body.



Human beings harbour instinctive cravings (vāsanas). One who is caught in them cannot hope to realise God.

(21 & 22) *gāḷiyagatiyalli . . . prāṇigaḷu.*

Cf. *vāsanātantubaddho'yaṁ loko viparivartate* !

Mah.U, V. 86.

Human creatures in the body (nīrabombe) with its instinctive cravings are subject to three kinds of pain (agnibaṇṇada hodiḷe). They are blown about by vāsanas, or desires. The vital breath (gāḷiya gati) is the medium of the vāsanas, or desires.

page 65

vacana 12

doll of clay (*nelada bombe*): jīva owns the body (*nelada bombe*) made of Prthvitattva, he revels in the enjoyment of sense-objects (*jalada baṇṇa*) through the sense-organs (*uliva geḷḷe*) and thereby suffers in the grip of Prārabdha (*araḷeḷeya śṛṅgāra*). All this is the work of Māyā, and the Lord of Māyā is Īśvara (*yantravāhaka*). When the individual realises all this as well as his own true nature, he remains steadfast in the consciousness of the Supreme.

(23) *ulivageḷḷeya.*

. Cf. YC. U, 84.

In this saying, Yantravāhaka refers to Īśvara, who commands, controls and directs the world-process. He is as well the dispenser of the fruits of our actions and the supreme arbitrator of our joys and sorrows. When the individual realises Īśvara in himself, the play of duality ceases and unity is attained.

page 65

vacana 13

The small size jīva is usually known as *paśu* (cow). The jīva, of a small size, hankers after sense-objects larger than his body. His ahaṁkāra and mama kāra are as tall as a palmyra tree. Hence he is a wonderful phenomenon. To unravel this mystery, Prabhu suggests that the seeker should resort to the Ṣaṣṭhala. After passing three sthalas, namely Bhakta, Mahāśa and Prasādi, the ātman loses his



jīvabhāva. However, the traditional interpretation explains the words *ārudina* as *Ṣaḍliṅga yōga* and *mūrudina* as *tripuṭī*, or *jñātr*, *jñāna* and *jñēya*.

page 66

vacana 14

The thieves (*kaḷḷaru*)—senses.

the wood (*aḍavi*): *bhavāranya*.

the ascetic . . . . skin (*kaḍavarada svāmi*): an individual soul struggling to free himself from the senses.

torch (*soḍaru*)—light (knowledge)

The gluttons (*aṇṇa . . . . hiriyarellaru*): those who are after food

the sots (*surāpāna . . . .*): those who are after liquor.

the amorists (*adharapāna . . . .*)—those who are after sensual pleasures.

pedant (*hāruva*): one who presumes to be a learned man.

relieved . . . . head (*arida tale*): false knowledge.

The blood . . . sin (*adhyātmaṅkārada . . . . nettara*): perverse notion about self-knowledge.

In this vacana Prabhu appears to ridicule three types of people:

- (i) those whom the senses are after,
- (ii) those who are after the senses,
- (iii) those who think they are wise though they are worse than the former two.

(24) *soḍaru nandi*.

Cr. S.U, I. 3.

page 66

vacana 15

(25) *bhijyo taṇhā pavaḍḍhati esa kho dalhaṇi karoti bandhanam*

Damma pada. P. 349 (Tanhāvagga 15)

Cr. NP. U, III. 37.

*uṣṇatṛṣṇe . . . . samudrava*.

The merchant in this vacana is the jīva who has in millions of births gathered the varied mass of karma and set up a motley



stall on the Karmabhūmi, or the world, during his current birth. The merchant, who has limitless desire to amass wealth, is still unappeased. He has thus become an absolute slave to sensual passions and dead to the divine spark in him. His mind takes the shape of the object he sees and claims that every such object is his and his every action belongs to himself. His movements are, therefore, almost like carrying the corpse of his mother, his body, which is the product of prakṛti. The jīva, being subject to Māyā, calls himself a mortal being by falsely attributing to himself a name (nāma), form (rūpa) and function (kriyā). In the heart of this ignorant jīva there dwells the divine principle, Śivatattva, or Liṅga, the realisation of which destroys the Saṁsāra, the worldly process.

page 67

vacana 16

(26) *ippattaidu giṇi—*

Cf. *pañcaviṁśati-tattvāni māyākarmaguṇā iti ।  
viṣayā iti kathyante pāśe jīvanibandhanāt ॥*

GRM, P. 104.

page 68

vacana 16

(27) *kandana nuṅgi*

Cf. SK, 59-61.

The Jīva, or the earth-bound soul (parrot), identifies himself with Prakṛti, which is constituted of three Guṇas called Sattva (Brahma), Rajas (Viṣṇu) and Tamas (Rudra). As a consequence, he forgets the sense of unity and begins to feed upon multiplicity. The Jīva, being freed from ignorance, realises himself to be Puruṣa, and the phenomenal play ceases to have sway over him.

page 68

vacana 17

In the Saṁsārahēyasthala, Prabhu, pointing out that the Saṁsāra or cosmic-process is mean and contemptible, has suggested



that the seeker should practise meditation on the Self by eliminating the craze for sensual pleasures. Saṁsāra is the play of Māyā. Knowing the real nature of Māyā, the seeker should pull himself out of her grip. To explain its significance is the aim of Māyāvīlāsa-vidāmbana sthala. Māyā is behind this fondness for Saṁsāra. When Māyā is dispelled, Prabhu says, the infatuation of Saṁsāra automatically ceases to be. In the course of these twelve vacanas, varied phases of Māyā are presented. Prabhu, by condemning the Tāmasic nature of Māyāśakti, suggests the way of annihilating it altogether.

(26) *rakkasigibbaru.*

Cr. VS, P. 35.

page 69

vacana 17

An ogress, representing Māyā, gives birth to two children, viz., ego (Ahaṁkāra) and vital breath (Prāṇa). The body is the cradle which the aspirant rocks so as to put the vital forces, or Pañcaprāṇas (five babes), to sleep. When poise is thus established in the five Prāṇas, the shackles of Māyā are broken. He who has broken the shackles of Māyā is a liberated person, and such a one rocks the cradle of body and sings a joyous song of liberation.

page 69

vacana 18

What . . . a show (*āḍaṁbaradoḷagāḍaṁbaravidēno*) The universe, which is a show (*Āḍaṁbara*). The phenomenal play within the universe is a show within a show. According to Sāṅkhya and the Śaivas, the universe is evolved out of Prakṛti. Before the creation, or projection, the three guṇas which constitute Prakṛti are in a condition of equilibrium (*Sāmyāvasthā*). By the preponderance of any one over the others, the equilibrium is disturbed and creation starts.

The court of Brahma is blown up (*hārīttu Brahmanōlaga*)—Brahma is the creator of the universe, but the work of Brahma disappears when real knowledge dawns. So the court of Brahma is blown up.



Viṣṇu . . . . swallowing the unborn (*Viṣṇu ajana nuṅgi*): The phenomena of the world are false. When pure Sat, which corresponds to Viṣṇu, is realised, the phenomena disappear. Hence 'Viṣṇu swallows the unborn.'

In Rudra's loins (*Rudrayōni*). The Śuddha sāttvika associated with Viṣṇu is merged in *suṣupti*, the stage of Rudra; rootless tree (*bēṛillada mara*). True knowledge (*Nijavivēka*) seen in waterless shadow (*nīṛillada neḷalalli tōrida*)—the tree of true knowledge is reflected in the *unmani* condition, or Turīyāvasthā.

These three Guṇas, in their subjective mode, correspond to the three states of consciousness, namely waking consciousness, dream consciousness and deep-sleep consciousness. That is why it is said that Brahma is the presiding deity of the waking consciousness, or Jāgrat, Viṣṇu of dream consciousness, or Svapna, and Rudra of deep sleep consciousness, or Suṣupti. But the real Self-consciousness transcends these three states and abides in its native glory. Prabhu describes this state as 'the reflection of a rootless tree mirrored in a waterless shadow'. This phrase exactly coincides with the description of the fourth state of consciousness, or Turīya avasthā.

In the Turīya Avasthā there are no traces or roots of the world-tree, or Saṃsāra Vṛkṣa, because it is beyond the reach of all dualities and relativities. Hence Avasthā is symbolised by the rootless tree, or Vivēka Vṛkṣa. This consciousness is reflected in a pure mind which is devoid of restless activity. When pure mind and clear consciousness are identified, the Silence reigns supreme.

(29) *āḍaṃbaradoḷagāḍaṃbara*.

Cf. *saṃsārāḍaṃbaramidam kathamabhyutthitam mune*.

Mah. U, II. 15.

(30) Cr. VSS, Pt. 2. P. 485.

page 70

vacana 19

The embodied soul is called Jīva, here compared to a buffalo because of the predominating *tamas*. The Jīva, by his deep attachment to the body, has fostered in himself a false sense of agency,



which makes him a prey to pride. By coming into close contact with sense objects he revels in sense enjoyment. This is derived through the nerves. In this vacana the nerves, whose number is supposed to be seven hundred and seventy, are compared to wells and the nerve fluid to water in a well.

The nerves are situated in the brain and the spinal cord. The spinal cord tapers into the coccyx, or the Mūlādhāra Cakra, which is here symbolised as a spring. In this Mūlādhāra Cakra resides Kuṇḍalini, who is called a harlot because she is not easily amenable to the will of the sādḥaka.

Kuṇḍalini is named after her two Kuṇḍalas, or coils,—the Īḍā and Piṅgalā. The Īḍā is located in the left side of the Mēruḍaṇḍa, or the spinal column, and ends in the right nostril. The Piṅgalā, which is situated in the right side of the spinal column, ends in the left nostril. It is clear from this that these two Nāḍis, or nerves, cross each other.

It is said in the Tāntrika manuals that there are innumerable nerves which compass the body. Of these, seven hundred and seventy are considered to be of primary importance, and these nerves serve as ornaments for Kuṇḍalini, and generate arrogance and insolence strongly reminiscent of an elephant. This idea is brought out by Prabhu in his phrase, "with seven hundred elephants strung together in her necklace."

page 71

vacana 20

a headless trunk (*taleyillada muṇḍa*): Inconscience, or Avidyā; without head (*taleyillade*): without self-knowledge.

when . . . . apart (*navakhaṇḍa . . . . vādaṇḍu*): so long as man regards the world as distinct from Self, he is far from the truth. But if he realises that the world itself is nothing but the manifestation of Self, the sense of difference between the Self and the world is obliterated.

(31) *taleyillada muṇḍa*:

Cf. *māyā vimohinī proktā viṣayāsvādabhogataḥ* !



Cf. *avidyā-kṛtakāṃ sarvamidāṃ dehendriyādikaṃ* !  
*asatyāṃ bhrāntisaṃsiddhāṃ satyavatparivartate* ॥

SAS, V. 25.

page 71

vacana 21

**village (ūra):** the body.

**dense jungle (kaṇṇakāḍu):** the world-process.

**Five corpses (aiduheṇa):** the five sense-objects.

**the mourners (baḷaga):** the five sense-organs, associates etc.

**But the corpses burn not.....with fire (heṇanu bēyadu....māḍa uriyittu):** the Jīva through ignorance feeds upon the sense-object instead of extinguishing it.

The meaning of the vacana amounts to this: the world is composed of living bodies wherein individuals, or Jīvas, revel in sense-enjoyment through the sense-organs. The result is that mere enjoyment of sense-objects augments the thirst for enjoyment instead of mitigating it; hence the body becomes a victim of Tāpatraya, or three kinds of pain. This idea is brought out in the vacana by the words—‘the wild fire is not extinguished, the bier alone is burning.’

page 71

vacana 22

(32) *keṇḍadagiri*

Cf. *tāpatrayaṃ tvādhyātmikādhībhautikādhidaivikaṃ.....trivīdhaṃ* !

Mud. U, P. 352.

page 72

vacana 22

**a mound of live coal (keṇḍada giri):** Tāpatraya, the triple fire of pain, pertaining to self (Ādhyātmika), to elements (Ādibhautika), and to fate (Ādhi-daivika).



A waxen pillar (*aragina kaṁba*): the physical body.

A swan (*haṁse*): (i) Jīva, a soul. (ii) Ātman.

Let the pillar.....takes wing (*kaṁba bendu haṁse hārittu*): the body is burnt by the fire of triple pain, but the jīva, being eternal, remains immune.

The pinnacle of fire stands for Tāpatraya, the waxen pillar for the body, and the swan for Jīva. Jīva is compared to a swan (*Haṁsa*) because he breathes out the sound *Haṁ* and breathes in the sound *Sa*. Such a Jīva lives in the body which is a victim of Tāpatraya. When the body falls to the ground, the Jīva escapes and enters the void.

page 72

vacana 23

Element.....marvel (*bhūta adbhutavāyittu*): the physical body which is produced out of the elements is a marvel.

The flame (*kiccu*): fire of knowledge.

burns out (*kiccugūḍittu*): is extinguished.

Water (*nīru*): mind.

fire (*uri*): tāpatraya.

wind (*pavana*): the life-force.

wind (*vāyu*): *vāsanās*, or desires.

(33) *nīru nīraḍisittu*.

Cf. BrA.U, III. 2. 7.

The birth of the body is indeed a marvel. It is said to be composed of the five elements, viz. earth, water, fire, air and ether, which are products of one great atom called Mahat; these five elements permute and combine to produce the body with its variegated structure.

When the sādhaṅka forgets his real nature and identifies himself with the body, the fire of knowledge shall be extinguished. With the extinction of this fire of knowledge, the cravings of the mind get the upper hand. This insatiety of mind in turn causes the life-force, or the wind, to blow with redoubled force. The upshot of this saying is that life, mind and intellect remain impure and agitated so long as the stillness of the soul is not realised.

J. Radhappa, M.A.  
 METRO. DIST. - 553001  
 112 GANDHIMATH  
 BANGALORE



page 73

vacana 24

In mystical literature, mind is often likened to a monkey and the body to a tree. Just as the monkey leaps from branch to branch to pluck fruit, so the mind leaps from one sense-organ to another to grasp at sense-objects. This is, indeed, the restlessness of the mind which is a great hindrance in the way of Sādhana, or discipline.

In the initial stage, the aspirant, in order to attain calm, wrestles with the mind, little knowing that what is being forced cannot be forced. It is not through force but through persuasion that the restless activities of the mind are brought to a standstill. In the next stage, the sādḥaka strives hard to suppress all the undesirable impulses and primordial instincts, not knowing that impulses and instincts are the raw materials of thought. Not suppression but sublimation is the way to acquire the richness of the mind. In the last stage, when the aspirant knows himself to be the Self and is detached from the persistent siege of phenomenal association, the restlessness of mind disappears and mind itself merges into the Self.

page 73

vacana 25

the wide.....deep (*hiridappa jaladhiya maḍuvu*): Saṃsāra  
sāgara.

a dark fisherman (*kariya kabbila*): Kāma, the god of Love.

net (*jāla*): the net of Māyā.

five.....for doing (*arida....kariya tale aidu*): five sense-organs,  
five sense-objects and a five motor-organs.

When the dark.....is eye (*kariya kabbila....kaṇḍe*): when  
the god of Love is defeated, the mystic heaves a sigh of  
relief and a glint of joy is seen in his eye.

The cosmic process (Saṃsāra) is often compared to a sea with its innumerable waves and wavelets. In the sea there is no dearth of fish, as the cosmos teems with millions and millions of individual souls. The black fisherman (Kāma) casts his net of Māyā into the



ocean of life to catch fish (Jīvas) with the bait of the five sense-objects (viṣaya): the Jīvas are caught in the net by means of the ten organs. When Kāma, the fisherman, is defeated in his pursuit, the aspirant is relieved of the burden put upon him by Kāma, hence the glint of joy in his eye.

page 74

vacana 26

stony earth (*bhūmiya kaḷhīṇa*): matter.

airy heaven (*ākāśada mṛdu*): spirit.

water (*udaka*): i.e. (i) mind (ii) sense-objects.

Though . . . . . dead (*oḷage sattu . . . . . āḍuttade*): though the Jīva is to all appearances alive, it is dead to the inner spiritual life.

(34) *udakadoḷage . . . aṇasitallā*.

Cr. YS.U, III. 24.

"Earth and ether represent the self and not-self, spirit and matter, which are the two extremes of life. If matter is the foundation of life, spirit is the source and summit. Self and not-self, spirit and matter are concepts that originate in consciousness; they act and react upon each other, thus enriching the phenomenon with mind as its modal point. Mind is a matrix with innumerable instincts, impulses and emotions both good and evil. If the bodily appetites get the upper hand, the flame of aspiration is extinguished. The sādḥaka is then as good as a dead person though he lives and moves, because his movements become mechanical and he leads a life which is far removed from the Divine."

page 75

vacana 27

a tiger (*huli*): Time.

a deer (*hulle*): Māyā (Kāma).

a headless trunk (*taleyillada muṇḍa*): the ignorant jīva.

dry leaf (*taragele*): a life merely confined to sense-objects

green leaf (*ele*): the life of ecstatic joy.



So long as the ignorant Jīva is caught in the clutches of Kāla, Kāma and Karma, he is debarred from the enjoyment of the Life Divine.

(35) *hulīya taleya hulle*.

Cr. Mah.U, III. 38.

(36) *hulleya taleya huli*.

Cr. Bh.G, VII. 15.

(37) *melukāḍuttiddittu*.

Cr. N.U, II. 2.

There is a tradition in Indian thought of expressing abstract principles in terms of animal imagery. Here Time is depicted as a tiger, fierce and devouring. Māyā is pictured as a deer, lovely to look at. Māyā, with her attractive body of a deer with the face of a tiger, devours the universe.

Besides Kāla and Māyā there is a third factor in the composition of Jīva. It is Prārabdha, which can be identified with Karma. The law of Karma may be regarded as the law of cause and effect which holds good not only in the physical but in the moral sphere as well. Ignorance (*ajñāna*) is common to both, so both have one trunk. *Taleyillada muṇḍa* means an ignorant Jīva and the dry leaf stands for the drudgery of life. The green leaf symbolises the life of joy which transcends the empirical experience. Jīva, being caught in the clutches of these three monsters, is unable to realise his true nature, his real individuality.

page 75

vacana 28

a waxen doll (*aragina putthaḷi*): the physical body.

fire (*uri*): in the form of triple pain.

Water (*udaka*): mind

a well (*bāvi*): viśayakūpa, or the world of sense.

The mind's craze for sense-objects cannot be quenched by sense-enjoyments. Hence the pursuit of one who seeks to quench his thirst by the enjoyment of sense-objects is of no avail.



Cf. *na jātu kāmāḥ kāmānāmupabhogena śāmyati ।  
haviṣā kṛṣṇavartmeva bhūya evābhivardhate ॥*

MS, II. 94.

The body is likened to a statue of sealing-wax which melts at the touch of fire in the form of triple pain, or Tāpatraya. Man's attachment to objects of sense creates thirst which cannot be quenched by the waters that gush from the spring of Self-knowledge. The one who sank the well is dead. 'Well' here stands for *viṣaya-kūpa*. The one who pursues sense-objects for their own sake is here described to be digging that well, but his pursuit is of no avail, because *viṣaya-kūpa* is dry and barren, with no spiritual water to quench his thirst.

page 76  
prose

(38) *gurukaruṇadindallade.*

Cf. *īyotirmayamanirdeśyaṁ yogināmātmani sthitam ।  
katham vijñāyate loka mahāgurudayaṁ vinā ॥*

AVS, Pt. I. P. 208.

Cf. LLVC, P. 112.

In the Māyāvilāsaviḍāmbana-sthala, the seeker has discarded the false glamour of the phenomenal world and freed himself from the sinister influence of Māyā. He is now qualified to break the fetters of bondage for which he needs the grace and guidance of a Guru. Guru is a consummate master of spiritual knowledge. He is a faithful follower of truth and flawless conduct. Being armed with subtle and analytical knowledge of Śivatattva, he is serene and self-poised. Being well-versed in Liṅgatattva, he is engrossed in the worship of, and suffused with devout feelings for, Liṅga. He has realised the stage of identity between Aṅga and Liṅga. He who is endowed with these virtues is alone a Guru, the great preceptor. The devotee must attend upon him with devotion and reverence without expecting any reward in return. He should serve him merely for his grace. Allama Prabhu secured the grace of Animiṣa.



page 77

vacana 29

In this vacana there is a sustained metaphor of agriculture applied to spiritual culture. Prabhu in this vacana explains the whole process of self-realisation. The body is like an unweeded garden in which the weeds of the triple pain, the five afflictions, the six infirmities, the seven vices and the eight prides have overgrown the plant of the spirit and check its growth. Of these, Bhrānti, or delusion, is the master weed. It is the cause of fear, and fear veils self-knowledge and sets up a formidable obstacle to self-realisation. The aspirant must cultivate his garden, root out the weeds with the help of the mind, which here means Vivēka, or discrimination. This discrimination enables him to exterminate Bhrānti and attain certitude, when only he shall be able to break the clods of earthly life and sow the seed of Brahma, or Liṅga. The seed is to be watered by devotion, or Bhakti, drawn from the well of Sahasrāra, or the thousand-petalled lotus, which is the source of right knowledge, or Sujñāna. Usually, breathing takes place through Īḍā and Piṅgaḷā, which drive the mind outward in search of sense objects. If the breath is controlled and made to pass through the central nerve, the sap of devotion is produced, to nurture the plant of Svānubhāva, or self-experience. When this plant grows, there is the fear of its being destroyed by stray cattle, symbolising the sense organs; so a fence of equanimity and patience should be built round it.

(39) *manava . . . . māḍi.*

Cf. *manasaiva manaśchittvā kuṭhāreṇaiva pādapaṇḍ 1*  
*padam pūvanamāsādyā sadya eva sthīro bhava ॥*

Mah.U, VI. 33.

(40) *suṣumnanāḷadinda.*

Cr. AT.U, I. 5.

(41) *suṣumnanāḷadinda.*

Cr. YS.U, I. 118.



page 78  
prose

(42) *śikhikarpura*.

Cr. AVS, Pt. II. XXVII. 13.

(43) *guruvinḍa . . . . vākya*.

Cr. VSS, Pt. 3. (*Pūrvārdha*). P. 129.

as fire becoming camphor (*śikhikarpuradante*): karpura, camphor. In this traditional illustration the disciple is compared to camphor and the Guru to fire. The transformation of camphor into fire is sudden and instantaneous. Similarly, the disciple is transformed into the Guru by the latter's magnetic touch.

the disciple . . . . meditation (*Guruvinḍa . . . . guru*): this suggests the condition of an aspirant who yearns for self-realisation and is thus impelled to seek a competent master. This indicates awareness of Gurubhāva in the disciple.

the point where . . . . . to nought (*manōlayasthāna*): represents Sahasrāra, or the thousand-petalled lotus.

Cf. *ṣaḍūrmayaśca ṣaḍvargā nāsti cāṣṭavidhārcanaṁ |  
nirbhāvaṁ nijalīṅgaikyam śikhikarpūrayogavat ||*

AVS, Pt. II. P. 241.

page 79  
vacana 30

(44) *honnappudu*

Cr. Her. U, 11.

The common . . . . . Alchemy (*pāṣāṇa parūṣavappudu*): (parūṣa: Philosopher's stone.) The "object of Alchemy is held to be the production of the Philosopher's stone—that perfect and incorrupt substance, or 'noble tincture', never found upon our imperfect earth in its natural state, which could purge all baser metals of their dross, and turn them to pure gold."\*

a Gem (*māṇikyā*): inner light.

\*Evelyn Underhill, *Mysticism*, p. 142.



Grace plays an important rôle in mysticism. When man is blessed with grace even impossible things become possible. The body is looked upon as a temple in the sanctuary of which there burns a steady spiritual light that often goes by the name of Self or God. In this vacana this light is termed Māṇikya, or Ruby.

In an underground temple Animiṣa was seated in the lotus pose with the Liṅga on his palm, lost in meditation. He was merged in the transcendental spiritual light. As a consequence, the whole frame was illumined by a halo of divine light. No sooner did Prabhu enter the temple and take the Liṅga than he was suddenly transformed into the transcendent man, and never reverted to the normal state of consciousness.

page 80

vacana 31

(45) *oḷa hoṛage.*

Cf. AVS, Pt. I. P. 202.

(46) Guru is described as having the following traits:—

Cf. *nirālarṇbarṇ nirūdhārṇ nirvikalparṇ nirāmayarṇ* ।

*nirdvandvarṇ nityasaṃsiddhamuktarṇ śrīguru lakṣaṇarṇ* ॥

Su.Ā, KP. V. 1 5

page 81

vacana 31

gaze of.....wonder (*nibberagina nōṭa*): the act of perception in which all the senses are fused into a single state of consciousness.

Prabhu recognises in Animiṣa a Śivayōgi of rare eminence who can transmit his spiritual power to his disciple by mere saṅkalpa, or will. Prabhu's admiration for Animiṣa is well expressed in the similes. Animiṣa is experiencing the highest state of ecstasy where all dualities and relativities are transcended and the Real is seen face to face.



page 82  
vacana 32

the seen (*kaṇḍuda*): the concrete person (Guru).

the Unseen (*kāṇaduda*): The abstract principle (Linga).

Cf. *sparśādapyadhikaṁ manye gurupādasaroruhāṁ* !  
*sparśaśca kurute svarṇaṁ gururātmasamaṁ hi tat* ॥

AVS, Pt. I. P. 200.

page 83  
vacana 33

made.....a cause (*kāraṇaviḍidu kaṇḍe gōcaravāda*): it is with the devout purpose of redeeming suffering humanity that he has become manifest.

page 83  
vacana 34

(47) *samādhiyalli*.

Cf. *gate dvaitabhāve sthite śāntadeśe*  
*prakāśasvabhāve cidānanda bhānau* !  
*bahiryuktyukto'pyaho hṛipravṛttas*  
*suṣuptisthitaścitravadbhāti yogī* ॥

STR, VII. 15. 176.

How form.....trance! (*ākārava....silukittu nōḍā*): Animiṣa was not in a state to know the distinction between subject and object.

Animiṣa is in a profound trance and Prabhu is intensely moved by the serenity which pervades his whole frame. The mere sight of Animiṣa quenches Prabhu's spiritual thirst.

page 84  
prose

(48) *niśśabda....nāgi*.

Cf. *sa śabdascākṣare kṣiṇe niśśabdaṁ paramaṁ padaṁ* !



*sadānādānusandhānāt saṅkṣīṇāvāsanā tu yā ॥*

.. .. ..  
*mṛtavattiṣṭhate yogī sa mukto nātra saṁśayaḥ ॥*

NB.U, 49-52.

page 85

vacana 35

How can the first act.....be done (*kaḍemodala kāryaventa-pudo*): Animiṣa is in a profound trance, he can neither speak nor hear. Hence initiation, or the act of receiving Liṅga from him, is out of question.

page 86

vacana 36

In this vacana Prabhu sets forth a fundamental tenet of mysticism. Though himself and Animiṣa appear to be different from the physical point of view, they are yet identical from the spiritual point of view.

The Reality is beyond dualities; to describe it as dual or non-dual is only a play of mind. For the thorough-going monist, the soul, as it is real, is essentially identical with God; and the realisation of this identity finds its expression in the formula of *Tattvamasi* (That Thou art). For the mystic, God and soul are ever distinct, yet ever united.

(49) *sandēhavidēno*.

Cf. *śiva eva svayaṁ liṅgamātmaivāṅgaṁ bhavet khalu ॥*

AVS, Pt. I. P. 20.

page 87

vacana 37

There are two processes of initiation—one physical and the other, mental; one gross and the other, subtle. The physical process of initiation is known as *Kriyāliṅgōpadēśakrama*, whereas the mental process of initiation goes by the name of *Jñānaliṅgōpadēśakrama*. The physical process of initiation is attended with rites and rituals, such as besmearing the body with sacred ashes,



placing the palm on the head of a disciple, whispering the mantra in his ear, etc. But in the mental process all these are dispensed with, and only a subtle psychic initiation takes place. The physical process holds good only in the case of an aspirant who is on the lower plane of consciousness. As Prabhu is on the higher plane of consciousness, and as Animiṣa is merged in profound silence, the initiation is effected through mere saṅkalpa, or will. It is the belief of the mystic that God manifests Himself in the true Master. Prabhu finds in Animiṣa such a Sadguru.

page 87

vacana 38

Prabhu prays Animiṣa to bless him with Liṅga, the Divine image, which assumes three forms—Iṣṭa, Prāṇa and Bhāva, in accordance with the three states of consciousness,—material, subtle and causal, to be established respectively in the physical, vital and mental. Liṅga is nothing else than the grace of Guru formulated; when the grace, or Cit-kaṣā, descends from above, it forces its passage from the mental (Bhāva) to the vital (Prāṇa) and from the vital to the physical (Kāya), purifying the body, life and mind; finally, it appears on the disciple's palm as the concrete symbol of the Divine, which is known as Iṣṭaliṅga.

(50) *nīnenna karasthalakke bandu*

Cf. *iṣṭaṁ sthūlatanoh proktaṁ prāṇaṁ sūkṣmatanoḥ smṛtaṁ*  
*bhāvākhyāṁ kāraṇasyaivaṁ tanutrayagataṁ trayaṁ* "

CJ.Ā, KP. III. 45.

page 90

vacana 40

(51) *śrīguruvinoḷippa śiṣyaṅge.*

Cr. Atm.U, 3.

*Liṅgadhāraṇa-sthala.*

Liṅgadhāraṇa-sthala is the last of the preliminary sthalas, and is an essential preparation for the next higher stage known as Bhākta-sthala which forms the initial step of the traditional Ṣaṭ-sthala. Prabhu has enumerated the characteristic features of Liṅga-



dhāraṇa in the course of sixteen vacanas. If the Aṅga, or the seeker of the Divine, is invested with Liṅga, he gravitates towards surrender to God and undergoes a sort of spiritual rebirth. For the attainment of his identity with Śiva, which is now his sole aspiration, the boundless grace of Guru manifests itself as Liṅga in his palm. Liṅga-dhāraṇa, literally 'wearing of Liṅga', denotes the state in which the seeker carries the Guru's grace.

page 91  
vacana 41

The triple.....Itself (āṇavamala....malatrayaṅgaḷa): Āṇa-vamala: Āṇava is derived from the word Aṇu which means an atom; Āṇavamala means the impurity that subsists in the soul. It is known as primordial dirt which keeps the soul (Ātman) separated from God and vanishes by the grace of God alone. Its sphere of influence is in the last five tattvas of Śaivas, viz., 32-36. *Śuddha vidyā*, *Śiva*, *Śakti*, *Īśvara* and *Sadāśiva*. These are called Śivatattvas. Souls in this stage are called Vijñānakalās, i.e., associated with Āṇavamala only.

Māyāmala is associated with Māyā—subtle matter. According to Śaivas, Māyā is not an illusion. It is a matter subtler than the cosmic matter. Its sphere of influence is in tattvas beyond Prakṛti, i.e., 25-31. *Puruṣa*, *Kalā*, *Kāla*, *Aśuddha vidyā*, *Rāga*, *Niyati* and *Māyā*. These are called Māyā-tattvas. Souls in this stage are called Pralayakalās, i.e., associated with Āṇava and Māyā malas.

Karmamala is the result of the actions performed here or in previous births. This mala is associated with the individual souls which suffer or enjoy according to their deeds. The sphere of this Karma is up to Prakṛti-tattva, i.e., 1-24. It is associated with matter. The souls in this stage are known as sakala.

Cf. *āṇavaṃ garbhasaṃbandhamāṇurūpaṃ vyavasthitaṃ ।  
māyikaṃ jātibhedaṃ ca moha ityabhidhīyate ॥  
kārmikaṃ dravyasaṃbandhamīṣaṇatrayasaṃnyutaṃ ।  
idaṃ malatrayaṃ doṣaṃ guruṇaiva vimocayet ॥*



The theory of Karma is common to many systems of Indian philosophy but the Śaivas believe Karma is a mala, which must be wiped out to achieve purity of soul. These three malas, which are so formidable in the Śaiva Siddhānta, can, according to Viraśaivas, be wiped out by the grace of the Guru. The aspirant then proceeds to ascend step by step in his spiritual ascent. He is, therefore, called Nirmala, freed from mala.

Prabhu, impatient to have his initiation from Animīṣa, transfers the Liṅga on Animīṣa's palm to his own. Suddenly Animīṣa's body falls to the ground. Prabhu is overpowered with grief, but consoles himself with the thought that the holy spirit of Animīṣa has merged with his own spirit.

page 92

vacana 42

The mist. . . clouded (*kaṇḡaḷaḷagaṇa*. . . *baḷaluttide*): accounts for Prabhu's grief when Animīṣa's body fell to the ground.

The same idea is continued here. Prabhu consoles his disturbed mind. The mind which feeds upon grief succumbs to indecision and uncertainty; the power of discrimination is lost. When discrimination is at a discount, self-knowledge and thinking power vanish from sight. When knowledge disappears, man suffers from want of power. Prabhu experienced this state for a while, for the light of his consciousness was blurred. But soon he recovered himself and realised the identity of master and disciple in himself.

page 93

vacana 43

(52) *jananavillada*. . . *maraṇavunṇe*.

Cf. *na jāyate mriyate vā kadācinnāyaṁ bhūtva bhavitā vā na bhūyaḥ |  
ajo nityaḥ śāśvato'yaṁ purāṇo na hanyate hanyamāne śarīre ||*

Bh.G., II. 20.

In this vacana there is the description of the Divine descent into mind, life and matter in the form of Liṅga. When the spirit of Animīṣa is made manifest as Liṅga in Prabhu's palm, is there any sense in grieving that the Guru, or the Divine, has departed?



The Divine manifests himself within as well as without. He is both form and formless. When Prabhu transferred the Liṅga that was in Animiṣa's palm to his own, his whole being was transformed into spiritual luminosity, which conferred upon Prabhu that unitive vision where the sense of 'I' and 'you' melts and merges in the ineffable Self.

page 94

vacana 44

(53) *tāne liṅgavāda.*

Cf. *ekamūrtistrayorbhāgā gururliṅgaṃ tu jaṅgamaḥ* <sup>1</sup>

UPV, P. 23.

"The descent of the Divine into mind, life and matter is helped by the ascent of the material energy to the Divine and its transformation thereinto. The seeking and striving of the Sādhaka goes on till he reaches the spiritual, and when the spiritual takes the concrete form of Liṅga, charged with the electric energy of the Guru, then the Sādhaka's quest is at an end. In the concrete form of the Divine is involved the whole hierarchy of the Divine manifestation, for love, knowledge, power, bliss and peace are the different aspects of the Divine." This is why Prabhu says that the Divine becomes, itself, Guru the Preceptor, Liṅga the Principle, Jaṅgama the Person, Vidyā the Knowledge, Prasāda the Peace, Mantra the Power. Hence love, knowledge, power, bliss and peace are the radiant expressions of the Divine, or Śiva, through the creative energy, or Śakti, and the Sādhaka who embodies these expressions in himself is the Śaraṇa.

page 95

vacana 45

(54) *prāṇaliṅgasambandhi.*

Cf. *prāṇe liṅgaṃ pratiṣṭhāpya liṅge prāṇaṃ nidhāya ca* <sup>1</sup>  
*liṅgaṃ nirīkṣamāṇaṣan liṅgaprāṇā śadā bhava* <sup>11</sup>

Kar.Ā, KP. I. 105.



Prāṇaliṅga represents vital consciousness; in vital consciousness, energy and awareness are inseparable. Prabhu calls Animiṣa a Prāṇaliṅgi, because Liṅga forms part and parcel of his prāṇa. This is corroborated by the fact that, when Prabhu took away the Liṅga from Animiṣa's palm, his life departed along with it and entered the body of Prabhu. Prāṇaliṅga represents the light of consciousness. It is said in the Kāṭha Upaniṣad that there resides in the heart Ātman which is smaller than the smallest and greater than the greatest.

Cf. *aṇoraṇīyān mahatomahiyān*  
*ātmā'sya jantornihito guhāyān* !

K.U. I. 2. 20.

page 96  
 prose

(55) *hṛdayakāmala madhyadalli.*

Cf. *prāṇeṣvantarmanasthānaṁ hṛdayābjagataṁ śivāṁ* !  
*liṅgaṁ yattadihagrāhyaṁ prāṇaliṅgasamāhvayaṁ* ॥

CJ.Ā, KP. III. 35.

page 96  
 vacana 46

A musk deer (*kastūriya mṛga*): aspiration for the Divine.

Infinitude.....still (*sakala....nindittayya*): the abstract Divine assumes the concrete form of Liṅga.

What planet..... so? (*āva graha....aṇiyenu*): I am at a loss to know how I came to possess the Divine.

The aspiration for the Divine has so pervaded the entire being of Prabhu that the abstract Divine has become concrete in the form of Liṅga. Grace is like a perfume. By the constant contact of the concrete Divine, or Iṣṭaliṅga, Prabhu is possessed of the Divine spirit. The Guru dwells in his heart, and by his grace the round of births and deaths ceases.



page 98

vacana 48

the parable of worm and wasp (*bhramarakīṭa nyāya*): the wasp is believed to strike the insect which it brings to its hive and, poisoning it with its sting, to make it feel the presence of the wasp everywhere and at all times. The insect, so to say, meditates on the presence of the wasp and in turn becomes the wasp itself.

Cf. *kīṭo bhramarayogena bhramaro bhavati dhruvaṃ* !  
*mānavaśśivayogena śivobhavati niścayaṃ* ॥

LDC, P. 39.

To Prabhu Animiṣa is grace incarnate and it is through this grace that spiritual knowledge is attained. Prabhu attained *śānti*, supreme serenity. He has become one with his guru. This is illustrated by *Bhramarakīṭa nyāya*.

page 99

vacana 49

his will becomes pure and free (*bhāva battaleyāyittu*): when the *bhāva* (will) is emptied of all its content, it is purified. This purity of will suggests the absence of desire.

The divine grace of Animiṣa entered Prabhu through the Liṅga and the contact with the Liṅga purged his will of all its dross. When will is thus purified it is known as *nirbhāva*.

page 99

prose

(56) *ālīṅgabhāva . . . āgi*.

Cf. LDC, P. 48.

It is a belief of the mystic that the attainment of self-realisation, or the vision of God, or even securing the grace of Guru, is the fruit of Sukṛta, the good deeds done in bygone births. Prabhu explains that the Liṅga he has received from Animiṣa is such a reward.



In this vacana Prabhu remarks on the mysterious connections between one thing and another. The relation between God and the soul, between Aṅga and Liṅga, is such; it is a relation of love, which cannot be explained in terms of logic and has been wrought through the grace of God.

page 101  
vacana 53

(57) *sākāravāgi . . . . . bandaḍe.*

Cf. *parānandacidākāraṁ parabrahmaiva kevalaṁ ṽ  
liṅgaṁ sadrūpatāpannaṁ lakṣyate viśvasiddhaye ॥*

Sl.S, XV. 31.

This vacana gives the gist of Vīraśaiva mysticism. At the sight of the Liṅga in his palm Prabhu is thrilled. The Liṅga represents the Ultimate Reality, or Paravastu, which is beyond the reach of sense. It embodies the divine will-power, or Cit-śakti, which is inseparably associated with God, or Paraśiva. The formless assumes the form of Iṣṭaliṅga through the descent of Cit-śakti as revealed in the grace of Guru.

page 102  
vacana 54

(58) *silukittu śūnyadoḷage.*

Cr. AVS, Pt. II. P. 205.

Vision.....quenched (*nōṭave prāṇavāgi . . . . . aṛatudayyā*): in Vīraśaiva terminology, nōṭa means steadfast gazing upon the Iṣṭaliṅga. This leads to the intimate communion with Prāṇaliṅga.

My heart.....the Absolute (*silukittu . . . . . nirāḷa*): Animīṣa is here identified with the Absolute.

When Prabhu focussed his mind upon the Liṅga, the tremor of the body ceased as his mind was absorbed in the Liṅga. Sight, breath and mind being brought into union, his spiritual thirst is quenched and his whole being is suffused with peace.



page 102  
vacana 55

(59) *sukhavuḷḷannakkara*

Cr. Si.S, XIV. 6-14.

To see God and to be one with Him is the goal of mystic life. But so long as the mystic remains satisfied with the mere sight of God, there is no chance for him to be united with God.

page 103  
prose

six aṅgas (*ṣaḍaṅga*): the six organs, namely the nose, tongue, eye, skin, ear and heart.

six kinds of liṅga (*ṣaḍliṅga*): Ācāraliṅga, Guruliṅga, Śivaliṅga, Jaṅgamaliṅga, Prasādaliṅga and Mahāliṅga.

Ṣaṭsthala: the hierarchy through which the seeker rises step by step till the apparent duality between Aṅga and Liṅga vanishes and *Sāmarasya*, or consubstantial union, is achieved.

(60) *ṣaṭsthalaliṅgavendu*.

Cf. *ekameva paraṃ liṅgaṃ aṅge'smin supraṭiṣṭhitam* |  
*sarvatomukhamābhāti nāmarūpakriyātmanā* ||

*iṣṭaliṅgaṃ tu bāhyāṅge prāṇaliṅgaṃ tathāntare* |  
*bhāvaliṅgaṃ tathaiṣṭi ātmāṅge supraṭiṣṭhitam* ||

*hṛdayāṅge mahāliṅgaṃ śrotrāṅge tu prasādakaṃ* |  
*tvagaṅge caraliṅgaṃ ca dṛgaṅge śivaliṅgakaṃ* ||

*jihvāṅge guruliṅgaṃ syānnāsikāṅge tathaiṣa ca* |  
*ācāraliṅgamaśrūtaṃ supraṭiṣṭhitameva hi* ||

LDC, P. 38.

page 104  
vacana 56

**Bhakta-sthala:** the first stage of the pilgrim's progress. Bhakta is one who is characterised by a state of faith (*śraddhābhakti*) in Ācāraliṅga.



(61) *Bhaktasthala.*

Cf. *mithyaiva satyamiva bhāntamidāṁ śarīraṁ  
prāṇārthajātamiti tatra nivṛttacittāṁ |  
bhaktikriyācaraṇayaiva sadā viraktāṁ  
bhaktasthalaṁ bhavavikāravidūramāhuḥ ||*

SAS, IV. 32.

(62) *jñānodayavāgadannakkara.*

Cf. *tena jñānaṁ pūrvaṁ bhaktistūttaratayā vibhāti tataḥ |*

SAS, VIII. 32.

Cf. *jñānādeva hi mokṣaḥ syānmokṣādupari śāmbhavā |  
bhaktirgurutarā bhāti svatantrā nijatīlayā ||*

SAS, VIII. 77.

I disown..... voice (*sōhaṁ....atigaḍede*): *Sōhaṁ* means 'I am He.' In this context it means one who has realised God. In Viraśaiva terminology, such a one is called Jaṅgama. *Dāsōhaṁ* means 'I am servant'. When the Jaṅgama approaches the Bhakta, the latter should serve him. Bhakta is he who believes himself to be a servant of Jaṅgama.

(64) *savesuttippanu:*

Cf. *ācāryāgamavākyeṣu viśvāsī līṅgajaṅgame |  
bhaktyā yo na phalākāṅkṣī dātā bhakta ihocyate ||*

AVS, Pt. II. P. 79.

Man is a compound of body, breath and consciousness. In this vacana the body is compared to an earthen lamp, breath to a wick and consciousness to light. To light the lamp, oil is needed, that is, devotion or enlightened faith. When the Jaṅgama approaches the Bhakta's door, if the latter fails to offer him service in all sincerity and humility, he is lost.

page 105

vacana 57

(65) *līṅgadarīghriya muṭṭi*

Cf. Bh.S, St. 165. P. 20.



Things obtained either through the labour of man or through love of God should be offered to the Jaṅgama as a token of gratitude. The Jaṅgama who has renounced all earthly attachments and who goes from village to village to impart spiritual knowledge to the people, never craves for the things which the devotee places at his feet. He touches and returns them with his blessing. Of all things, man's daily food forms an important part, and it is offered to the Jaṅgama for consecration. The Jaṅgama touches the food and his touch makes it free from all taints.

page 105

vacana 58

The first duty of the Bhakta in the early morning is to worship Liṅga. The second is to offer obeisance to the devotees. The crowning characteristic of Bhakta-sthala is humility, which is denoted by the word Dāsōhaṃ.

page 106

prose

**Mahēśvara-sthala:** the second stage in the pilgrim's progress.

Mahēśa or Mahēśvara is one who is characterised by firm faith (*Niṣṭhābhakti*) in Guruliṅga.

Cf. *āstikya buddhiniyamavratasatyadharmā-*

*śaucādilakṣaṇāparisphuṭa saccaritraṃ* !

*liṅgaikyanaiṣṭhikatayā saha vīravṛttaṃ*

*māheśvarasthalamiti pravadanti santaḥ* ||

SAS, IV. 31.

page 106

vacana 59

the ready horse (*koṭṭa kudure*): Iṣṭaliṅga.

Labour.....back! (*hallaṇava....baḷaluttaidāre*): those who are not devoted to Iṣṭaliṅga and those who lack faith in one God and labour under the burden of polytheism.



The Mahēśa is required to worship the one God in the form of Iṣṭaliṅga which is bestowed upon him at birth or initiation by the preceptor. In this vacana the ready horse represents the Iṣṭaliṅga. If the Mahēśa discards the Iṣṭaliṅga and entertains a desire for another God, he is neither brave nor resolute. It is, as it were, carrying a saddle on his own back instead of riding the horse.

page 107

vacana 60

the taint (*pūrvāśraya*): in Virāśaivism, Prakṛti, or phenomenal nature, is considered to be aśuddha, or impure, and so too all the evolutes of Prakṛti, namely, earth, water, fire, air, ether, mind (moon) intellect (sun) and ego. This impurity is known as Pūrvāśraya, which is to be purged off by the touch of Parāprakṛti, or spiritual nature, through the Aṣṭāvaraṇa—Guru, Liṅga, Jaṅgama, Pādōdaka, Prasāda, Vibhūti, Rudrākṣi and Mantra. He is the Mahēśvara who has achieved the transformation of the eightfold lower nature, viz., Pṛthvi, Appu, Tejas, Vāyu, Ākāśa, Sōma, Sūrya and Ātma, into the higher nature by these aids.

page 108

vacana 61

My soul.....prisoner (*nā hiḍida....yāyittu*): Iṣṭaliṅga (the prisoner), which has come from Guru to the seeker's palm, has been the everlasting associate of Mahēśa; otherwise stated, it means that the soul of Mahēśa serves as prison to the prisoner (Iṣṭaliṅga).

The spiritual progress will be smooth when the Sādhaka's will is pure and put in tune with the Divine Will. This requires patience, which is a necessary quality for the Mahēśa. The Mahēśa is one who is patient and has unflinching faith in God. He will hold fast to the Liṅga. In this vacana the terms Bandi and Oḍabandi are significant. Bandi ordinarily means captive, and Liṅga is so termed because he is ever seated in the prison that is the heart of the Bhakta. The Bhakta is termed Oḍabandi—a fellow-prisoner.



The devotee usually worships the Divine with all the rituals required of him. As the devotion becomes intense the external rites and rituals are dispensed with, only the internal concentration is developed. As faith ripens, devotion grows intense, so that the divine power begins to work through the devotee. Then he begins to feel that all external rites are vain and silent contemplation of the Infinite remains for him the only yearning, which gives direction to his efforts.

page 108

prose

**Prasādi-sthala:** It is the third stage in the pilgrim's progress. Prasādin is one who is characterised by undivided attention (*avadhānabhakti*) to Śivaliṅga. He surrenders his body, mind and spirit to Guru, Liṅga and Jaṅgama.

Cf. *liṅgārpitapadārthaistu saṁbhogī liṅgasamnyutaḥ* !  
*anarpitaparityāgī prasādīti nigadyate* ॥

Kai.S, St. 28. P. 35.

Cf. *arcanārpaṇasāpekṣā vartate dravyasuddhaye* !  
*arpaṇāddravyasuddhiḥ syāt prasādataṇantaraṁ* ॥

.. .. ..  
.. .. ..

*evamarpaṇasāpekṣairarcanaṁ śivamarcayet* !

*dravyasuddhiṁ parāṁ labdhvā prasādasukhamaśnute* ॥

VAP, II. 17-23.

page 109

vacana 63

**Whether.....no (trividhada....anitya):** Trividha, or trinity, has a number of meanings according to the context. Here it means Iṣṭaliṅga, Prāṇaliṅga and Bhāvaliṅga on the one hand, and Āṇavamala, Māyāmala and Karmamala on the other.



*prasādaliṅgatraividhyamapi śruṇu varānane* ।

*śuddhaṁ siddhaṁ prasiddhaṁ ca bhedaścaīṣāmacyate* ॥

.. .. .

Su.Ā, KP. VIII. 22-25.

Cf. *iṣṭaliṅgārpitaṁ śuddhaṁ prāṇaliṅgamukhārpitaṁ* ।

*siddhaṁ tataḥ prasiddhaṁ hi bhāvaliṅgārpitaṁ viduḥ* ॥

V.Ā, (AVS, Pt. II. P. 181)

If one.....Lord of the Three (*trividhakke....trividhanāthanembe*): i.e., one who has achieved purity of body (*śuddha*), clarity of mind (*siddha*) and perfection of will (*prasiddha*) by offering body, mind and will to Guru, Liṅga and Jaṅgama.

In this vacana there is a series of Trinities. The supernatural Trinity of the Guru (Preceptor), Liṅga (Principle) and Jaṅgama (Person) is real, while the natural trinity of Sattva, Rajas and Tamas is unreal. He is a Prasādi who receives the threefold Prasāda, namely Śuddha, Siddha and Prasiddha, by surrendering his body, mind and spirit respectively to Guru, Liṅga and Jaṅgama. By this process of dedication purity of body, mind and spirit is achieved; purity of body is termed Śuddha-prasāda, purity of mind Siddha-prasāda and purity of spirit Prasiddha-prasāda. Then the aspirant is rightly styled the vanquisher of Malatraya—namely Ānava, Māyā and Kārmika—which cling to the body, mind and spirit.

page 109

vacana 64

In the Prasādi-śthala, dedication, or offering of oneself to the Divine, is the keynote. If this dedication is tinged with egoism, it ceases to be *arpita* (offerable, i.e., holy) and becomes *anarpita* (unofferable, i.e., unholy). It is only when the sense of ego is completely wiped out and the offering is made in all sincerity and humility that it becomes real Prasāda. He who has achieved this state is the real Prasādin.



page 110  
vacana 65

Before thou plac'st.....Guhēśvara (*guruvinā....nimmaprasādiya*): there is a custom among the Vīraśaivas to exchange consecrated food and water between master and disciple while worshipping Guru or Jaṅgama. Before this physical act, a psychological process should take place.

The significance of the Prasādi-sthala lies in offering to God. The offering must be free from the taint arising out of the attachment to body and mind; and the mode of offering must be free from the vanity of conventional procedure. Outwardly, the offering becomes Prasāda when it is dedicated to God with faith and sincerity. Inwardly, it becomes Prasāda when 'the illusion of desire is burnt into an illumination of joy.' The concluding portion of this vacana is highly significant and needs explanation. Fire in the left hand means fire of knowledge; the bundle of hay in the right means the web of desires. The fire of knowledge burns the illusion of desire into an illumination of joy.

page 111  
prose

**Prāṇalingi-sthala:** the fourth stage in the pilgrim's progress. A Prāṇalingin is one who is characterised by experience (*anubhāvabhakti*) of Caraliṅga.

Cf. *saṁvillīṅgaparāmarśī bāhyavastuparāṇmukhaḥ* !  
*yassadā vartate yogī prāṇalingī sa ucyate* ||

Si.S., XII. 10.

page 111  
vacana 66

The life-force (*udaka*), assuming the form of Kuṇḍalini (*mūṛuti*), manifests itself in the physical body, here termed the nine-door shrine (*navadvāra śivālaya*). The Vīraśaiva looks upon the body as a temple and upon the spirit as God. It is said that in the base (*mūlasthāna*) of the body there is the Ādhāra-



cakra, where the Kuṇḍalini lies 'coiled up'. The process of awakening it is effected through control of breath (vāyupūjāri). The breath, when regulated, emits fragrance, which serves as a wreath of flowers (*pariṃśāḍiṇḍe*) for Guhṛśvara-linga seated in Śivapura, or Brahmarandhra. When Kuṇḍalini awakes, it forces its way through all the seven Cakras. Of these seven Cakras, three are important, namely, Ādhāra-cakra, Anāhatacakra and Brahmarandhra. These three force-centres are represented by the words Mūlasthāna Madhya and Ādi respectively.

Cf. *antargataṃ cidākāraṃ liṅgaṃ śivamayaṃ paraṃ |*  
*pūjyate bhāvapuṣpairyatprāṇaliṅgārcanaṃ hi tat ||*  
 .. .. .. ..  
*pratyāṃmukhamanābhūtvā pūjayellīṅgamāntaraṃ ||*

Si.S, XII. 13-20.

page 112  
 vacana 67

This vacana gives a vivid impression of the light, sound and taste experiences of a Prāṇaliṅgin. When the breath begins to move through the central nerve, a peerless peace wells out. The Prāṇaliṅgi is so engrossed in that peace that the functions of Suṣumnānāḍi, or the central nerve, and the knowledge of his relation with the external world are held in abeyance, and he sees his Self pervading the whole universe and becoming one with it.

Cf. *tamakratuḥ paśyati vītaśoko dhātuḥ*  
*prasādānmahimānamātmanaḥ ||*

K.U, I. 2. 20.

Prabhu's mystical experience is as rich as it is varied. He tells us that there is an intimate relationship between Dr̥ṣṭi and Sṛṣṭi, between the eye and creation. If the eye is the subject, the creation is the object. It is the subject that directs the object. Here eye does not mean mere physical eye, but the inner light, the Akṣi-Puruṣa. This inner light pervades the whole universe.



Things are lighted by the light of consciousness; and the process of things is in constant motion on the screen. The light is thrown on to the screen from the stage and Śiva is the wire-puller from behind. Śiva is compared to the player, and the world-process to the play of the puppets which he handles. Śiva has two aspects, static and dynamic. As static, he is the passive spectator of the great drama of life; as dynamic, he is the active wire-puller of the world-process, yet one who remains unaffected by the play.

Cf. *kṣaraṇ sarvāṇi bhūtāni sūtrātmā'kṣara ucyate* |  
*akṣaraṇ paramaṇ brahma nirviṣeṣaṇ nirañjanaṇ* ||

YS.U, III. 16.

Cf. *māyī maheśvarasteṣāṇ prerako hṛdi saṁsthitaḥ* ||

Si.S, V. 36.

page 113

prose

**Sarana-sthala:** the fifth stage in the pilgrim's progress. Śarana is one who is characterised by pure delight (Ānanda-bhakti) derived from the contemplation of Prasādaliṅga.

Cf. *jñānaprakāśabalataḥ svayameva liṅgaṇ* |  
*dehendriyādi mama rūpamiti prabuddhyā* ||  
*yukte samastaviṣaye sati yadviśuddhaṇ* |  
*tatprāhurāgamavidaḥ śaraṇasthalaṇ hi* ||

SAS, IV. 28.

Cf. P.Ā, Pt. I. P. 63.

page 114

vacana 69

**gone.....Light (kaṇḍalaṅgada....higittu):** the momentary flash of light having ceased, there shines forth the steady light of knowledge.



Cf. *śivajñāne samutpanne sahasrādityasannibhe* ।  
*kutastamovikārāssyul mahatām śivayogināṁ* ॥

Si.S, XIII. 21.

When the divine light shines inward as a result of deep and intense meditation, there shoots up a mood, a serene mood, a blessed mood in which the awareness of body is lost, the remembrance of the work-a-day-world is gone, the illusion of will is burnt out. In that mood there is no room for any kind of movement. The self sees its own form shining in divine splendour, consequent upon the disappearance of the stream of sensations and impressions.

page 114

vacana 70

the unconditioned mind.....(*upādhikamanavu*....*rahitamanavu*):  
 Upādhikamana is Sakāmamana, the mind which acts with motive. Upādhikarahitamana is Nişkāmamana, the mind which acts without any motive. Sakāma and Nişkāma, desire and desirelessness, are simply two states of mind.

Kāma means desire and springs from the mind. It is natural that man should entertain a desire for the fruit of his action. This is known as Sakāmaavṛtti or Upādhi. But at times the same man may act without any ulterior motive. This is termed Nişkāmaavṛtti or Nirupādhi. Desire and desirelessness, Upādhi and Nirupādhi, are simply states of mind. To secure peace and poise these two states should be transcended. Bindu here means a ray of consciousness; individual consciousness as represented by the ego. Unless this is overcome, the divine light cannot be seen.

page 115

vacana 71

Above.....below (*taleya*....*nūṅgittu*): This vacana speaks of 'two heads, that is, two kinds of knowledge—higher and lower.



Tell.....each! (*sattu....hēṭire*): One who has gained the higher knowledge is a yōgi, who is dead to the instinctive urges and external sensations. He is eligible to drink the ambrosia, or the cerebro-spinal fluid (milk), and knows the secret of the integral association of Śiva and Śakti (*eraḍa-rakīla*).

page 116

prose

**Aikya-sthala:** the sixth stage in the pilgrim's progress. Aikya is one characterised by a state of identity (*samarasabhakti*) with the Mahāliṅga.

Cf. *na pūjā naiva ca dhyānam na yogakaraṇādikaṃ* †  
*ahantā bhāvanādhīraḥ śivaliṅgaikya sañjñakaḥ* ॥

P.Ā., Pt. I. P. 63.

Cr. AVS, Pt. II. P. 240.

This vacana gives a description of Aikya-sthala—the stage of unitive consciousness where there is neither speech nor volition, neither action nor emotion. Aikya-sthala is the sixth stage, characterised by a rarefied psychological state of unitary consciousness. In this experience, the separate activities of thought and feeling, the consciousness of I-hood, of space and time, all that belongs to the world of becoming, are suspended. The self, absorbed in the meditation on the Transcendent, passes over the limits of mind and slides into an ecstatic state.

page 117

vacana 73

“Samādhi, or spiritual trance, is of two kinds, Savikalpa and Nirvikalpa. Prabhu suggests in this vacana that he has experienced the Nirvikalpa Samādhi, which means the super-conscious state divested of all impregnations, of all psychic residues and all mental deposits. Stated otherwise, it is a trance which is characterised by undifferentiated enstasis. The absorption into



the super-conscious state with retention of self-volition is known as Savikalpa-samādhi, and the same with loss of self-volition is Nirvikalpa Samādhi. In this supreme act of union, or Nirvikalpa Samādhi, the mystic sometimes says he is conscious of nothing. But it is evident that this expression is figurative, for otherwise he would not have known that there had been an act of union." That is why mystics of a very high order like Prabhu often take recourse to paradox.

Cf. *nānyatpaśyati yogīndro nānyajjānāti kiñcana* !  
*nānyacchṛṇoti sandṛṣṭe cidānandamayā śive* ॥

AVS, Pt. II. P. 247.

page 118  
 vacana 74

This vacana enumerates the six characteristics of an Aikya, the transcendent man. First, he is steadfast in his consciousness of the Supreme. When the perfect Good, or Śiva, is realised as an experience, as a possession, the calm vision is acquired and tranquil joy abides through all vicissitudes.

Secondly, he is the great one who has conquered death. Immortality does not mean survival of the self after death; it means a consciousness which is beyond birth and death, beyond the chain of cause and effect, beyond all bondage and limitation. It is a consciousness which is free and self-existent.

Thirdly, he is the glorious one, for he has direct vision of the Supreme. The Aikya perceives the soul in all bodies to be this Supreme multiplying itself in individual consciousness. This is the vision of all in the self and of the self in all, which is the foundation of inner freedom and peace.

Fourthly, he is the blessed one, for he has attained the blissful state of consciousness consequent upon the transformation of the whole human nature into the divine nature.

Fifthly, he is the perfect one, in the sense that he has become one with the universal spirit.

Lastly, he is the spontaneous one, for he lives, moves and has his being in the supernal consciousness. In this consciousness, the wheel of life completes its circle.



Cf. *sarvendriyaguṇarahitā rūpātītā nirañjanā śāntā* !  
*bhāvābhāvavidūrā sahaṣāvastheti sū kathitā* ॥

SYN, P. 126.

page 118  
 prose

**Jaṅgama-sthala:** represents the final consummation of a seeker who has absorbed the Divine.

Cf. *nissāṅgatvaṃ nirābhāraṃ nissīmaṃ nirupādhikaṃ* !  
*nirdehaṃ nirmalaṃ nityaṃ tatsyāt jaṅgamalakṣaṇaṃ* ॥

AVS, Pt. II. P. 4.

Vīraśaivism aims at the perfecting of man in all his members, at the spiritualisation of all his forces. This path is characterised by six stages, namely—Bhakta, Mahēśa, Prasādi, Prāṇaliṅgi, Śaraṇa and Aikya, the quintessence of which has been given in the previous vacanas. After Aikya-sthala comes the Jaṅgama-sthala, which represents the final consummation. Hence Jaṅgama-sthala signifies the state of one who, having embodied the spiritual force, is able thereby to revitalise society.

page 121  
 vacana 75

**Pañca-Brahma:** according to Vīraśaiva terminology, Guru, Liṅga, Jaṅgama, Pādōdaka and Prasāda.

**the heavens (ākāśa):** space generally.

**Exterior space (mahadākāśa):** space pertaining to the macro-cosm.

**Interior space (bindvākāśa):** space pertaining to the micro-cosm.

**the still base (nirantara pātāḷa):** the constant base of the spine, or Mūlādhāra.

**breath.....upward (ūrdhvaṇa):** vital breath shooting upward towards the Sahasrāra.



the mountains.....abode (*tribuvana giri*): the Brahmarandhra, known as Tribhuvana because all the three Nāḍis, Iḍā, Piṅgalā and Suṣumnā meet here in confluence.

In this vacana three propositions present themselves: the description in figurative language of the Jaṅgama; the mode of subjective worship conducted by him through exaltation of the will; and the entry of his soul into the Sahasrāra.

Cf. *paratattvapara jñānaparamārthe parātpare* !  
*vācūmagocare śabdagaṁbhīre'pyupamāṭige* ||  
*śivajñānamahājyotirprabhāyāṁ kṛtakhelanāḥ* !  
*yatayo jñānaśṛṅgāramahājyotirvibhūṭayaḥ* ||  
*pañcabrahmākhyadarśādhyā vyomakanthāsvalaṅkṛtāḥ* !

.. .. .  
*akalpatattvabhikṣūśca svīkāragamanojvalāḥ* !  
*saṁsthānīvāsīnaiścintyabhāvāśramavihārīṇaḥ* !  
*nīrālaṁbanatāsiṁhapūṭhikāsukhasaṁsthitāḥ* ||

AVS, Pt. II. Ch. XXVI. 145-151.

Prabhu moves in the Supreme Light, which illumines his whole frame. Hence these outer trappings and appurtenances now have a mystical significance. The mode of worship which is conducted by such a Jaṅgama is no longer objective but subjective. He takes his seat in the hermitage of tranquillity, brings water from the well of Sahasrāra, etc., etc. Finally, this subjective mode of worship is possible because Prabhu lets his soul rest in the Sahasrāra, where the identity of God and soul is achieved with effortless ease. The entry of soul into the Sahasrāra is accomplished through the yōga of introversion. The process of introversion is accompanied by the ascent of the vital breath, which finds its culmination in the cortex of the brain, where all organic functions and all psychic forces meet, and where the soul enjoys not only unity but immortality.

page 123  
 vacana 76

The literal meaning of the word 'dāhi' is 'give'. But the implied meaning here is that one should offer the highest alms to



Jaṅgama, whose mode of begging is different. A Jaṅgama asks not for ordinary alms but unreserved surrender to God.

In this vacana Prabhu has correctly delineated the unitive state of a Jaṅgama, who has ceased to be a "traveller between life and death" and become instead a Pilgrim of Eternity. A Jaṅgama, it is said here, walks without feet, touches without palm, tastes without tongue, makes his feeling, as it were, a bowl and begs for supreme felicity.

The statements, paradoxical as they sound, are pregnant with meaning. A Jaṅgama moves for the redemption of mankind, though he can bless the aspirant, as a tortoise feeds her young, by a mere wish. What others eat for the satisfaction of their tongue he receives as Prasāda. Others beg for worldly objects, while the Jaṅgama for the devotion of the Supreme.

page 123

vacana 77

eye.....staff (*kaṇṇe kaṭṭigeyāgi*): i.e., the staff carried by the Jaṅgama, i.e., 'the eye of knowledge'.

By partaking.....Mind (*manada bhikṣavanuṇḍu*): here means 'felicity'.

Ghanamahima means God-man; and in God-man, as this vacana says, there is perfect harmony of intuitive knowledge and illumined action. The eye becoming the staff of knowledge means the gaining of spiritual illumination, i.e., Sujñāna. The palm forming a bowl means the obtaining of illumined action, i.e., Satkriyā. His ear represents the divine grace and this is the fount of illumined knowledge and enlightened action.

page 124

vacana 78

This vacana speaks of the effects of transformation wrought by the Jaṅgama through his sight, word and will.

The God-man is otherwise known in Viraśaivism as Nirābhāri Jaṅgama; he is the itinerant Jīvanmukta—one liberated in life. He



lives, moves and has his being in God-consciousness. Dwelling in God and being one with Him, he becomes a fully responsive receptacle of His joy and strength, and a perfect instrument in His hands. Hence he acts in the world as a source of divine energy.

Cf. *punanti satataṁ lokān darśanasparśaṇādapi* <sup>1</sup>  
*yatayaḥ śivasākārā jagatpāvanamūrtayaḥ* ॥

AVS, Pt. II. P. 233.

Cf. *nimiṣaṁ nimiṣārdhaṁ vā yatra tiṣṭhanti yoginaḥ* <sup>1</sup>  
*sa deśo maṅgaḷaṁ puṇyaṁ tattīrthaṁ kṣetrameva tat* ॥

JS, P. 32.



## NOTES AND COMMENTS

### CHAPTER II

Prabhu, after receiving the Amṛtaliṅga from Animīṣa and experiencing the supreme happiness of Śivayōga along with mastery over supernatural powers (siddhi), started on his journey to help those who were struggling to free themselves from worldly existence (bhava). The first person he met was sister Muktāyi, grieving over her brother Ajagaṇṇa's sudden demise.

The story of Ajagaṇṇa and Muktāyi and Prabhu's visit to the latter are described in a number of Vīraśaiva works. Among them the most important ones are *Prabhuliṅga Līle*, *Bhairavēśvara Kāvya* *Kathāsūtra Ratnākara*, *Śūnya Saṁpādane*, etc.

Ajagaṇṇa, a saint and a mystic, expired under strange circumstances. Outwardly, he was leading the life of an ordinary man, but inwardly observing a vow of silence, keeping his Śivayōga, Śivabhakti and Śivamantra a close secret. One day, returning home with a bundle of fuel on his head, he involuntarily uttered the Śivamantra when his head dashed against the door and thus broke his vow. The very moment he breathed his last.

Ajagaṇṇa had initiated his sister in the spiritual path and was guiding her therein. As a result, she had made considerable progress. So her loss was great. Prabhu comforts her, and by his guidance helps her to reach her goal.

Many of the vacanas in this chapter are difficult to explain. But if we keep in mind the sudden demise of Ajagaṇṇa, it will be less difficult to make out their implications.

The cause of Ajagaṇṇa's death is fully explained in the Sanskrit version of *Prabhuliṅga Līle* and *Bhairavēśvara Kāvya Kathāsūtra Ratnākara*.

Cf. *evam sthitāyām bhāryāyām cintayantyāmaharniṣaṁ ।  
daivātkadāciddvāre'sya lalāṣaṁ dāruṇāṁ hataṁ ॥*



*tadā namaḥśivāyeti tanmukhodīritam vacaḥ ।  
 niśamya sudatī bharturguptabhaktim bubodha sā ॥  
 athājagaṇṇo madbhaktirmānuṣye prakāṣkṛtā ।  
 na mayā stheyamata ityadrśyatva yayau kila ॥*

PLL, Vol. II. XII. 27-29.

page 146

removed above.....traits (*kāyaguṇādūranu*): one who is free from the qualities associated with the physical body. Prabhu, though he apparently possessed a material body, was free from the properties of matter, such as śabda, sparśa, rūpa, rasa and gandha. In other words, he was a superman in the guise of a man.

page 148

prose

The compiler of the *Śūnya Saṁpādane* believes in the theory that Śivaśaraṇas are Gaṇādhiśvaras who often come to this mortal world for the good of beings. Ajagaṇṇa was one such.

a myrabolan in the palm (*karataḷāmalaka*): this is a simile that often occurs in the Vacana literature. It suggests direct and immediate apprehension of God requiring no other proof. It is pratyakṣa pramāṇa (visible proof, direct perception).

the crown of the head (*parasthala*): Brahmarandhra, the seat of God which according to yōgis is in the head.

the palm of the hand (*karasthala*): here the reference is to Iṣṭaliṅga as well as to Prāṇaliṅga. The latter is merged in the former.

transferred the liṅga.....head (*parasthalada liṅgamaṁ....  
 sāitiṭṭu*): Prabhu initiated many and made them achieve the supreme happiness derived from Śivayōgā.



page 149  
vacana 1

This mortal.....to loss (*aṛivanaṇalolaḡikki....lōkavellavu*): men make efforts to attain the highest knowledge, but fail to realise it, so they are doomed. This idea is expressed by Mukṭāyi in the first two lines of the vacana.

People, without acquiring the right knowledge, while away their time in mere discussion. So long as there is disparity between right knowledge and right conduct, there is little chance of realising the light within.

Who blinks between light and darkness (*kattale beḡaga....sandēhi*): she was still a novice oscillating between light and darkness, i.e., knowledge and ignorance.

O Ajagaṇṇa.....the glass (*enna kaṇṇa kaṭṭi....yōga*): Your yōga is a wonderful one. It closed my physical eyes but opened my mental eyes. That is why I say 'O Ajagaṇṇa, your lore has first blindfolded my eyes and then shown me the glass.' For the idea contained in the last line

Cf. *parāñci khāni vyatṛṇatsvayaṁbhūḥ* !  
*tasmāt parāñ paśyati nāntarātman* ॥  
*kaścit dhīraḥ pratyagātmānaṁ aikṣat* !  
*āvṛttacakṣuḥ amṛtatvamicchān* ॥

K.U, II.4. 1.

"The self-existent (*svayaṁbhu*) pierced the openings (of the senses) outward;

Therefore one looks outward, not within himself (*antarātman*);

A certain wise man while seeking immortality,  
Introspectively beheld the Soul (*Ātman*) face to face."

R. E. Hume, "The Thirteen Principal Upanishads", P. 353.

Sister Mukṭāyi mainly specifies in this vacana three things. One pertains to the life-routine of people at large, the other to her own situation at present, and the third measures the spiritual height of her brother, revealing the effect of his sudden demise on her.



page 149

vacana 2

Here Mukṭāyakka appears to refer to the internal organs. The external eyes are of no use for seeing the inner light. One who has the inner light can lead another who may desire to achieve the inner light. It is like the blind leading the blind.

Similarly, speech does not help to describe the Supreme, who is to be realised internally. So, a dumb man who has so realised the Supreme, can reveal His nature to another dumb man who is competent to grasp Him.

An image in the mirror is clear to the eye but cannot be seized. The Śiṣya should be like a mirror. The relation between guru and disciple should be as the relation between image and mirror.

The relation between Guru and disciple is further illustrated by the simile of the tortoise and its young. It is a popular belief that the mother tortoise feeds her young from a distance by the mere wish.

Cf. *na cakṣuṣā gṛhyate nāpi vācā nānyaiḥ devaiḥ tapasā karmaṇā vā |  
jñānaprasādena viśuddhasattvaḥ tatastu taṁ paśyate niṣkalaṁ  
dhyāyamānaḥ ||*

Mund. U, III. 1. 8.

As Ajagaṇṇa was bound by a vow of silence, he could not instruct Mukṭāyi as to how she should proceed on her spiritual path, but she got her instruction merely by looking at him and by his wish that she should get it.

Cf. *anādi vaṭa tarormūle vṛddhāśśiṣyāḥ gururyuvā |  
gurostu maunaṁ vyākhyānaṁ śiṣyāstu chinnaśaṁśayāḥ ||*

page 150

vacana 3

In the first line, 'image' should be understood as reflection of the sun in the mirror.



A secret.....broke it (*nimmolaḍagida....māḍuvare aṇṇā*):

Ajaganna was repeating the Mantra in secret but as a consequence of an untoward event he uttered the Mantra and with the utterance his life departed.

You.....overflowed (*koḍanoḷagaṇa....Ajaganna*): Sister Muk-tāyi expects that Ajaganna should have retained the Divine Light (*jyōti*) in his body (*koḍa*). But he let it overflow its limits instead, i.e., his soul merged into the Divine soul.

Compare the following for ātman as Divine Light (*jyōti*):

Cf. *cidānando'smyahaṁ cetā cidghanaścinmayo'smyahaṁ |  
jyotirmayo'smyahaṁ jyāyānjyotiṣāṁ jyotirasmyahaṁ ||*

BrV. U, 95.

page 151

vacana 4

When a .....False? (*sphaṭika....baḷasuvare*): the Divine Light is the truth, death is really a false thing to the mystic. When Ajaganna gave up his body without retaining the Divine Light in himself, it was like casting off the truth in favour of the false.

The engine (*jantra*)—the body.

the pin (*kīla*)—vital breath (*prāṇa*).

the bond (*kūṭa*)—soul.

The bond of body, soul and Prāṇa is known as Sañca.

The utterance of the Mantra is the cause of death.

Ajaganna was a celebrated Śivayōgi and was fully conversant with the integral relation between body, vital breath and soul. In every fibre of his being he was living the divine consciousness. In his vowed silence, he was always meditating upon the Mantra in his heart. In acknowledgement of his unitive state the Vīraśaiva saints have given him a special position in the scheme of Śaṭsthala Siddhānta and acclaimed him as the chief representative of Aikyasthala.



page 151  
prose

The passage suggests that Mukṭāyī was already spiritually advanced. But her spirit was still dulled by her grief.

page 152  
vacana 5

Prabhu suggests that mourning in the case of Ajagaṇṇa is not right, as he is 'aśocyā';

- (1) *duḥkhavillada akke*  
Cf. *aśocyānanvaśocastvaṃ prajñāvādānśca bhāṣase |*  
*gatāsūnagatāsūnśca nānuśocanti paṇḍitāḥ ||*

Bh. G, II 11.

O tell me.....tears (*aṅgaiyoḷagondū....hēlā*): Mukṭāyī sits with her dishevelled head leaning upon her palm, while tears trickle down her cheeks. In order to bring home her negligence to her, Prabhu questions her in a poetic strain.

O tell me why.....bud? (*sanda....hēlā*): a poetic convention supposes that when a bee alights upon the Caṃpaka flower it loses its consciousness and even its life. Similarly Mukṭāyī's grief leads to her loss of judgment. Mukṭāyī is here compared to the bee. Mukṭāyī, as a Śivajñāni, should have been above grief as Śivajñānis know that, the soul being immortal, death is unreal.

If I.....is this (*ondembene....marahidenu hēlā*): Here 'one' pertains to Jñāna, (advaita) while 'two' denotes bhakti (dvaita). Overflowing with affection for her brother, she grieves; this is 'marahu', or ignorance.

This vacana is significant because it opens the discussion and serves, as it were, as a brief preface to the entire chapter.

page 153  
vacana 6

- (2) *obbarigū huṭṭade*  
Cf. Si. S, V. 35.



What shall.....mother! (*obbarigū....neṁbeṇṇā*): as Muktāyi realises that she is an immortal soul, she believes that she is born of the Unborn. At the same time, she realises the folly of her grief for her deceased brother.

In this vacana Muktāyi declares that she is Ajagaṇṇa's sister; but this relation is suggested figuratively.

In spiritual terminology the body is Kuruḥu, or symbol. Here, however, Kuruḥu stands for identity. Muktāyi, believing as she does that the true identity is not in the body, nor even in the mind, but in the soul, states that her identity cannot be named. Only the body is born of parents; the soul is unborn and eternal.

As for Ajagaṇṇa, she describes him as 'taleyaḷidu neleḡeṭṭu beḷaguva jyōti'. Here, 'tale' represents *vṛtti jñāna*, or empirical knowledge, and 'neleḡeṭṭu beḷaguva jyōti' means the light that shines beyond measure. She suggests that Ajagaṇṇa, born of Cit-śakti, having shed his empirical knowledge, has embodied the knowledge of Paraśiva, or the Self. While from the human standpoint she is his sister, spiritually she is his disciple.

page 154

vacana 7

(3) *taleḡeṭṭuda.....de.*

Cf. *O world invisible, we view thee,  
O world intangible, we touch thee,  
O world unknowable, we know thee,  
Inapprehensible, we clutch thee:*

Francis Thompson.

Prabhu suggests that he has known the spiritual height of Ajagaṇṇa after he had embodied all the impersonal attributes of the Absolute.

Though Prabhu is himself suffused with spiritual knowledge, he bows in modesty to the achievement of Ajagaṇṇa and rejoices; herein lies his magnanimity.



page 155  
vacana 8

(4) *jñānakriyeyanoḷakoṇḍu*

Cf. *jñānenācārayuktena prasīdati maheśvaraḥ |*  
*tasmādācāravān jñānī bhavedādehapātanaṁ ||*

Si. S, XVI. 14

The Supreme, or Cidghana, is defined as Sat, Cit and Ānanda—Existence, Consciousness and Bliss. Sat, Cit and Ānanda are really one; hence the Supreme, which is termed Paraśiva, is the triple basis of everything. Saccidānanda is the essential nature of Paraśiva, which is well expressed in the words “asmi, prakāśe, nandāmi—I am, I shine, I enjoy.” This self-awareness of Paraśiva goes by the name of Cit-śakti, which exists in Him and is identical with Him. But the essence of this Cit-śakti, or Divine Will, is that in it consciousness and energy, knowledge and action are inseparable. Since this Divine Will is dynamic, it is described in Vīra-śaivism as Jaṅgama. Ajagaṇṇa, by his unreserved surrender to the Divine Will, became one with the Supreme. Prabhu, having recognised this, pays glowing tributes to him; and it is natural that Mukṭāyi should be anxious to know Prabhu’s identity.

page 156  
vacana 9

(5) *huṭṭidaḷemnavve.*

Cf. *tadīyā paramā śaktiḥ saccidānandalakṣaṇā ||*  
*samastalokanirmāṇa samavāyasvarūpiṇī |*  
*tadicchayā’bhavat sākṣāttatsvarūpānukāriṇī ||*

Si. S, II. 12-13

(6) *huṭṭidaḷemnavve.*

Cr. Sv. U, VI. 8.

(7) *beḷedanemmayya.*

Cr. AVS, Pt. I. St. 14. P. 69.



(8) *taṅgiyaraivaru*.

Cf. *dhyāyamānāttato devi parāśaktirajāyata* !  
*ādiśaktistato jātā parāśaktyaṁśabhedataḥ* ॥  
*ādiśaktyaṁśataḥ sākṣādicchāśaktirajāyata* !  
*icchāśaktyaṁśabhedena jñānaśaktirajāyata* ॥  
*jñānaśaktyaṁśabhedena kriyāśaktirajāyata* !  
*ekaiva pañcadhā bhinnā nirmalā śivacintayā* ॥

Su. Ā, KP. I. 20-22.

Before the earth.....mother was born (*dhareyūkāśa....huṭṭi-daḷemmavve*): mother is Cit-śakti (Divine Will).

And.....grew (*adakke.....beḷedanemmayya*): Śiva is the Absolute who appears prior to Śakti, the Divine Will. But He is inseparably united to her.

Out of.....came (*ī ibbara....nānu*): Śaraṇa is born of Śiva and Śakti.

page 157  
 vacana 9

Five sisters (*taṅgiyaraivaru*): five divine powers, namely, Ādi, (primordial power), Parā (highest), Icchā (will), Jñāna (knowledge), and Kriyā (action), which emanate from Cit-śakti.

In this vacana Prabhu explains the special kind of relationship which obtains on the spiritual plane.

In the Viraśīva system the terms Śiva, Śakti and Śaraṇa are employed with a specific meaning. Śiva, through Śakti, manifests himself as Śaraṇa. Prabhu states that, before earth and the other elements emerged into existence, his mother Cit-śakti was born. Śiva is eternal, and so prior to the manifestation of Cit-śakti. Power of will (Icchā-śakti), power of action (Kriyā-śakti), power of knowledge (Jñānā-śakti), primeval power (Ādi-śakti) and the transcendental power (Parā-śakti)—



these five are the modified forms of Cit-śakti, and can be taken, allegorically, to be his sisters. Since these five powers find, as it were, a home in him and are intimately conjoined with him in his spiritual effort, they may also be called his consorts. There is no room for passions in the life of a Śaraṇa, he associates with them with self-detachment.

page 157  
vacana 10

(9) *madavaḷidu*.

Cr. A.U, 11.

Muktāyi states in this vacana that at the sight of Prabhu she is relieved of her grief.

It is common experience that one ardently longs to see what one has heard of. In the words "madavaḷidu mahavanoda-gūḍida" she suggests that one cannot hope for self-realisation unless one has shed one's ahaṁkāra, or ego.

page 159  
vacana 11

Ajaganna has transcended the bounds not only of empirical knowledge but even of awareness of having obtained the right knowledge. If such a one parts with his body, Prabhu asks, why should she feed herself on grief? It is an error to say that the disembodied are subject to death; for one who has transcended the dichotomies has become one with the Absolute.



page 160  
prose

(10) *gatiyalli...hoddada.*

Cf. *tiṣṭhannapi hi nāsīno gacchannapi na gacchati |*  
*śāntopi vyavahārasthaḥ kurvannapi na lipyate ||*

San. U, II. 33.

Cr. A.U, 63-69.

page 162  
vacana 13

(11) *bhrāntisūtaka....agalaleḍeyilla.*

Cr. A.U, 26.

The Self is the conscious Principle that animates all the senses, outer and inner. The senses in themselves are unconscious, or Jaḍa, and are quickened into activity by the consciousness of the Self.

"To say that you have seen (such a self), is the error of your eyes. To say that you have not, is the stupor of your mind." It is for this reason that the Self is described as the eye of the eye, as the mind of the mind. Neither the eye nor the mind can discern the Self; neither can the intellect apprehend it. Prabhu, therefore, admonishes Mukṭāyi to look within and realise the grandeur of the Self which abides in her.

"To say that you are united is the failure of your wisdom. To say that you have parted, is stark insensibility." Prabhu argues that it is an error on the part of Mukṭāyi to say that she has united with or parted from Ajaganna, who is an embodiment of the Self.

page 163  
vacana 14

Mukṭāyi pleads that she cannot forget Ajaganna as his form seems always to move before her eyes. But he always moves clad in the white hue of purity. The consciousness, when



emptied of all its contents, becomes so pure and clear that it becomes perfectly transparent. Muktāyi means that Aja-gaṇṇa is such transparent soul, or a Śivayōgi.

page 164  
vacana 15

This vacana refers to the unreality of the world phenomena. All objects are unreal though they look like real ones. Watery doll (nīraborṁbe), jingling bells (uliva gejje), doll of space (bayala borṁbe) indicate unreality but they are real in appearance only.

(12) enna....yōgakke.

Cf. *jyotirliṅge cidākāre jvalatyantarnirantaraṁ* !  
*vilīnam nikhilaṁ tattvaṁ paśyan yogī na lipyate* ||

Si. S, XX. 11.

The physical body (a watery doll: nīraborṁbe) wedded to Iṣṭa-liṅga.

anklets....space (*nirāḷadagejje*): is entrusted to the care of Jīvātma.

a doll of space (*bayalaborṁbe*): who fondles and caresses it.

The worship of Iṣṭaliṅga fans the fire of knowledge.

a throne.....fire (*agnisirṁhāsana*): which transforms the Vāsa-nāmaya deha, or the subtle body.

a camphor doll (*karpurada putthali*): into jñānāgnidagdha dēha, or pure body (the camphor—karpura) which is not subject to the three kinds of pain, or Tāpatraya.

the fire.....away (*agnikaragi*): the Tāpatraya ceases.

page 165  
vacana 16

(13) *tanna tappisi....bhinnabhāviyalla.*

Cr. Si. S, XX. 50-53



Nor.....Goal (*ghanakke gamananalla*): As the Supreme is inherent in himself, Ajagaṇṇa does not seek It outside.

he.....Him (*tanna....bhinnabhāviyalla*): he is one who has surrendered all he is and has.

Prabhu remarks in this vacana that Ajagaṇṇa, who has identified himself with the Supreme, has neither withered out of sight nor can be seen in a visible form. Being ever lost in meditation of Paraśiva, he is never conscious of his existence apart from Him. It is, therefore, not possible to gauge his spiritual height.

page 166

vacana 17

Sister Muktāyi chides herself for still labouring under these limitations and thereby losing her power of discrimination. Ajagaṇṇa, she laments, has left her in the lurch.

page 167

vacana 18

(14) *karma....biḍadu.*

Cf. *karmānugānyanukrameṇa dehī sthāneṣu rūpāṇyabhisam-prapadyate:*

Sv. U, V. 11.

(15) *karma....biḍadu.*

Cf. N. U, II. 2. P. 29.

(16) *Guhēśvara....nīnende tīḷidu nōḍā.*

Cf. *śivamātmāni paśyanti*

JD.U, IV. 59.

a noose (*pāśa*): fetters; matter.

rebirth (*bhava*): the cyclic process of birth and death.

Prabhu here admonishes Muktāyi to transcend all limitations and realise her inseparable oneness with the Absolute.



page 169  
vacana 19

In the spiritual life, the aspirant is hampered by dogmatic rites, egoism, attachment to the world, etc. Unless he has rid himself of these, he cannot make any progress and remains a prey to Māyā. Mukṭāyi suggests that Ajagaṇṇa has, through spiritual discipline, attained Self-realisation.

page 170  
vacana 20

Mukṭāyi, a follower of Bhaktimārga, advocates the necessity of religious practice for the attainment of the Absolute. Prabhu, however, speaks of the superiority of Jñāna. From the point of Jñāna, body and mind have no real existence as they are products of Prakṛti. The Absolute lies beyond the reach of diverse names, forms and functions. To expect it to be otherwise is nothing but a display of ignorance. To claim that religious practice is indispensable for the realisation of Paraśiva is to distinguish between the means and the end. This shows, in other words, a sense of duality which betrays a want of faith in the fact that God is inherent in the consciousness.

page 172  
vacana 21

silken knot (*dasaridoḍaku*): a tangled skein. But figuratively it means a riddle.

page 172  
vacana 22

Ārūḍhiya kūṭa: the unitive state.

The Absolute cannot be visualised unless It manifests Itself in a form. There is a state of identity prior to the manifestation where complete oneness is experienced. But who can expound it? None at all. In that ultimate state of oneness with the Absolute there is no room for dualism. By eradicating the ignorance which has clouded



the awareness, it will be realised that the Absolute is none other than oneself and the sense of distinction between the two shall be effaced.

page 173

prose

The lures of this world (*saṃsārāvasthe*): the state of being entangled in the worldly life.

refuge in a Guru (*gūrūpāvasthe*): aspiration to seek and serve Guru.

page 174

vacana 23

Cf. *guruṇādīyate liṅgaṃ guruṇā dīyate kriyā ।*  
*guruṇā dīyate mantraṃ sadguruḥ sarvakāraṇaṃ ॥*

GRM, P. 206.

The aspirant who comes under the influence of a Guru experiences a unique transformation. When the Guru reveals the nature of the Absolute, the true knowledge of the Self will be known and the exact nature of Liṅga, Jaṅgama and Prasāda will be understood. The necessity of a Guru is here emphasized. In the history of mysticism one meets with examples of self-realisation without the actual help of a Guru. But such examples are few and far between. In such cases, too, self-knowledge was attained in this life as a result of one's attendance upon a Guru in a previous life. Mukṭāyi thus pleads that it is not possible to attain the unitive state or the Divine experience without the grace and guidance of Ajaganna.

page 175

vacana 24

Cf. *upāsyopāsakau pūjyapūjakau sādhyasādhakau ।*  
*guruśiṣyau śivātmānau nigadyete mahātmabhiḥ ॥*

V.Ā, (AVS, Pt. I. P. 21)

From the standpoint of the higher knowledge there is absolutely no difference between Guru and disciple, nor a feeling of high and



low. Guru himself may appear as disciple, and vice versa. It is only when Karma intrudes between them that a sense of difference arises. Even before the body and soul are manifested, the Absolute existed all in Itself. When the right knowledge and right experience of the Absolute is attained, the aspirant is sure that he himself is his own Guru and there is no Guru greater than himself—that, in fact, Guru and disciple are twin aspects of himself.

page 177  
vacana 25

**The destruction.....Master (*dr̥ṣṭa naṣṭave guru*):** the awareness that the perceptible is perishable becomes Guru to him who is free from the persistent siege of phenomenal associations.

**When you.....is Master (*sahajava . . . guru nōḍā*):** the certainty of knowledge and the steadfastness of consciousness serve as Guru to him who tries to harbour the Absolute in himself.

In the case of a mystic, his self-knowledge itself becomes his Guru. When both the symbol and its semblance are gone, the Absolute moves within the ambit of right vision. This state itself is known as Guru. The guidance of a Guru may not be essential, as certitude of the Absolute is itself Guru. While Muktāyi admits this, her love for Ajaganna is so great that she still insists upon the necessity of a personal Guru.

page 179  
vacana 26

Prabhu, in reply to Muktāyi, having made out the difference between knowledge and ignorance, the real and the apparent, and the natural and the supernatural, clearly shows that the idea of Guru persists in the feeling of twain and not at all in that of oneness.

Though from the point of view of means to end a sense of discrimination between Guru and disciple arises, there is no difference in fact. In the unitive state there is neither the concept of Guru nor of disciple. When this state has been firmly established, no words



can express it, for words amount to admission of dualism. Then the need of a Guru different from oneself automatically ceases. In that transcendental experience the Absolute reveals Itself both as Guru and disciple at once.

page 181

vacana 27

And are. . . . art of love (*guruva....hēḷā*): in this vacana Mukṭāyī wants to emphasize that one who has realised the Supreme cannot express oneself in words. She holds that Guru is essential to guide one on the spiritual path. She suggests that Prabhu, although he claims he has realised the Supreme and has need of a Guru, could not, since he still argues, have reached Ajagaṇṇa's height.

The masters of non-dualism are above words. That Prabhu has been consoling her with so many words is proof that he has not attained the unitive state where there is no room for words. Her brother Ajagaṇṇa, having realised the Absolute, must perforce remain silent. This is the true criterion of Advaita.

The sharp summit of mind: refers to the Brahmarandhra.

page 182

vacana 28

The sound. . . . Law (*svaraveṇbudu paratattva*): Svara does not mean mere sound but Nāda-brahma, or Logos.

When palate. . . . Kaḷā (*tālōṣṭrasaṃpuṭa....kaḷāṛita*): the union of palate and lips represents the state of Silence which transcends sound, space and time.

Prabhu points out in this vacana that, though the Śaraṇa exchanges words, yet he is free from the taint thereof; that, indeed, his speech is only a mode of Silence.

page 183

vacana 29

Cf. Mah. U, II 50.



Muktāyi remarks that when the Absolute is realised words are hushed into the Silence.

Exchange of words pertains to empirical knowledge. The Absolute is beyond such knowledge. The bandying of words in argument indicates less than perfection. That is why Ajagaṇṇa has fallen silent.

page 185  
vacana 30

The words of a Śaraṇa, Prabhu observes, are not just words but a Mantra. Since the Absolute is the source of all mantras, to listen to the words of a Śaraṇa is as good as to listen to the Divine.

page 186  
vacana 31

Here Muktāyi insists that when one has still to use words, it is unwise to preach advaita to others. If spiritual knowledge is to be preached, it should be done not by way of words but, as by Ajagaṇṇa, in silence.

page 187  
vacana 32

For. . . Mother (*Guhēśvarana....ele avvā*): one who has realised God cannot be characterised by marks.

An aspirant is also known as Aṅga, and the object of his worship as Liṅga. By constant contemplation of the Iṣṭaliṅga all the activities of the human soul are deified. Similarly, when the luminous life-force blends into the Conscious-force of Paraśiva, all words and activity cease.

page 188  
vacana 33

Muktāyi argues back that Prabhu cannot have the real knowledge as long as he has a liṅga in his hand and words in his mouth. She further adds, by way of a simile, that, though he seems to have



treasured true knowledge in his heart, yet he must carry his message with the help of words (here, 'female friend', or Vākśakti). Prabhu is still under servitude to words, while Ajagaṇṇa, embodying the spiritual knowledge within and without, has transcended speech.

page 189  
vacana 34

Cf. *asaṁśayaavatāraṁ muktiliṅgaṁ saṁśayāviṣṭacetasaṁ* ।  
*na muktirjanmajanmānte tasmādvaiśvāsamāpnuyāt* ॥

Mait. U, II 16.

A Śaraṇa, by transcending the limits of empirical knowledge, has conquered Māyā. By annihilating his ego, he has nurtured his consciousness to the extent that the difference between the internal and the external is obliterated. As such, the glory of his achievement may not be rightly gauged by persons still suffering from false lights. It is implied that Mukṭāyi's vision is still blurred.

page 190  
vacana 35

Mukṭāyi misjudges Prabhu, in thinking him to be still labouring under the dichotomies, and so claims superiority for Ajagaṇṇa.

To be able to say that a thing is absent implies the presence of its opposite, for example, knowledge and ignorance, aṅga and liṅga, I and you, speech and silence.

page 192  
vacana 36

formless (*anaṅga*)—bodiless, the subtle body has no form.

form (*aṅga*)—body.

Cf. Kai. S. P. 6.

a word. . . . is lost (*jñānanaṣṭa śabda*): With the disappearance of the fragmentary knowledge, the knowledge of the Perfect dawns; the words issuing from the Śaraṇa then become the Divine Word (Mantra).



Cf. *līṅgadehī śivātmaiko līṅgācārī na laukikaḥ |*  
*sarvaṁ līṅgamayaṁ proktaṁ līṅgena saha so'snute ||*

Kaī. S, P. 55.

Muktāyi has claimed that Ajagaṇṇa is a typical example of the transcendental state. Prabhu here describes the state of union with the Absolute attained by a Śivayōgi who has transcended the dichotomies.

This transcendental state is, in Viraśaivism, known as Lingaikya-sthiti. A Śivayōgi who has accomplished this state, though living in the body and using his mind, yet remains unaffected by either.

page 193  
 vacana 37

Cf. Si. S, XX. 52.

Against Prabhu's claim Muktāyi reaffirms the superior status of Ajagaṇṇa.

In a series of similes, she states that an accomplished Śivayōgi like her brother no longer requires either systematic discipline or rational discourse or any other kind of illumination.

page 193  
 vacana 38

In this vacana Prabhu clarifies the meaning of Śivādvaita. Admission of Vimarśa, or self-consciousness, in the Ultimate Reality, or the Absolute, is the point of distinction between Śivādvaita and Advaita. The Advaita school maintains that Brahman is Śānta, or tranquil, i.e., static, not dynamic. According to Advaita, all consciousness is activity, and activity limits the indeterminate Absolute. But Śivādvaita does not subscribe to this view. The Absolute is to it at once static and dynamic, for existence without self-consciousness would be null.

The words 'nuḍi' and 'naḍe' seem to have been employed here in a double sense, implying that the higher word destroys the lower action and the higher action destroys the lower speech. So long as this conflict between word and deed persists, the aspirant is subject to the impurity of the will (bhāvadagusuṭu). Almost every type of



mystic experience demands surrender of the human will to the will of God; but Prabhu, in this vacana, advocates the union of the human will with the Divine. Prabhu suggests that since he has achieved this unity his actions are free from all attachment.

page 194

vacana 39

Muktāyi, her doubts now at last cleared, recognises Prabhu's greatness.

Now she does not distinguish between Ajagaṇṇa and Prabhu. She even acknowledges Prabhu's higher achievement. The unitive state of a Śaraṇa is suggested in a number of similes. It is like the utter identification of water in heated iron, of colour in turmeric, of camphor in fire, of wind in space.

page 194

vacana 40

Having noted the complete transformation effected in her as a result of their discussion, Prabhu explains to Muktāyi, in this vacana, the meaning of bayala-sāmadhi, or space-trance.

Renouncing the methods of rational discourse and metaphysical subtleties, Muktāyi is now prepared to be swayed by pure devotion, through which alone, she now realises, she can grasp the secret of the supreme knowledge. Prabhu, by the transmission of Divine Power, has transformed her heart into a ready receptacle for the Light Divine and made her one with the supernal light of the Absolute in which Ajagaṇṇa is absorbed as light in space.

page 195

vacana 41

In this concluding vacana, Sister Muktāyi describes the effects of Prabhu's grace upon her. 'To know Kūḍalasaṅgama association with Śaraṇas is essential', says Basavanna. Muktāyi now realises the truth of this statement. By the grace of Prabhu, who is the foremost among the Śaraṇas, she has attained consubstantial union with the Absolute. She has now nothing to either learn or forget. Her state is like that of camphor consumed in fire.



## NOTES AND COMMENTS

### CHAPTER III

Prabhu, after consoling Muktyāi and putting her on the right path, proceeded to Sholapur, where Siddharāma was engaged in constructing tanks, temples, water-sheds etc. Disapproving of such philanthropic work he derisively called Siddharāma a mason. The latter's disciples, irritated by Prabhu's ridicule, tried to hurt him but were themselves hurt instead. When they complained to their Guru, he tried to burn Prabhu with fire from his third eye. But Prabhu soon convinced him that his philanthropic works would only lead to Svarga and that to achieve the final goal, worship of Iṣṭaliṅga and knowledge of Ṣaṣṭhala were essential.

page 218

vacana 1

**What.....O Guhēśvara! (*dhareya....beragāde, Guhēśvara*):** The world, this Karmabhūmi, is like a market where people buy and sell. But this market of the world is really a Vanity Fair. Compared with the reality of the spiritual world Prabhu finds this world as if given over to insane pursuits, where there is no real trade.

page 219

vacana 2

Each kind of creature has its own element. As fishes cannot live except in water, so men cannot live except in the world. This seems to Prabhu, in his present mood, as the supreme irony of Creation.

page 220

prose

**a lakh and ninety-six thousand (*lakṣada mēle toṁbattāru sāvira*):** i.e., any large indefinite number, here used with humorous exaggeration.



page 220

vacana 3

Cf. *tīrthe dāne jape yajñe kāṣṭhe pāṣāṇake sadā ।  
śivam paśyati mūḍhātmā śive dehe pratiṣṭhite ॥*

JD.U, IV. 57.

Prabhu disapproves of idol worship. A temple is but a stone dwelling for an idol made of stone. The līṅga here, Prabhu suggests, is no more than an idol.

page 221

vacana 4

if you.....I be? (*nīnu...nānēnappenayya?*): If it is believed that God is stone and a stone is God, the Bhakta too who believes so, should be no better than a stone himself.

For *dēhave dēvālayavāgiralu*

Cf. *deho devālayaḥ proktaḥ sa jīvaḥ kevalaḥ śivaḥ ।  
tyajedaññānānirmālyam so'haṁbhāvena pūjayet ॥*

Mait. U, II. 1.

Cf. *deham śivālayam proktaṁ siddhidam sarvadehinām ।*

YS.U, I. 168.

page 222

vacana 5

an alms-shed (*aravaṭṭige*): a roadside shed where water, butter-milk, etc. are provided for passengers free.

The devotee who.....recompense: (*Guhēśvarananaṇḍa...illa*): He who has realised God is free from all desire of reward, or fruit of his actions.

Works of charity, Prabhu says here, may lead to Svarga—only an intermediate stage in salvation—but miss the ultimate realisation of the Beatific Vision.

page 223

vacana 6

Cf. *sadācārāt akhiladuritakṣayo bhavati ।*

T.M.N. U, P 315.



Against the structures, like tanks etc., put up by Siddharāma, Prabhu claims that what he himself has built—in other words, achieved—is made not of material elements but with the resources of the spirit, including the illumined body and mind.

page 223

vacana 7

Prabhu here ridicules Siddharāmayya's efforts on the material plane.

page 225

vacana 8

The pot inside.....in (*oḷaga toḷedu....hēḷire*): it is futile to undertake 'spiritual' works unless the spirit is first made pure.

Who knows.....pray? (*jalada saṅgava....bayasu*): Here water (*jala*) is used in a double sense. What the water-seeker seeks is water of Supreme Bliss (*Paramānandajala*); but it is a precondition to his seeking that he should purge himself of all attachment to the water itself.

neither surveys. . . . source? (*nelana śōdhisi neleyanaṣṭiyade*): in other words, the 'tank' spiritual endeavour can be rightly built only after careful exploration of all the possibilities and a clear knowledge of the real source of spiritual achievement. The site here is perhaps the Ādhārācakra where the Kuṇḍalini, or the basic power, is coiled up and the source is the Sahasrāra, or the thousand-petalled lotus situated at the crown of the head, from which the cerebro-spinal fluid can be made to flow.

For Kuṇḍalini and her efficacy:

Cf. *ādhāre paścime bhāge triveṇṣaṅgamo bhavet |  
tatra snātvā ca pītvā ca naraḥ pāpāt pramucyate ||*

YS.U, VI. 30.



page 226

vacana 9

Here Prabhu rebukes Siddharāma's disciples as lacking in all reverence.

page 227

vacana 10

Prabhu here observes that truth does not pay.

The body. . . . blessed (*liṅga tanu*): one who has realised God (*Liṅga*) even in his body, so that he is above hurt.

page 228

vacana 11

mortal (*karaṇavullavaru*): literally, those who still use their sense organs (*karaṇa*)

For *oḍalilladātana muṭṭaballude*.

Cf. *śarīreṇa jītāḥ sarve śarīraṁ yogibhirjītaṁ* ।

*tatkathaṁ kurute teṣāṁ sukhaduḥkṣhādikaṁ phalaṁ* ॥

YS.U, 1.38.

The pains and pleasures experienced by an expectant mother are also borne by her unborn child, so too with Śaraṇa and Śiva. But the deified body (the '*liṅgatanu*' of vacana 10) feels no hurt, any more than a live coal feels the sting of a white ant.

page 229

vacana 12

goes. . . . sell (*koṭṭu koṇḍa māriṅge hōhuda*): Like an article sold at cost price, initiation bestowed upon an unworthy recipient (*Śiṣya*) will not fetch any spiritual gain. Here Prabhu condemns conversion to the faith before the *Śiṣya* is ripe for initiation (*Paripakva sthiti*).

Cf. *gurubhaktō jītakrodho gurvājñāparipālakaḥ* ।

*viśayāsaṅganirmukto vinirjītamadāṣṭakaḥ* ॥



*kā vā gatirmametyevaiṁ dhyāyamāno divānīśaṁ ।  
evaiṁ guṇānvitaiṁ śiṣyaṁ parīkṣya gururādarāt ।  
śikṣayettasya vai cittaiṁ yathā bhavati nirmalaiṁ ॥*

Su. Ā, KP. V. 32-33.

Cf. GRM, P. 176-177.

Cf. CJ.Ā, KP. II. 76-81.

Suppose. . . the nurse (*tāniṭṭa bētāḷa . . . tindare*): It is usual to offer a sacrifice to a goblin to avert a calamity. But the goblin sometimes devours the sacrificer along with the victim.

page 231

vacana 13-14

Siddharāma is angry and wants to avenge the injury done to his disciples.

page 232

vacana 15

Siddharāma decides to open his third eye.

page 233

vacana 16

The fire issuing from Siddharāma's third eye is causing such havoc all round that it seems to Siddharāma that it might destroy the three worlds.

Cf. . . . .

*tejorāśiṁ sarvato dīptimantaiṁ ।  
paśyāmi tvāṁ durnirīkṣyaiṁ samantād  
dīptānalārkaadyutimaprameyaiṁ ॥*

Bh. G, XI. 17.

page 235

vacana 18

The fire that issues from Siddharāmayya's eye, Prabhu says, cannot touch one like him who has transcended all material traits and has been burnt in the love of God.



For Śivayōgi and his power.

Cf. *śivāgninā tanuṃ dagdhvā śaktisomāmṛtena yaḥ |*  
*plāvayeddyogamārgeṇa so'mṛtattvāya kalpate ||*

BrJ.U, II. 16.

page 236  
 vacana 19

splendour of Being (*nīḥśūnyaverṇba tēja*): literally, transcendental light.

notion of Being (*nīḥśūnyaverṇba śabda*): literally, the transcendental word.

Cf. P.U, IV. 7.

The body predestined to suffer in the triple pains, i.e., troubles arising from the gods, from the nature of the world and from the body, goes through a gradual process of refinement. This process, says Prabhu, has had, in him, three several *progressive* stages. His ordinary body has first been transformed into an enlightened one; then this enlightened body has in turn been transcended; and last, this very transcendental state has been merged in the ultimate Peace (*Nirvāṇa*).

page 238  
 vacana 20

For burning of three cities:

Cf. *brahmasārathyayuktena ratheṇa jītavān śivaḥ |*  
*tripurārīti tenāyaṃ kathyate paramēśvaraḥ ||*

Su. Ā, KP. II. 31.

Cf. Su. Ā, KP. II. 24-25.

Cf. Su. Ā, KP. II. 28.

Since Śiva and the world are one, Prabhu wonders at the duality between the two as shown in the examples that follow. A mythological tradition says that Śiva destroyed Tripura, burned Cupid and slew Yama, the god of death. These acts, Prabhu argues, are anomalous since in them Śiva destroys his own manifestations.



Therefore he is not afraid of Siddharāma's third eye which but emits Śiva's fire.

page 239  
vacana 21

Cr. PLL, Pt. II, XIII. 70-71.

page 240  
vacana 22

Prabhu counters Siddharāma's yōgic feat with another of his own.

page 240  
vacana 23

In this vacana the flash of light has issued from the eye on the sole of Prabhu's foot by virtue of his yōgic power, is described. Prabhu acknowledges this to be the light of the Divine.

page 242  
vacana 24

the God. . . . eyes (*asamākṣaliṅga*): Saguṇa Śiva.

page 243  
vacana 25

Siddharāma now realises that Prabhu is none other than Kapila-siddha Mallikārjuna.

page 244  
vacana 26

Should the Guru's word. . . . dead (*guruvacanavidireddu koluvare*): in other words, there is no hope of protection if the protector (Guru) himself strikes.

For *nānippenu ahaṁkārada pañjaradoḷage*.

Cr. V.U, II. 44.

Cr. Mah. U, III. 16.



page 245

vacana 27

Neither . . . will fail (*likhita . . . . . biḍadu*): there is a belief that Brahma writes on the forehead of each individual, at the time of birth, his future destiny. Therefore death cannot overtake one before his appointed hour.

Siddharāma is filled with remorse and prays for immediate deliverance.

page 247

vacana 29

This vacana refers to Siddharāma's experience of God in his early life. He now realises that God has come to him again in the person of Prabhu and that he has failed to recognise him.

page 248

vacana 30

Siddharāma recognises that Prabhu is none but God Himself come in search of Siddharāma who, in his own way, was seeking Him. Hence his absolute surrender.

page 250

vacana 33

Cf. P.Ā, Pt. II. P. 107. St. 28.

Cf. M.U, IV. 3.

page 251

vacana 34

With. . . the feet of Him (*avana . . . . . taḷive*): a reference to the cavity in the skull known to Yōga as Brahmarandhra. This cavity constantly secretes a fluid called nectar of life (*nosala amṛta*), cerebro-spinal fluid which is as cool as moonlight.

For the idea:

Cf. *tataḥ pañkajamadyasthaṁ candramaṇḍalamadyagaṁ ।  
nārāyaṇamanudhyāyetsravantamamṛtaṁ sadā ॥*

YS.U, V. 44.



page 252  
vacana 36

Cr. TBr. U, I. 152.

page 253  
vacana 37

For the idea contained in this vacana

Cf. *tvaipreritaḥ sakalakarma karomi kartā*  
*nāhaṁ na tasya phalabhuk paratantrabhāvāt ।*  
*bhṛtyāparādha iha yadvadumeśa daṇḍaḥ*  
*syātsvāminastava mayā kṛtameva tadvat ॥*

VAP, II. 57.

page 254  
vacana 38

In his impersonal aspect, Śiva transcends the human intellect. In his personal aspect, He is worshipped as *Iṣṭaliṅga*, which represents the whole universe. Hence the universe, or the fourteen worlds, lies on Prabhu's palm (*karasthala*).

page 255  
vacana 40

He. . . . Thy crown (*hari . . . .mukūṭavanāṣiya*): A reference to the mythological story which tells us that Śiva once appeared as pillar of light, and an etherial voice said that none could fathom it. So, Brahma in the form of a swan flew up into the sky to find its head, and Hari, assuming the form of a boar, dived into the bowels of the earth to find its feet. Both failed.

Cf. *mūlaṁ liṅgasya mūrdhānaṁ cobhau draṣṭuṁ samicchayā*  
*divyavarṣasahasraṁ tu liṅgasyordhvamadhastathā ।*  
*gatvā gatvā pariśrāntāvaśaktau draṣṭumīṣitūḥ*  
*punarvarṣasahasreṇa nālamāptuṁ surottamau ॥*

AVS, Pt. II. P. 134.



page 259  
vacana 44

Cf. *vācāmagocarānantadivyaatejorāśyākāro bhavati* !

Tr MN. U, II. P. 311.

page 260  
vacana 45

**Bāṇa, Mayūra and Halāyudha** (*Bāṇa, Mayūra and Halāyudha*): Śaiva poets who have praised Śiva in their works. The Vīra-śaiva writers describe them as great devotees of Śiva. The traditional account of them is as follows:

**Bāṇa**—said to have cut off both his hands and regained them by virtue of his hymns to Śiva. The collection of these hymns, which are in prose, is called Bāṇagadya.

**Mayūra**—cured of leprosy by singing hymns to Śiva. The compilation of these hymns which are in verse is known as Mayūra-stava.

**Halāyudha**—understood to have written some hymns about Śiva in both prose and verse. The collection is known as Halāyudha stōtra.

This vacana describes the mode of worship, which is here represented as evolving through four stages: 1. simple praise of God, 2. concentration on the image of God, 3. efforts to apprehend the real nature of God and 4. the constant harbouring of God in the heart. All these stages of devotion to God, Siddharāmayya declares, are God's own gifts.

page 261  
vacana 46

**All those. . . form** (*hogaḷi. . . . oḷagāḍaru*): Those who try to realise God by offering Him hymns of praise remain confined to the personal aspect of God which they describe in their hymns.



page 262  
vacana 47

**fond of devotion (*bhakti priya*):** What God is fond of is not praise or prayer, but real love.

Cf. *bhaktavatsalaḥ svayameva sarvebhyo mokṣavighnebhyo  
bhaktiniṣṭhān sarvān paripālayati ।  
sarvābhīṣṭān prayacchati mokṣaṁ dāpayati . . .  
tasmāttvamapi sarvopāyān parityajya bhaktimāśraya । . . .*

Tr MN. U, VIII. P. 329.

page 264  
vacana 49

**Lo. . . . Thy look (*enna kōpa . . . kaṇṇu nōḍayya*):** Siddha-rāmayya says that Śiva is Himself responsible for his anger, since the fire issued from his third (i.e. Śiva) eye.

page 266  
vacana 51

**Soul (*sūkṣma tanu*):** subtle body, or Jñānatanu.

page 267  
vacana 52

**You. . . . to peak (*sūkṣmatanuvina . . . silukadu*):** It is not accessible even to the higher understanding.

For the idea,

Cf. *vācātītaṁ manotītaṁ bhāvātītaṁ nirañjanaṁ ।  
sarvaśūnyaṁ nirākāraṁ paramānandamucyate ॥  
adṛśye bhāvanā nāsti dṛśyameva vinaśyati ।  
avarṇamakṣaraṁ brahma kathaiṁ dhyāyanti yoginaḥ ॥*

AVS, Pt. I. P. 67.

page 268  
vacana 53

**Man's physical and mental faculties cannot grasp the Absolute as long as they are not spiritually purified.**



page 272  
vacana 56

with. . . . faith (*attitta hariyade*): literally, moving this way and that.

Cf. *yo guruḥ sa śivaḥ prokto yaḥ śivaḥ sa gurussmṛtaḥ* |  
 .. .. .  
*manasā karmaṇā vācā guroḥ krodhaṁ na kārayet* ||

. CJ.Ā, KP. II. 7-16.

page 273  
vacana 57

Siddharāma admits his mistake and surrenders to Prabhu.

Cf. *tameva śaraṇaṁ gaccha sarvabhāvena bhārata* |  
*tatprasādāt parāṁ śāntiṁ sthānaṁ prāpsyasi śāśvataṁ* ||

Bh. G, XVIII. 62.

my two fold loss (*ubhayabhṛaṣṭa*): that is, here and hereafter.

page 274  
vacana 58

Siddharāma's surrender is complete.

Do Thou . . . . wilt (*hālaladdu nīraladdu*): literally, dip me in milk or water.

page 275  
vacana 60

Seeing . . . . world (*horagāḍi bandanendu*): Prabhu kept away from Siddharāma so long as the latter's tendency was outward, that is, engrossed in philanthropic works.

page 278  
prose

the principles of form and formless (*sakala niṣkala tattva*): the 36 categories of Śaivas have been divided into three classes, namely, *sakala*, *sakala-niṣkala* and *niṣkala*. The *sakala* comprises twenty-four categories, from *prthvi* to *prakṛti*, as in



*Sāṅkhya*; *sakala-niṣkala* comprises seven, namely, *puruṣa*, *kalā*, *rāga*, *vidyā*, *niyati* and *māyā*; and *niṣkala* comprises five, namely, *śiva*, *śakti*, *sādākhya*, *Īśvara* and *Sadāśiva*.

page 278  
vacana 62

Prabhu embraces Siddharāmayya in joy of his repentance and surrender, and dismisses his former severity towards him.

page 279  
vacana 63

For Brahmarandhara:

Cf. *brahmarandhre mahāsthāne vartate satataṁ śivā* !

YS.U, VI. 47.

*vāmadakṣe niruddhanti praviśanti suṣumnayā* !

*brahmarandhraṁ praviśyanti te yānti paramaṁ gatiṁ* ||

YS.U, VI. 34.

Prabhu here expresses his utter joy at Siddharāmayya's complete transformation, and describes him in terms of the Kuṇḍalini yōga. (vide note on v. 19 on page 378)

Siddharāmayya has attained realisation of Śiva in the Brahmarandhra.

My wheel of births. . . . stand (*enna bhava . . . nāstiyāyittu*): a rhetorical rather than real expression, since Prabhu had already overcome the cycle of births. It only shows his modesty.

page 280  
vacana 64

Prabhu in this vacana, revealing the significance of the yōga of Siddharāmayya, suggests that the latter has emerged triumphant out of his yōgic practices.

Yōgis affirm that the cardiac plexus, or *anāhata-cakra*, has twelve petals, of which four tend upwards and eight downwards,



and that Jīva (before his spiritual transformation is effected) moves from petal to petal of the latter set, of the former set after his lower instincts are transformed. A yōgic aspirant transcending either ascends towards the Sahasrāra.

The science of yōga has provided for six plexuses (lotuses), or six centres of power, from the Pelvic plexus, or Mūlādhāra, to the Plexus of command, or Ājñācakra. The Pelvic has four petals, the Svādhiṣṭhāna (pelvic or hypo-gastro coeliac axis), six, the Maṇipūra ten, the Anāhata (cardiac) twelve, the Viśuddhi (pharyngeal plexus) sixteen and the Ājñā (plexus of command) two; in all fifty petals. Connecting fifty letters from A to Ha with the fifty petals in the form of sacred spells, yōgic concentration should be practised with emphasis on each of these letters. Ājñācakra has two petals. All the followers of yōgic science have accepted that there are two seed letters (bījakṣara) 'haṁ' and 'kṣaṁ' on these two petals of Ājñā. Since the identification of Aṅga and Liṅga is to be attained by the practice of Śivayōga in the Māhalinga situated in the Ājñācakra, two letters 'haṁ' and 'kṣaṁ' on behalf of Liṅga are arranged in that plexus wherein the Śivayōgis have found their synthesis including which the total number comes to fifty-two. After the sixth cakra the yōgis meet with the experience of the optic Thalamus at the Sahasrāra. Sahasrāra, being an abode of Paraśiva, is the seat of radiant light. Since it is compared with the lustre of a jewel it is called *maṇimūḍa*. If the mystic finds his abode in the thousand-petalled lotus, his achievement is deemed to be complete.

The motion. . . still (*sōhaṁ eṁballi*) : that is, between the eyebrows.

Cf. *ṣaṭ cakraṇi parijñātvā praviśetsukhamanḍalaṁ |*  
*mūlādhāraṁ svādhiṣṭhānaṁ maṇipūraṁ tṛtīyakaṁ ||*  
*anāhataṁ viśuddhiṁ ca ājñācakraṁ ca ṣaṣṭhakaṁ |*  
*ādihāraṁ gudamityuktaṁ svādhiṣṭhānaṁ tu laṅgikaṁ ||*  
*maṇipūraṁ nābhideśaṁ hṛdayasthamaṇāhataṁ |*  
*viśuddhiḥ kaṇṭhamūle ca ājñācakraṁ ca mastakaṁ ||*



page 281  
vacana 65

There are different yōgas, in every one of them the union of two things is indispensable. In Jñāna-yōga, the union of Ātma and Brahma; in Haṭha-yōga, of Prāṇa and Apāna; in Laya-yōga, of Nāda and Bindu. Similarly, in Śivayōga, the union of Śakti, located in Ādhāra, and of Śiva, abiding in Sahasrāra, should be accomplished in the heart, or Anāhata-cakra.

Cf. *śaktiḥ kuṇḍalinī nāma bisatantunibhā śubhā* !

.. .. .

*sahasrakamale śaktiḥ śivena saha modate* !

*saivāvasthā parā jñeyā saiva nirvṛtikāraṇā* ||

YK.U, I. 82-87.

page 282  
vacana 66

For "Thy will alone" (icchāmātra)

Cf. *icchārūpohi yogīndraḥ svatantrastvajarāmaraḥ* !  
*krīḍate triṣu lokeṣu līlayā yatrakutracit* !

.. .. .

*nāsau maraṇamāpnoti punaryogabalena tu* !

YS.U, I. 43-45.

page 283  
vacana 67

In this vacana the nature of the relation between two mystics is explained. Mystics understand each other and live in perfect mutual harmony. Since the Śaraṇas are in tune with the Infinite, they are no longer divided by space.

page 285  
vacana 69

one. . . . himself (*svatantra*): inasmuch as all his words and deeds are governed by the dictates of his own self.

one. . . . aid (*paratantra*): that is, all his words and deeds are governed by another, namely, God.



Cf. . . . .

*puṇyaṁ ca pāpaṁ ca nijecchayā hi  
 dvayornakartā' prabhurasvatantraḥ ॥  
 icchājñānakriyāsaktitrayaṁ yasyāsti sa prabhuḥ ।  
 svatantrastvadadhīno' yamasvatanthro'hamaprabhuḥ ॥*

VAP, II. 52-53.

In this vacana the two terms svatantra and paratantra correspond to Jñāna and Bhakti respectively. The wise are able to control their desires and cravings by their own will-power; the devout rely on God to help them in their spiritual discipline.

There are a few others who, more advanced than either of the two, transcend the difference between Jñāna and Bhakti. They are the true Śaraṇas. Though embodied, they are not bound by the attachment of the body and hence Nirdēhi, or disembodied.

page 286

vacana 70

I. . . . flesh (*kāya* . . . . *biccalaṛiyenu*): The centres of force and the physical plexuses are in very close correspondence; connecting them is a cord of closely woven texture permeated by a protection provided by Nature to prevent a premature opening up of the communication between the planes of consciousness. But a yōgi, by untying this cord, is able to gain the etherial body which is called *nirdēha* or *vyōmakāya*, which Prabhu had acquired.

Cf. *dehino'pi parātmavabhāvino nirahaṁkṛteḥ ।  
 nirastadehadharmasya nirdehāgama ucyate ॥*

Si. S, XVIII. 37.

page 287

vacana 71

It . . . . of your soul (*ariviṅge accāgi* . . . . *ālāgi oḷagādanu*): God is pleased with them who have right consciousness within and right conduct without; for right thought is the source of right action.



Cf. *andhapaṇḍugavadanyonyasāpekṣe jñānakarmaṇoḥ* ।  
*phaloṭpattau viraktastu tasmāttadvayamācaret* ॥  
*jñāne siddhe'pi viduṣāṁ karmāpi viniyuḥyate* ॥  
*phalābhisandhirahitaṁ tasmātkarma na santyaḥjet* ।  
*ācāra eva sarveṣāmalankārāya kalpyate* ।  
*ācārāhinaḥ puruṣo loka bhavati ninditaḥ* ॥  
*jñānenācārayuktena prasīdati maheśvaraḥ* ।  
*tasmādācāravān jñānī bhavedādehapātanaṁ* ॥

Si.S, XVI. 10-14.

The light of consciousness illumines the heart of an aspirant according to the purity of his word and deed and his devout faith. The relation between his consciousness and his religious practice is intimate and is also known as the identity of Jñāna and Kriyā.

page 291  
 vacana 74

Cf. YS.U, V. 8-10.

Cf. *nābhauśadalaṁ padmaṁ hṛdayaṁ dvādaśārakaṁ* ।  
*ṣoḍaśāraṁ viśuddhākhyāṁ bhrūmadhye dvidalaṁ tathā* ॥

YC.U, 5.

Cf. Br V.U, 22. (vide note on v. 64 on page 447)

The devotional service presented to Prabhu by Siddharāmayya is here described in yōgic terminology. In each detail of this service is revealed one phase of yōgic discipline. So his heart becomes a blanket seat; the water (juice of bliss) from his Brahmarandhra becomes sacred water; the lotus in the plexus of command stands for a flower for the master's feet; his eyes, emitting spiritual light, kindle the lamp for the *ārati*. The regulated breath symbolises incense. The food he offers him is the nectar of Sahasrāra on the plate of Brahmarandhra; this food is never exhausted. The Tāmbūla represents Siddharāma's thought, word and deed.

The whole vacana deals with aspects of Kuṇḍaliniyōga in the terminology of Vīraśaivism.



Kuṇḍalini, as we have seen before, lies dormant in the Root Cakra, or Mūlādhāra. When awakened, it joins Paraśiva situated in Brahmarandhra. This cavity is guarded by six doors, and Kuṇḍalini is the only force that can open them. It is in this cavity that Prāṇa, symbolical of Daśavidha Pādōdaka in Vīraśaivism, centres all its activity. It is here that Citta, or mind, which with its ten organs is symbolised by Ēkādaśaprasāda, is captured and made steady by the process of Prāṇāyāma, or by the steadfast gazing upon Iṣṭalīṅga. It is here, again, that Citta, or mind, is submerged in Prāṇa, or life, and this submersion brings all the activities of life and mind to a stand-still.

page 294

vacana 76

Prabhu pleads in this vacana that mere exposition of the nature of the Absolute by others does not enable one to realise it. One must oneself realise It by self-effort, like meditation and concentration.

For one who is born again by the Master's grace, it is not necessary to explain the nature of the soul. Once he has found in himself the secret of the union of body and soul, otherwise known as ādi and anādi, he will discover his true identity.

page 296

vacana 78

Ability to realise knowledge of the Self is ever present in every one. The presumption that knowledge is impossible to attain implies ignorance; and so long as this is present, knowledge of the Self is not attained. If the impression that the light of knowledge cannot be seen persists even after the darkness of ignorance is dispelled, it denotes perversity of thought.

The all-pervading Absolute cannot be sought anywhere outside, nor can the invisible be made visible to the physical eye. The aspirant's persistent longing to see the Absolute and realise It is always coupled with eagerness and urgency, which precludes the aspirant from knowing himself. When the aspirant has known himself, the longing to know the Absolute ceases.



page 299  
vacana 80

Both desire for union with the Absolute and absence of such desire imply separation between the aspirant and the Absolute. Both spring from the mind and hence are unreal, while the Absolute, or Reality, transcends the mental plane.

page 302  
vacana 83

Siddharāmayya here pleads that if he undertook to build temples, it was in imitation of the Lord Himself, who created innumerable creatures, each a temple containing His image—an atom within an atom.

Cf. *aṇoraṇīyān mahato mahīyān*

T.Ar, X. 10. 1.

Cf. Kai. U, II. 20.

page 303  
vacana 84

Prabhu counters Siddharāma's plea in the foregoing vacana by pointing out that it is wrong to assume that all the creatures of the world can be regarded as temples to the Supreme Liṅga. It is only Siddharāma's hallucination. His assumption that he has brought the Liṅga from the Sahasrāra to the heart, or centre, is a mere boast.

Cf. *liṅgānusandhānasamādhībhājāṁ no jātu dharmaikaratih pra-*  
*śastā* !

*devālayārāmataṭākamukhyā dhyānasya sarvāḥ kṛtayo'ntarāyāḥ* ||

PLL. Vol. II. XIII, 126.

**farthest zone** (*kaḍenāḍa*): literally, land at the end or border, referring to the Sahasrāra and Śrīśailaṁ.

**centre** (*naḍunāḍa*): literally, the land at the centre, referring to both the heart and Sonnalige.



page 304  
vacana 85

form (*sakalaliṅga*): here implies Sthāvaraliṅga, which Siddharāmeśvara had established in his temples.

page 305  
vacana 86

footprints (*aḍivejje*): past tradition, or Saṃpradāya.

the ties of . . . . tomorrow (*hindaṇa mundaṇa sandu*): that is, of the Sañcita and Āgāmi karmas.

There are three kinds of Karmas, namely, Sañcita, Prārabdha and Āgāmi. Karmas gathered in previous lives admit of a twofold division: those that are still bearing their effects (Prārabdha Karma) and those that merely lie accumulated (Sañcita Karma). In addition to these there are Karmas that are being gathered here in this life, the effects of which will appear in future (Āgāmi Karma). Knowledge of Reality destroys the second kind and prevents the third, thus making rebirth impossible.

Cf. *karmanā'nurūpaṃ phalamanubhūya tasya sañkṣye  
punarimaṃ lokam pratipadyate* ||

N.U, II. 2.

page 305  
vacana 87

Siddharāmayya, in self-defence, represents his yōga as a process wherein one stage follows another and is necessary for it—for instance, one must grow food before one cooks, and eats it; or one must do some action (*kriyā*) in order to gain knowledge (*jñāna*).

Cf. *yoginaḥ karma kurvanti saṅgaṃ tyaktvā'tmasuddhaye* ||

Bh. G, V. 11.

page 306  
vacana 88

Annul. . . . Faith (*ariduda . . . . karigollutta*): Empirical knowledge does not put one into direct contact with the Reality. This knowledge is possible only through intuitive know-



ledge. Hence empirical knowledge is to be transcended if one would know the Reality through mystic experience.

To Siddharāma's plea that action leads to knowledge, Prabhu here replies that exclusive or excessive absorption in action precludes one from knowledge—just as too much concern with drill might keep a soldier from the field.

pages 307 & 308

vacana 89, 90, and 91.

In this series of vacanas, while Prabhu takes his stand on pure jñāna, Siddharāma submits that kṛiyā (action), provided it is purified, is essential for knowledge. On the plane of imagery, while Prabhu lays stress on the sheen of gold and the scent of flower, Siddharāma insists that there can be no sheen of gold without gold nor scent of flower without the flower.

Cf. *satkarmaparipākāttu svavikāraṁ cikīrṣati* ।

.. .. .  
*ghaṭasthadīpavacchaśvadantareva prakāśate* ॥

YK.U, III. 28-32.

page 309

vacana 92

To Siddharāma's contention that pure deed must forge the will to purity, Prabhu here replies that Siddharāma cannot assume that his will has been purified so long as he remains a prey to every kind of sin and their manifestations, as for example, his arrogant speech.

page 310

vacana 93

Prabhu's charge made in the last vacana Siddharāma counters with a *tu quoque* argument, as if a pot called a kettle black; for Prabhu shares with Siddharāma the same faults of pride and argument. In addition he accuses Prabhu with the ambitious desire to wander about the country to test the holiness of other Śaraṇas. Since they are in the same boat, only a third party could judge between them.



page 311  
vacana 94

**When. . . . bad?** (*kṣīrakke . . . . aṣasuvare?*): Prabhu here suggests that he and Siddharāma are as close to each other as milk and sugar after they have been mixed so that one cannot be told from the other.

**When. . . . loss?** (*aṅgakke . . . . unṭe?*): Siddharāma should not regret losing his individuality, for the loss of what is an infirmity is no loss but rather a gain.

page 312  
vacana 95

Though we are separate in the body we are all united in the spirit. The spirit is like the single drop of sap from which different plants may grow. Hence Prabhu and Siddharāmayya, being one in the spirit, have become as if one person in two bodies.

Cf. *ekastathā sarvabhūtāntarātmā rūpaṃ rūpaṃ pratirūpo bahiśca* ||

K.U, V. 9.

page 312  
vacana 96

Siddharāma still insists on difference over and above identity. He argues that, though the soil may be one, the different trees growing out of it assert their separate individuality. The same goes for the presence of distinct flavours in one and the same water. Similarly he, though one with Prabhu in the spirit, yet remains apart from him through the attributes of his body. Where each is a Puruṣa (or Guru), the perfect conjugal union between them will not be possible as between Puruṣa and Sati.

page 313  
vacana 97

In this vacana Prabhu suggests that to reach the highest state one must transcend the concept of the three liṅgas. The three liṅgas (trividhaliṅga) are lustre in the eye (jyōtirliṅga), the liṅga on the palm (ubhayapratīṣṭhāliṅga, or Iṣṭaliṅga) and Amṛtaliṅga (Bhāva-



liṅga) in the Brahmarandhra. Siddharāma, being an accomplished yōgi, had realised these three liṅgas. He must now transcend the difference among them and realise them to be one in substance.

Cf. *liṅgasāṅgastridhā prokto bāhyamantaramādimanī* |  
*bāhyaṁ kriyāmayaṁ sūkṣmamantaścinnāmātramādimanī* ||  
*yogāṅge bhūvaliṅgaṁ tu vedhādīkṣā balena vai* |  
*mantradīkṣā balenaiva bhogāṅge prāṇaliṅgaṁ* ||  
*kriyādīkṣā balenāyaṁ deśikassatyacidghananī* |  
*iṣṭaliṅgaṁ tathā caiva tyūgāṅge samayojoyet* ||

Bh. S, 185-186.

page 314  
 vacana 98

God-realisation requires at once a life of virtue, a clear understanding of the nature of the soul, and purity of thought, word and deed. The image suggests that the true nature of man cannot be understood as long as one has not shed the limitations of his self, just as the real flavour of a fruit appears only after its latex dries up.

page 315  
 vacana 99

The sugar-cane. . . . gold (*ikṣudaṇḍakke* . . . . *oregallu*?): Prabhu, in two familiar images, suggests that in the essence or spirit there is no question of difference—of more and less. Sugar-canes may be more or less sweet in their different parts; but a sugarstick is equally sweet all over. So, too, while there is a difference between a common stone and the philosopher's stone, refined gold is the same in all its parts.

Cr. Te B.U, VI. 107.

page 316  
 vacana 100

Siddharāmayya says that whatever he has done so far, he has done as if God was working through him. If, however, it is now found to be otherwise, he is ready to be guided by Prabhu.



The symbol. . . . revealed (*tōṅabārada kuṇḥa*): the Iṣṭaliṅga is only a symbol of the transcendental Liṅga, invisible, incomprehensible, which can be grasped only in the illumined consciousness.

page 317  
vacana 101

This vacana develops the thought contained in the last line of the preceding vacana. The Supreme Liṅga is not only beyond words but also beyond imagination.

page 318  
vacana 103

the converse of the world (*anubhavada mātu*): empirical knowledge.

Cf. *nāyamātmā pravacanena labhyo na medhayā na bahunā śrūtena* !

K.U, I. 2. 22.

page 320  
vacana 105

As long. . . . senses (*vyāptiyuḥḥannakka. . . .mūla*): 'vyāpti' here means the all-embracing world of sense; of attachment to it the root cause is greed.

*āśāpāśasatairbaddhāḥ kāmakrodhaparāyaṇāḥ* !

Bh. G, XVI. 12.

*mantra layo haṭho rāja śaivaścetyapi pañcadhā* !

*yogaḥ purvaissamākhyātāssiddhaiśśambhupracoditaiḥ* ||

STR, VII. 15. 3.

page 321  
vacana 106

This vacana describes the progressive stages by which an aspirant shakes off the bonds of māyā. In order to realise God, one must shed the impure will which holds body and soul together.



page 322  
vacana 107

The knot. . . . again (*nīvikkida....toḍakanikkabūradu*):

page 323  
vacana 108

Prabhu here describes a crucial stage in the aspirant's progress towards self-realisation. His mental agitation, his sense of sin, all the impurities barring him from his goal vanish, as if by magic, the moment the aspirant, by an act of the purified will, ceases to be too conscious of them and begins to look within himself.

page 324  
vacana 109

I'll. . . . dry (*yōgakaṁpanikki hodevenayya....baṭṭagāṇadalikki hiḷivenayyā*): 'baṭṭagāṇa' here perhaps symbolises Brahma-randhra, where the gradual process of the mind's purification is completed. The fragrance emitted by regulated and purified breath is known as *yōgakaṁpa*.

Cr. Mah. U, IV. 117.

Cf. *brahmagranthim tato bhittvā rajoguṇasamudbhavaṁ* ।

.. .. ..  
*anāhatākhyam yaccakraṁ dalaiḥ ṣoḍaśabhiryutaṁ* ॥  
*tatra śītāṁśusaṁjātaṁ dravaṁ śoṣayati svayaṁ* ।

.. .. ..  
*īśyāsvādavaścittaṁ bahiṣṭhaṁ viṣameṣu yat* ।  
*tadeva paramaṁ bhuktvā svasthasyātmarato yuvā* ॥

YK.U, I. 67-73.

page 326  
vacana 110

a divided sense (*vikalpajñāna*): *Vikalpajñāna* signifies false knowledge, as for instance, mistaking a rope for a snake or an oyster-shell for silver.



Prabhu here argues that the effort to purify and control the mind is itself evidence of the mind's persistence. That is why Prabhu says one should be rid of mind; for the mind itself has no ultimate existence.

page 328

vacana 112 -

Cf. *manovācāmagocaraṃ brahma*

TrMN. U, I. 3. P. 309.

page 329

vacana 113

Through. . . nerve (*navanāḷada . . . māḍuve*): Yōgic science admits ten nerves to be of importance. Of these, the central nerve, *Sunāḷa* or *Suṣumnā*, is of primary importance. By the process of *prāṇāyama*, having purified *Idā* and *Piṅgālā*, the vital breath is made to pass through the central nerve to the *Brahmarandhra*.

*Vicāra* and *vivēka* being cognate terms, *Siddharāmayya* explains the connotation of *vivēka*. *Vivēka* means thought-power.

The adept in *yōga* purifies the central nerve, or *Suṣumnā*, by suspending the movement of the breath coursing through the nine nerves or channels. Then he exerts himself to turn the eight-petalled downward-looking lotus upward. Finally he realises the meaning of the fifty-two letters and finds the source of all of them in the single syllable *Aum*. All this *yōgic* process, says *Siddharāmayya*, has been accomplished by him through the power of thought.

Cf. *adhomukhāṣṭapatrābjayuktaṃ hṛccakramiṣṭadaṃ* ।  
*tanmadhyakarṇikāṃ jyotirliṅgākārānimāṃ smaret* ॥

SYP, III. 11.

page 330

vacana 114

Prabhu says that the *yōga* practised by *Siddharāma* is not able to realise the Absolute as He is not to be found in the six wheels (*Ṣaṭ-cakra*).



The difference between *Puruṣatantra* and *Vastutantra* is here indicated. The former depends on the will of the Subject, as for instance, whether he would see God or only a stone in an image in a temple; the latter tends to the object, as for instance, one cannot see two moons where in reality there is only one. Knowledge of the Absolute requires *Vastutantra*, because the Absolute should be known as It really is and not as one wishes It to be. Prabhu states the dilemma involved in the intellectual knowledge of God: He is either external and immanent, and therefore part and parcel of passive reality, or He is transcendent, and therefore beyond intellectual comprehension.

page 331

vacana 115

Lo. . . . central nerve (*suṣumnada . . . naḍari*): *Suṣumnā*, or the central nerve, is attached to the vertebral column between the genitonal region and *Brahmarandhra*.

The thousand-petalled lotus, or *Sahasrāra*, is situated in the crown of the head.

page 332

vacana 116

Cf. *sahasraśrṣā puruṣaḥ sahasrūkṣaḥ sahasrapāt* ।  
*sa bhūmim viśvato vṛtvā tyatiṣṭhaddaśāṅgulaṁ* ॥

RV, X. 90. 1.

**The path Behind** (*hindaṇa baṭṭe*): in *yōgic* terminology this is known as *Pāścima dvāra*, or posterior gate. If the *Suṣumnā* is purified by means of *yōgic* practice, (which includes the lotus pose), the door of the *Pāścima dvāra* is opened and the aspirant is now able to view the luminous Self. The opening of the *Pāścima dvāra* is essential for the soul to enter *Sahasrāra*, whence the 'ambrosial fare' is said to flow.

**past the ten finger measurement** (*atyatiṣṭhaddaśāṅgula*): the *Paraśiva* is both immanent and transcendent. This is a pithy expression used in the *Upaniṣads* for describing the infinite and transcendent aspect of *Paraśiva*—i.e., the Absolute.



page 334

vacana 117

Lo. . . . union (*oṃkāraveṃba . . . . nōḍayyā*): Ōṃkāra is termed Praṇava as it is the source and support of Prāṇa, or life. But the Absolute is termed Praṇavaparātpara, that which transcends even the Praṇava. Siddharāma means to suggest that he, having become Praṇava, has absorbed, and been consubstantially united with, the Absolute.

page 335

vacana 118

According to Śaivism, the concept of Liṅga is a union of *Nāda* and *Bindu*. In the concrete form of Liṅga, *Bindu* represents the lower part (*pīṭha*) and *Nāda* the upper (Liṅga). Prabhu suggests that absolute Liṅga, being impartite, cannot be demarcated as *Nāda* and *Bindu*. The worship of Liṅga should consist of three modes: *Kalā*, or homage by the eight-fold rites and sixteen ways of service; *Bindu*, by the unwinking gaze upon Liṅga; and *Nāda*, by silent meditation of the five or six-syllabled mantra. Prabhu means that this is ordinary worship and fit for the initial stage; in the final stage, even the consciousness of this trinity of *Nāda*, *Bindu* and *Kalā* is transcended.

Prabhu adds that to say Paraśiva is an embodiment of Praṇava is also wrong. Ōṃkāra, or Praṇava, is Śabdabrahma, which is the Word made flesh; whereas acaḷavappa nirāḷa, or the Absolute, is Silence.

Cf. *bindunādakalājyotirabindurdhruvatārakaṃ* !  
*śāntaṃ ca tadaṭītaṃ ca parambrahma taducyate* ||

YS.U, VI. 66.

*nīśśabdaṃ tatparaṃ brahma paramūtmā samīryate* !  
*nādo yāvanmanastāyannādānte tu manonmanī*  
*saśabdaścākṣare kṣīṇe nīśśabdaṃ paramaṃ padaṃ* ||

NB.U, 48-49.

page 336

vacana 119

Because. . . . impurity (*nāda prāṇa . . . . rahita kaṇḍayyā*): There is an opinion that the body comes of the Bindu and life of



Nāda, that is to say, body and life are the concrete forms of bindu and nāda. But Siddharāma opines that Bindu is aṅga and Nāda Liṅga, i.e., purified forms of body and life. Only those, like Prabhu, who have realised the union of Nāda and Bindu (Liṅga and aṅga) know the nature of Self-realisation.

the union of Nāda and Bindu (*nāda....oḍḍa*): This phrase represents the Śivaśakti saṁpuṭa, or the union of Śiva and Śakti.

page 337

vacana 120

If you . . . . to you: (*nirbhāvada....biḍadu*): Will is not free from the siege of instinctive urges so long as mind is attached to the unconscious. Spiritual evolution consists in the development of the pure and conscious will and its ultimate emancipation from the thralldom of the unconscious.

Cf. *tasminmano vilīne manasi yat sankalpavikalpe  
dagdhe puṇyapāpe sadāśivaḥ śaktyātmā sarvatrāvasthitaḥ  
svayaṁ jyotiḥ śuddho buddho nityo nirañjanaḥ śāntaḥ  
prakāśayaṭīti*

Ham. U, 21.

An aspirant should acquire knowledge by overcoming ignorance with its doubts and desires. In this process he is expected to eliminate even the awareness of having dispelled the ignorance. He should also dismiss the feeling of having known the worth-knowing and forgotten what deserves to be forgotten. In other words, the super-conscious state must be achieved. Similarly, excessive concern to transcend the will is itself servitude to will.

page 339

vacana 122

According to Prabhu, a Śivayōgi cannot speak of merging his mind in Paraśiva. Because a Śivayōgi by definition, has no mind. It is as good as affirming the reality of what is essentially unreal.

Cf. San. U, II. 45-46.

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page 340

vacana 123

Siddharāmayya pleads that the state of absorbed-mind and that of mindless-and-spaceless Brahma are one and the same.

There are two concepts in yōga. One admits the merging of mind as mind; the other aims at the transcendence of mind in mindless and spaceless Brahma. In Siddharāmayya's opinion, the one is not inferior to the other: they may differ in words but are identical in meaning.

page 341

vacana 124

Prabhu argues that one cannot talk of mind after the mind has merged. Those who boast of their knowledge on these terms must suffer the penalty of having their minds obscured.

page 342

vacana 125

Once there is identity between the human and the Divine in both body and mind, there should be no room for further argument: even our words are divinised.

Cf. *jñānamaṅgamiti prāhuḥ jñeyam liṅgam sanūtanam |*  
*vidyate tadvayam yasya so'ṅgaliṅgīti kīrtitaḥ ||*  
*aṅge liṅgam samārūḍham liṅge cāṅgamupasthitam |*  
*etadasti dvayam yasya sa bhavedaṅgaliṅgavān ||*  
*jñātvā yassatataṁ liṅgam svāntasthaṁ jyotirātmakam |*  
*pūjayanbhāvayannityam taṁ vidyūdaṅgaliṅginam ||*

Si.S, XII. 42-44.

page 343

vacana 126

Prabhu has powerfully expressed the ultimate identity with the Absolute by means of three illustrations which suggest that, once this identity has been attained, there is no need left for seeking God outside.



page 345  
vacana 128

In vacana literature the words *bayalu*, or space, *nirbayalu*, or the spaceless, *śūnya*, or void, and *niśśūnya*, or primal void, are used very often. There are subtle shades of difference in their meaning, but they are mostly used as synonyms. The word *bayalu* here symbolises Paraśiva. The all-pervading Absolute is termed *iruhu*, or self-existent Being, knowledge of It, *aruhu*, and forgetfulness of that knowledge, *marahu*. The creation, which is indistinguishable from the Creator, is known as *kuruhi*. Since *aruhu*, *marahu* and *kuruhi* are integrally related to one another, they ultimately inhere in *iruhu*. Hence when one says one has known Paraśiva, or forgotten Him, or known the *kuruhi* of *aruhu* or forgotten it—all such expressions point to Paraśiva.

page 346  
prose after vacana 128

trance (*nirvāṇa*): the word Nirvāṇa is derived from the root (*vā* with *nir*); *nirvā* 2P Nirvāṇa to blow out, or to extinguish PPP.—or merged. Therefore it means merged in Brahma or God. Thus Nirvāṇa signifies emancipation from matter and reunion with the Supreme Spirit, or God. Union with God involves extinction of one's consciousness, and therefore trance. Nirvāṇa also means, by implication, the final beatitude.

page 347  
vacana 130

There are two ways of union with the Absolute: the way of water falling on a red hot iron and completely losing one's identity; and the way of camphor burning in fire, or union without self-annihilation. Prabhu here advocates the second way.

page 348  
vacana 131

Siddharāmayya, while acclaiming Prabhu as his Guru who has destroyed his ignorance as the rising sun dispels darkness, is



grateful for his former building activity because it was responsible for Prabhu coming to him. He compares his luck to that of a man who, shifting a stone on which he has stumbled, finds a hidden treasure.

Cf. *gurureva paraṃ tattvaṃ prakāśayati dehināṃ* !  
*ko vā sūryaṃ vinā loke tamaso vinivartate* ॥

Si. S, XIII. 23.

Prabhu is the best of gurus.

Cf. *ajñānamalinaṃ cittadarpaṇaṃ yo viśodhayet* !  
*prajñāvibhūtiyogena tamāhurgurusattamaṃ* ॥

Si. S, XIII. 25.

page 349

vacana 132

the Light . . . Lost! (*beḷaginoḷagaṇa beḷagu aḍagittu*): the light of Siddharāma's consciousness was lost in the Light of the Supreme.

Describing the effect of the trance upon Siddharāmayya's body, Prabhu exclaims that he has never before seen the sun and the moon so completely eclipsed. According to yōgic interpretation, the sun and the moon stand for the nerves Iḍā and Piṅgaḷā. The movement of breath through Iḍā and Piṅgaḷā is suspended. Prāṇa, forcing its way through Suṣumnā, merges with the Absolute in the Sahasrāra and in consequence the yōgic light begins to shine out of the eyes.

Cf. *candrasūryau samau kṛtvā tayoryogaḥ pravartate* !  
*guṇatrayamatītaṃ syāt granthitrayavibhedanāt* ॥  
*śivaśaktisamāyoge jāyate paramā sthitih* !

YS.U, I. 116-7.

page 350

vacana 133

Siddharāma asks Prabhu why he still wears the Iṣṭaliṅga.

page 353

vacana 135

an Absolute (*niravayahu*): literally, the spaceless.



page 354  
vacana 136

Prabhu here explains the great Śivayōgic principle of 'annihilating the symbol through symbol.' Kuruhu, or symbol, is used of the human body as well as of Liṅga, the representation of Paraśiva. Corresponding to the inward and outward discipline of the aspirant, Liṅga bifurcates into two, as Iṣṭa and Prāṇa. Like within and without, Iṣṭa and Prāṇa are also inseparably related to each other. The Śaraṇa meditates upon his Self in the Iṣṭaliṅga. The Guru, by way of initiation, draws the light of consciousness, dwelling in Sahasrāra, from Bhāva, or will, to Mana, or mind, and from mind to eye; and in order to make it convenient for gazing, manifests it in the palm as Iṣṭaliṅga. This Iṣṭaliṅga is otherwise known as *Karatēja*. Since the aspirant sees his own self in the Iṣṭaliṅga, it is technically known as *Darpaṇa*, or mirror. When through the exercise of the unwinking gaze the aspirant is lost in meditation of Liṅga, he gradually loses the consciousness of within and without and finds himself in identity with Paraśiva. Thus is the symbol annihilated through the symbol.

Cf. Kar. Ā, KP. I. 120-124

Cf. *pūjayanniṣṭaliṅgam tu nidhyāyan prāṇaliṅgakaṁ |*  
*bhāvayan bhāvaliṅgaṁ vai mṛtyupāśāṁschinatti saḥ ||*  
*sarvadevamayaṁ liṅgaṁ tasmin sākṣācchivaḥ svayaṁ |*  
*anugrahāya vasati tasmālliṅgaṁ prapūjayet ||*

CJ.Ā, KP. III. 48-49.

Cf. *iṣṭaliṅgā'rcanaṁ kṛtvā prāṇaliṅgaṁ tu pūjayet |*  
*darpaṇapratibimbānāṁ yathā rūpaṁ tathā bhavet ||*

Bh. Ś, St. 54.

Prabhu here explains the experience of Śaṭsthala. The three Liṅgas—Āyata, Svāyata and Sannihita—are known more precisely as Iṣṭaliṅga, Prāṇaliṅga and Bhāvaliṅga respectively. In this vacana, direct reference to the Sannihitaliṅga is not made. However, in the experience of Jaṅgamaliṅga, Guruliṅga, Śivaliṅga and Prasāda-liṅga, the idea of Sannihitaliṅga is involved. As the aspirant vigil-



antly nourishes the conscious light of Paraśiva in him, all his sense-organs become sensitive and accurate. This sensitiveness and accuracy is known as Jaṅgamaliṅga. The poise of sublimated senses leads to the purity of *mati*, or reason, which in turn transforms *ahaṃkāra* into *nirahaṃkāra*, or ego into non-ego, which results in the attainment of the *mahat*, or cosmic intelligence. *Nirmala mati*, *nirahaṃkāra* and *mahat* are known, in Vīraśaiva terminology, as Guruliṅga, Śivaliṅga and Prasādaliṅga. According to Prabhu, Basavaṇṇa had realised the entire experience of Śaṭsthala.

Cf. *tasmādekaṃ paraṃ liṅgaṃ nāmarūpakriyātmanā ।  
saṁsthitaṃ jñānakarmābhyāmaṅge'smin śaṭsthalātmake ॥  
iṣṭaliṅgaṃ tu bāhyāṅge prāṇaliṅgaṃ tathā'ntare ।  
ātmaniṣṭhaṃ bhāvaliṅgamevaṃ jñeyaṃ nagātmaṇi ॥  
ācāro nāsikāṅge syājjiḥvāṅge guruliṅgakaṃ ।  
dṛgaṅge śivaliṅgaṃ syāttvagaṅge caraliṅgakaṃ ॥  
prasādaliṅgaṃ śrotrāṅge mahāliṅgaṃ hṛdi sthitaṃ ।  
evaṃ karmendriyāṅgeṣu liṅgayogo vidhīyate ॥  
ācāraliṅgaṃ tatroktaṃ śivalānchanasaṃyutaṃ ।  
ācāraliṅgasambandhi guruliṅgamudāhṛtaṃ ॥  
guruliṅgopadiṣṭaṃ yacchivaliṅgaṃ tadīritaṃ ।  
śivaliṅgamukhaṃ yattaccaraliṅgamudāhṛtaṃ ॥  
caraliṅgopalābdaṃ yattatprasādākhyaṇiṅgakaṃ ।  
prasādānugrāhakaṃ syānmahāliṅgamiti kramāt ॥  
ācāraliṅgamukhyānāṃ sambandhaṃ cottarottaraṃ ।  
jñātvā liṅgāṅgayorarthāṃ tatsambandhaṃ ca pūrvaṃ ॥  
gurūktenaiva mārgaṇa jñātyātsūkṣmabhāvataḥ ॥*

Su. Ā, KP. VIII. 77-84.

page 358

vacana 139

**Karasthala:** represents the personal aspect of Paraśiva (Iṣṭaliṅga), and Parasthala, His impersonal aspect (Bhāvaliṅga).

page 360

vacana 140

In this eulogy Prabhu traces in detail Basavaṇṇa's spiritual development from pure conduct to the transparency of Prāṇa, from



the clarity of Prāṇa to the lucidity of consciousness, from the lucid consciousness to the attainment of dynamic knowledge (Jaṅgama), from the attainment of dynamic knowledge to tranquillity of soul (Prāsada). Having arrived at this state, Basavaṇṇa has dedicated himself to service and found in it perfect serenity.

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## INDEX

- Absolute 6, 25, 29, 31, 32, 37-41, 55,  
 90, 102, 118, 121, 122, 132, 134,  
 140, 141, 142, 144, 145, 160, 161, 172,  
 176, 177, 179, 197, 209, 212, 215, 216,  
 244, 267, 270, 271, 289, 296, 303, 308,  
 313, 316, 328, 333, 336, 345, 353.  
*Ācāra* 37, 55.  
*Ācāralinga* 37.  
 Action 204.  
*Ādayya* 22.  
*Ādhāra* 39  
*Ādhyātmagaṇanātha* 352  
*Ādigagaṇanātha* 352  
*Ādiśakti* 139  
*Advaita* 18, 131 134, 141, 145.  
*Ahaṁkāra* 31  
*Āikya* 41  
*Aikya-sthala* 10, 12, 29, 37, 41, 55, 116.  
*Ajagaṇṇa* 127-145, 148-151, 153-155,  
 158-160, 163-166, 169, 172, 175, 178,  
 181, 183, 186, 188, 191, 193, 195, 196,  
 197, 218.  
*Akṣaya* 58  
 Alchemist 315  
 Alchemy 4, 79  
*Allamaṇṇabhu, Allama, Allayya etc.* 1,  
 4, 7, 9, 13, 16, 19, 23, 25-27, 34, 47, 52,  
 55, 79, 97, 144, 217, 227, 234, 236,  
 240, 242  
*Allamaṇṇabhugaṇanātha* 352  
*Allamaṇṇabhugaṇēśvara* 61  
*Aṁbigara Cauḍayya* 22  
 Ambrosia 40, 148  
*Amṛtalinga* 33, 35, 79, 313  
*Anādigagaṇanātha* 352  
*Ananda-bhakti* 12  
*Āṇava-mala* 38, 140  
 Ancients 122, 148  
 Ancient Saints 123  
*Aṅga* 12, 34, 37, 134, 190, 336, 342  
*Animiṣa, Animiṣadēva Animiṣagaṇēśvara,*  
*Animiṣayōgi etc.* 4, 5, 13, 33, 34, 35, 54,  
 55, 61, 76, 79, 81, 84, 90, 93, 96, 97  
*Animiṣagaṇanātha* 352  
*Anubhāva* 12  
*Anubhava Maṇṭapa* 22, 23, 25, 26, 27  
 201, 204  
*Arch-hell* 54, 220  
*Ārōgaṇe* 26  
*Arpaṇa-kriyā* 39  
*Āsana* 55  
*Ātmagaṇanātha* 352  
*Ātman* 30, 31, 36, 57, 61, 68, 76, 138  
*Avadhāna* 38  
*Avimukta* 20  
*Avvayar* 136  
 Awareness 40, 133, 181, 184  
*Āyatalinga* 37, 103, 357  
*Baḷligāvi* 2, 8  
*Bāṇa* 210, 260  
*Basavagaṇanātha* 352  
*Basavalinga* 47  
*Basava, Basavaṇṇa, Basavarāja, Basava-*  
*rājadēvaru etc.* 1, 3, 6, 7, 13, 16, 19-23,  
 25-27, 29, 53-55, 199, 201, 203-205,  
 358  
*Baṭṭabayalu* 8  
*Bayalu* 41  
*Beḍagina Vacanas* 27  
 Being 237  
*Bhakta* 9-11, 21-24, 37, 105, 106, 108,  
 111, 113, 116, 128, 134  
*Bhakta-sthala* 10, 29, 37, 38, 55, 104  
*Bhakti* 9, 10, 22, 25, 27, 37, 59, 61, 127,  
 137, 211, 213, 214, 215, 262  
*Bhaktiyōga* 13  
*Bhairavēśvara Kāvya Kathāsūtra*  
*ratnākara* 127 fn.  
*Bhāvalinga* 37  
*Bhavāraṇya* 31  
*Bijjaḷa* 1, 6, 203  
*Billēśa Bommayya* 203, 204  
*Bindu* 30, 58, 182, 335, 336  
 Blessed 6  
 Bliss 6, 15, 41, 80, 83, 118, 129, 130,  
 148, 158, 159, 160, 223  
 Body 57  
 Body's sheen 187



- Bōlabasavadēśika* 47  
*Bōlabasavēśa* 29, 47  
*Bōlabasavēśvara* 52  
*Brahma* 18, 60, 68, 69, 134, 209, 232, 243, 255, 335  
*Brahmāṇḍa* 39  
*Brahmarandhira* 213, 216, 279, 313, 332, 333  
*Buddha* 2, 3  
*Bukkarāya* 203 fn.  
*Cāmarasa* 2  
*Candēśvaraliṅga* 10  
*Caṭṭayyadēva* 202  
*Cennabasava, Cennabasavaṇṇa, Cennabasavarāja, Cennabasavarājadēvaru etc.* 13, 15, 26, 29, 53, 55, 199, 201, 204, 205  
*Cit-śakti* 139  
*City of Śiva* 111  
*Compassion* 6  
*Conscious-force* 36, 57  
*Conscious-power* 139  
*Consciousness* 4, 6, 30, 36, 40, 47, 113, 130, 145, 149, 159, 160, 173, 179, 195, 305  
*Cosmic Egg* 57, 59, 234, 242  
*Cosmic Process* 14, 30, 31  
*Cosmic Worship* 17  
*Cupid's arrow* 157  
*Dark Night of the Soul* 2  
*Dāsōha* 10, 37  
*Death* 238  
*Delight* 122  
*Dēvāṅga* 54  
*Dēvarāja* 202 fn.  
*Devotion* 54, 124, 263, 264, 265  
*Dhāraṇa* 55  
*Dhyāna* 55  
*Dikṣā* 34, 142  
*Discipline* 55  
*Divine* 5, 9, 10, 12, 20, 25, 30, 33, 34, 38, 65, 91, 132, 139, 141  
*Divine ambrosia* 148  
*Divine Play* 132  
*Divine Will* 9, 11  
*Doomsday fire* 234  
*Doomsday flame* 241  
*Dṛṣṭi* 40  
*Dvaita* 130, 134  
*Dvāpara* 54  
*Dvāparayuga* 61  
*Ecstasy* 339  
*Ego* 39  
*Ēkāntada Rāmayya* 22  
*Ēkēśvaraniṣṭhā* 38  
*Ēlēśvara Kēṭayya* 205  
*Eternal Books* 273  
*Eternal One* 360  
*Eternal service* 360  
*Ethereal body* 6, 42  
*Existence* 160  
*Experience* 57, 129, 339  
*Fate* 245  
*Fifty two letters* 216  
*Five Sisters* 157  
*Form* 15, 58, 129, 132, 216, 354, 357  
*Formless* 58, 65, 84, 122, 129, 131, 132, 249  
*Gaṇādhīśvara* 148  
*Gaṇēśvara* 54, 58  
*Gārgi* 136  
*Gem* 4, 33, 80  
*Ghana* 41  
*Ghaṇṭākarṇa* 54  
*Gītā* 131  
*Glorious* 6, 122, 123  
*God-governed* 213, 214  
*God-head* 145, 193  
*God of love* 238  
*Goggayya* 33, 76, 78  
*Gōrakṣa* 6  
*Grace* 4, 79, 86, 89, 95, 123, 298  
*Great Experience* 339, 343, 346  
*Great House* 19, 20, 23  
*Great Utterance* 341  
*Guhēśvara, Guhēśvaraliṅga etc.* 3-6, 8, 11, 13-15, 17-21, 23-26, 30, 33-36, 38-41, 56-58, 60-75, 77, 80-90, 92, 94-118, 122-124, 130, 135, 138, 142-144, 152, 154, 157, 159, 162, 165, 168, 170, 173, 176, 179, 182, 185, 187, 189, 192, 194, 196, 207, 210-215, 219-229, 235-242, 258, 259, 261, 263, 265, 267, 270, 272,



- 275, 279, 281, 283, 285, 287, 294, 297,  
299, 301, 303, 305, 306, 308, 309, 311-  
313, 315, 317, 319, 321, 323, 326, 328,  
330, 333, 335, 337, 339, 341, 343, 345,  
347, 349, 352, 355, 357, 360  
*Gūlūra Siddhavīracārya* 47  
*Gūlūra Siddhavīraṇārya* 9  
*Gūlūra Siddhavīrēśvara* 29, 52,  
*Guptakadaḷi* 8  
*Guru* 18, 24, 29, 32-39, 47, 53, 54,  
55, 59, 76, 78, 79, 81, 82, 84, 85, 86,  
89, 90, 93, 95-99, 103, 129, 131-134,  
136, 137, 139, 141-143, 173, 175, 177,  
178, 180, 199, 203, 204, 225, 230, 244  
*Guruhood* 78, 142  
*Gurukaraṇa* 29  
*Guruliṅga* 37  
*Haḍapada Appaṇṇa* 23, 59  
*Halāyudha* 210, 260  
*Hara* 207, 239  
*Hari* 209, 243, 255  
*Harihara* 2  
*Haṭhayōga* 4, 6  
*Hāvinahāḷa Kallayya* 201  
*Haraḷayya* 27  
*Hariśvara* 127 fn.  
*Icchā-śakti* 139  
*Iṣṭaliṅga* 11, 20, 36, 37, 40, 55, 103,  
132, 140, 201, 216, 352, 354, 355, 356  
*Jaṅgama* 7, 19, 20, 21, 23, 26, 27, 29,  
37, 38, 39, 42, 53, 55, 59, 95, 105, 131,  
174, 199, 226, 360  
*Jaṅgama-dāsōha* 37  
*Jaṅgamaliṅga* 37, 205, 357  
*Jaṅgama-sṭhala* 41, 42, 118, 122  
*Jīva* 9, 30, 31, 314  
*Jīvanmukta* 15  
*Jīvanmukti* 12  
*Jīvasamudāya* 30  
*Jñāna* 2, 7, 9, 140, 144, 213, 214, 215  
*Jñānalīṅgōpadēśa* 5  
*Jñāna-śakti* 139  
*Jñānayōga* 13  
*Jyōtirlīṅga* 313  
*Kadamba* 202, 203  
*Kailāsa* 19, 148, 204, 218, 243  
*Kaḷā* 58, 182, 335, 336  
*Kalacūrya* 1, 203  
*Kārajñāna Vacanas* 27  
*Kaliḍēva* 16  
*Kaliyuga* 54, 61  
*Kalyāṇa* 1, 6, 7, 19, 20, 22, 25, 27, 201,  
204, 216, 359  
*Kapilasiddha Mallēśa, Kapilasiddha*  
*Mallinātha, Kapilasiddha Mallikārjuna*  
127, 202 fn., 204 fn., 207-213, 215,  
231-233, 243, 245-257, 260, 262, 264,  
266, 269, 271, 273, 274, 276, 281, 282,  
284, 286, 288, 289, 292, 293, 295, 298,  
300, 302, 304, 305, 307, 308, 310, 312,  
314, 316, 318, 319, 320, 323, 325, 327,  
329, 331, 334, 336, 338, 340, 342, 344,  
346, 348, 350, 353, 356, 358  
*Karasthala* 358  
*Karma* 19, 32, 140, 141, 168, 176, 177,  
215  
*Karmayōga* 13  
*Kārmika mala* 38, 140  
*Karṇadēva* 203  
*Kāyaka* 10, 25  
*Knowledge* 9, 55, 118, 121, 122, 131,  
132, 143  
*Koṭṭaṇṇada Remmavve* 23  
*Kṛtayuga* 54, 61  
*Kriyā* 9, 144  
*Kriyā-śakti* 139  
*Kūḍalacennasāṅgama, Kūḍalacennasāṅ-*  
*gamadēva* 26, 54  
*Kuṇḍalini-śakti* 39  
*Life of Prabhu* 2  
*Light* 13, 16, 25, 114, 117, 121, 122,  
127, 135, 136, 138, 153, 211, 264, 306,  
321, 349, 354  
*Līṅga* 5, 10-14, 18, 21, 23, 24, 27,  
29, 34-40, 52-55, 59, 79, 87, 90, 92-96,  
99, 101, 102, 104, 105, 107, 114, 115,  
121, 127, 131, 132, 134, 142, 144, 148,  
160, 169, 173, 174, 180, 182, 187, 190,  
192, 196, 199-201, 204, 205, 214, 215,  
216, 220, 221, 226, 227, 236, 237, 241,  
244, 299, 301, 303, 304, 307, 313, 315,  
334, 335, 336, 342, 350-355, 360



- Liṅgadhāraṇa* 34  
*Liṅgāṅgasāmarasya* 12  
*Liṅgapūjā* 37, 42  
*Liṅgasūtra Nirṇaya Vacanas* 27  
*Macrocosm* 29, 53, 121  
*Madhuvarasa* 27  
*Maḍivāḷa Mācayya* 16, 22  
*Mahādēva Bhūpāl* 22  
*Mahādēvarāya* 202 fn., 203 fn.  
*Mahādēviyakka, Mahādēvi etc.* 7, 8, 13, 205  
*Mahājñāna* 40  
*Mahālīṅga* 37, 122  
*Māhaliṅga Kallēśvara* 201 fn.  
*Mahēśvara* 9, 37, 38, 108, 111, 240  
*Mahēśvara-sthala* 10, 29, 37, 38, 55; 106  
*Maiduna Rāmāyya* 22  
*Maitreyi* 136  
*Mallikārjuna* 7, 199, 200, 215  
*Mallikārjunaliṅga* 200  
*Mallinātha* 200  
*Mamakāra* 31  
*Mantra* 36, 37, 137  
*Mantragōpya* 27,  
*Manu's law* 127  
*Maruḷa Śaṅkaradēva* 22, 205  
*Master* 5, 33-35, 47, 78, 81, 82, 86, 88, 90, 91, 92, 95, 97-99, 104, 110, 131-133, 174, 176-179, 181, 209, 226, 229, 243, 253, 294  
*Māyā* 9, 30-33, 52, 60, 68, 76, 92, 138, 141, 200, 278  
*Māyākōḷāhaḷa* 59, 60  
*Māyāmala* 38, 140  
*Māyā-śakti* 32  
*Māyāvilāsaviḍambana-sthala* 29, 31, 32  
*Mayūra* 210, 260  
*Mēdāra Kētayya* 22  
*Microcosm* 29, 53, 121  
*Mind* 94, 114, 123, 268, 323  
*Mīra* 136  
*Mōḷigeya Mārayya* 22  
*Molla* 136  
*Muddugauḍa* 199  
*Muktāyakka, Muktāyi etc.* 6, 14, 127-132, 134-143, 145-148, 151, 153-158, 160-162, 164, 165, 167-170, 172, 173, 175, 177, 178, 180-182, 184-189, 191-196, 198, 218  
*Mukti* 204  
*Mystic* 30, 52  
*Mystic awareness* 32  
*Mystic discourses* 198  
*Mystic experience* 12, 27, 135  
*Mysticism* 9, 12, 32  
*Mystic journey* 3  
*Mystic realisation* 194  
*Mystic Way* 9, 218  
*Nāda* 30, 58, 182, 335, 336  
*Nija* 41  
*Nilāmbike* 205  
*Niraharṅkāra* 2, 39  
*Nirañjana* 59,  
*Niravayalu* 41  
*Nirāḷa* 41  
*Nirbayalu* 41  
*Nirbhaya* 30, 58  
*Nirmāya* 30, 58, 59  
*Nirvāṇa* 348  
*Niṣkala* 29, 52  
*Niyama* 55  
*Nuliya Cendayya* 23  
*Ōṅkāra* 30, 58  
*Pādōdaka* 54, 55  
*Pañca-Brahma* 121  
*Parabrahma* 181, 317, 319, 333, 346, 349  
*Parā-śakti* 139  
*Paraśiva* 29, 30, 34, 40, 53, 54, 59, 139, 144, 177, 213, 215  
*Philosopher's stone* 100  
*Piṇḍa* 29, 30  
*Piṇḍāṇḍa* 27, 39  
*Piṇḍa-sthala* 29, 55  
*Poise* 3, 37, 77, 140  
*Prabhu, Prabhudēva etc.* 1-12, 14-23, 25-27, 29-42, 53-55, 57, 59-61, 68, 76, 78, 84, 89, 90, 93, 95-99, 101-103, 118, 125, 129-135, 137-148, 151, 153-158, 160, 161, 164, 165, 167-170, 172, 173, 175, 177, 178, 180-182, 184-189, 191-196, 198-201, 204, 205, 207-216, 218, 220-



- 222, 224, 225, 228, 230, 235, 237-241,  
 246, 248, 251, 253, 257, 260-266, 268-  
 272, 275, 277, 281-285, 287-290, 292-  
 295, 297-305, 307, 308, 310, 313-320,  
 322-329, 331-336, 338-343, 345, 346,  
 348-353, 355, 356, 358-360  
*Prabhudēva Purāṇa* 127fn.  
*Prabhuliṅga* 2  
*Prakṛti* 30, 31  
*Pramathagaṇa* 60  
*Prāṇa* 35, 36, 336  
*Prāṇaliṅga* 11, 13, 17, 37, 55, 95, 96,  
 121, 140, 173, 354  
*Prāṇaliṅgi* 9, 11, 37, 111, 113, 116,  
*Prāṇaliṅgi-sthala* 11, 12, 29, 37, 39, 55,  
 111, 205  
*Prāṇa-prasāda* 205  
*Prāṇa-śakti* 11  
*Prāṇāyāma* 55  
*Prasāda* 11, 26, 38, 39, 42, 54, 55, 132,  
 174  
*Prasādaliṅga* 37, 357  
*Prasādi* 9-11, 37, 39, 111, 113, 116  
*Prasādi-sthala* 10, 26, 29, 37, 38, 39, 55,  
 108  
*Prasiddha-prasāda* 38  
*Pratyāhāra* 55  
 Primal Conscious Force 57, 61  
 Primal Gaṇeśvara-hood 60, 61  
 Primal Word 148  
*Purāṇa* 2, 25  
*Rāghavāṅka* 203, 204  
*Rajas* 31  
*Rājayōga* 4  
 Rationalism 1  
 Real 35, 94, 322, 340  
 Reality 6, 12, 29, 41, 42, 79, 93, 94,  
 118, 121, 155, 160, 316, 348, 352  
 Religio-mystic Academy 22  
*Rēvaṇasiddhēśvara* 199  
*Rudra* 18, 68, 69  
*Rudragaṇa* 19, 60  
*Sadāśiva* 240  
*Sādhaka* 11, 12  
*Sahasrāra* 36  
 Saint 129, 155, 158, 198  
*Śaiva* 122  
*Sakalēśa Mādarasa* 22  
*Śakti* 40, 83, 139, 281  
 Salvation 47, 145, 195  
*Samādhi* 55  
*Samarasa-bhakti* 12  
*Śambhujakkēśvara* 128  
*Saṁsāra* 30, 31, 32  
*Saṁsārahēya-sthala* 29, 30, 31, 61  
*Saṅgamanātha* 23  
*Saṅganabasavaṇṇa* 216, 356, 357, 358,  
 360  
*Sannihitaliṅga* 37, 103  
*Śaraṇa* 9-13, 15-17, 19-23, 25, 27, 40,  
 47, 55, 103, 113, 116, 128, 136, 139,  
 142, 144, 146, 148, 194, 201, 203-205,  
 207, 212, 270, 286, 292  
*Śaraṇa-sthala* 12, 29, 37, 40, 55, 113  
*Satkāyaka* 37, 128  
*Śaṭsthala* 29, 36, 37, 40, 52, 103  
*Śaṭsthala Siddhānta* 9, 27  
*Śaṭsthala Vacanas* 27  
*Sattva* 31  
*Satyakka* 125  
*Sāyujya* 42  
 Scripture 5, 87, 161, 210, 261, 262  
 Seer 1, 143  
 Self 7, 12, 31, 32, 65, 85, 94, 130,  
 131, 134, 140, 141, 143, 145, 148, 159,  
 164, 168, 169, 189, 192, 193, 294, 311  
 Self-conscious 145  
 Self-experience 11, 12, 18, 39, 113, 346  
 Self-governed 213, 214  
 Self-knowledge 141  
 Self-luminous 145  
 Self-realisation 42, 200  
 Serpent power 32  
*Siddhaliṅgadēvaru of Gummaḷāpura* 29,  
 55  
*Siddhaliṅgasudēśika* 47  
*Siddha-prasāda* 38  
*Siddharāma, Siddharāmayya, Siddha-*  
*rāmeśvara etc.* 6, 13, 14, 16, 20, 29,  
 55, 199-205, 207-218, 225, 228, 230-  
 238, 241, 242, 243, 245, 246, 248, 250,  
 251, 253, 257-272, 275-277, 279-285,



- 287-290, 292-295, 297-306, 308, 309,  
312, 313, 315-343, 345-353, 355-360  
Silence 15, 122, 127, 160, 161, 216, 335  
*Śiva* 12, 18-20, 34, 39, 40, 52, 83, 105,  
129, 139, 148, 158, 163, 169, 173, 204,  
211, 215, 220, 221, 226, 228, 234, 242,  
243, 263, 281, 303  
*Śivabhakta* 19  
*Śivādvaita* 12, 16, 55, 78, 145, 148, 345,  
*Śivagaṇaprasādi Mahādēvayya* 29, 55  
*Śivaliṅga* 37, 148, 199, 357  
*Śiva-śakti* 32, 36  
*Śivaśaraṇa* 127, 182  
*Śivayōga* 4, 13, 19, 27, 41, 134, 140,  
201, 204, 277, 280, 320  
*Śivayōgi* 6, 14, 127fn., 137, 144, 185,  
192, 200, 201, 203, 205, 207, 213, 216,  
242, 278, 279, 339  
Śivayōgic experience 17  
Śivayōgic practices 27  
Sixfold Hierarchy 52, 55  
Six Stages 47, 357  
Six wheels 330  
*Sōhai* 37  
*Sonnalige* 199-202, 207, 218  
Source 58, 121  
Space 89, 116, 212, 270  
Spell 137, 151  
Spirit 3, 10, 53, 77, 312  
*Śrīśailaṇi* 7, 27, 199, 215  
*Śrṣṭi* 40  
*Śrṣṭiya Vacanas* 27  
*Śihala* 11, 29, 30, 37-41, 205  
*Śthalakṣṭhina Vacanagaḷu* 29  
*Śihūlakāya* 54  
*Śihūlakāyagaṇēśvara* 61  
Substance 58, 83, 121  
*Śuddha-prasāda* 38  
*Suggavve* 199  
*Sujñāna* 2, 39, 40  
*Sujñāni* 2  
*Sumana* 39,  
Summit of Mind 133, 181  
*Śūnya* 16  
*Śūnyamūrti* 16  
*Śūnyakāya* 54  
*Śūnyakāyagaṇēśvara* 61  
*Śūnyasaṁpādana* 4, 20, 26, 27, 29,  
55, 125, 198,  
*Śūnyasīrṅhāsana* 26, 27, 201  
Supreme 14, 41, 52, 53, 76, 81, 123,  
127, 131, 135, 141, 151, 160, 161, 166,  
215, 303, 317, 318  
Supreme Law 142, 182  
Supreme Light 52  
Supreme Lord 14  
Supreme Principle 324, 342  
Supreme Sight 353  
Supreme Spirit 53  
Supreme Truth 185  
*Suṣumṇā* 40  
*Svānubhāva* 39  
*Svāyataliṅga* 37, 103, 357  
*Tamas* 31  
*Tāmbūlaṇi* 122, 292  
Time 30, 32, 89  
*Tōṣṭāda Siddhaliṅgēśvara* 29, 52, 205  
Traditionalists 7, 19, 23  
Trance 33, 84, 195, 196, 205, 216, 218,  
345, 346  
Transcendent 81, 84, 121  
*Trētāyuga* 54, 61  
*Trikūṭa* 7, 8  
Triple abode 122  
Triple town 238  
Triple pain 236  
*Tṛptiliṅga* 37, 55  
Truth 10, 47, 116, 143, 151, 213, 215,  
217, 278, 293, 308, 319  
Ultimate Principle 57, 122, 168, 177  
*Ūrdhvamukha* 30, 58  
*Vairāgya* 2, 7  
*Vāsanas* 31, 36  
*Vēdas* 25, 30, 210, 262  
*Vimarśa (Śakti)* 145  
*Vīraśaiva* 2, 55, 145, 148, 199, 203  
*Vīraśaiva discipline* 148  
*Vīraśaiva literature* 199, 203  
*Vīraśaiva philosophy* 128, 131  
*Vīraśaiva tradition* 128  
*Vīraśaivism* 9, 27, 29, 199  
Vision 84, 102



- Viṣṇu* 18, 60, 68, 69, 232  
*Void* 6, 16, 18, 41, 52, 58, 79, 90, 118, 340, 345  
*Vṛṣabha* 54  
*Vyōmasiddhagaṇanātha* 352  
*Word* 127, 148 334,  
*Yakṣa* 204  
*Yama* 55  
*Yōga* 4, 6, 9, 128, 136, 163, 204, 205, 213, 216, 280, 281, 324, 325, 330, 340  
*Yōgi* 32, 33, 130, 160, 199-201, 207, 277, 278  
*Yōgic* 4, 5, 25, 32, 199, 203, 204  
*Yōgic accomplishments* 204  
*Yōgic discipline* 5  
*Yōgic eminence* 137  
*Yōgic powers* 199  
*Yōgic problems* 32  
*Yōgic systems* 13

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